VERZEICHNIS DER ORIENTALISCHEN HANDSCHRIFTEN IN DEUTSCHLAND

IM EINVERNEHMEN MIT DER DEUTSCHEN MORGENLÄNDISCHEN GESELLSCHAFT HERAUSGEGEBEN VON

WOLFGANG VOIGT

SUPPLEMENTBAND 23,2

FRANZ STEINER VERLAG GMBH · WIESBADEN
1982

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THE SIDDHASĀRA OF RAVIGUPTA

VOLUME 2: THE TIBETAN VERSION WITH FACING ENGLISH TRANSLATION

EDITED AND TRANSLATED BY

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1982

1988. 1438
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Grindelallee 53 · D 2000 Hamburg 13

CIP-Kurztitelaufnahme der Deutschen Bibliothek

Ravigupta:
[The Siddhasāra]
The Siddhasāra of Ravigupta / ed. and transl. by R. E. Emmerick. – Wiesbaden : Steiner.
(Verzeichnis der orientalischen Handschriften in Deutschland : Suppl.-Bd. 23)
NE: Emmerick, Ronald E. [Hrsg.]; GT
Vol. 2. The Tibetan version with facing English translation. – 1982
ISBN 3-515-03490-0

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Einband: Adolf Hiort, Wiesbaden

Printed in Belgium

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PREFACE

Only two of the major Sanskrit medical compendia were translated into Tibetan and incorporated in the Tanjur: Vāgbhaṭa's Aṣṭāṅgahṛdayasaṃhitā and Ravigupta's Siddhasāra. Close comparison of those Tibetan translations with their Sanskrit originals provides access to Tibetan medical terminology, yet so far only the first five of the 120 chapters of Vāgbhaṭa's Aṣṭāṅgahṛdayasaṃhitā have been compared in detail with their Tibetan translation: see C. Vogel, *Vāgbhaṭa's Aṣṭāṅgahṛdayasaṃhitā, the first five chapters of its Tibetan version*, Wiesbaden 1965. The presentation here of a critical edition of the complete text of the Tibetan version of Ravigupta's Siddhasāra represents accordingly a substantial addition to the available material.

The absence of a critical edition of the complete text of the Tibetan version of Vāgbhaṭa's Aṣṭāṅgahṛdayasaṃhitā made work on the Tibetan version of Ravigupta's Siddhasāra much more difficult than it would otherwise have been because Tibetan terms that occur rarely in Ravigupta's Siddhasāra and cannot be found in Tibetan dictionaries can sometimes be explained in the light of their use in the translation of Vāgbhaṭa. I have of course kept an eye on the Tibetan translation of Vāgbhaṭa, as the commentary will more clearly show, but I have not had time to make an edition of the whole text for this purpose. It is likely in any case that an editor of the Tibetan version of Vāgbhaṭa would have benefited from an edition of the Siddhasāra so that the present edition can be regarded as an attempt to break out of a vicious circle.

Inasmuch as the Tibetan translation of Ravigupta's Siddhasāra is on the whole an accurate interpretation of the original, the present volume may serve as an introduction both to Indian and to Tibetan medicine. The English translation has been kept as non-technical as possible, partly for the benefit of the non-specialist and partly out of the conviction that English technical terms rarely correspond to those of the Sanskrit and Tibetan medical works.

Much progress continues to be made in research connected with Ravigupta's Siddhasāra. Elsewhere[1] I have reported on the discovery that Rhazes (Abū Bakr Muḥammad ibn Zakariyā' ar-Rāzī) frequently quotes Ravigupta's Siddhasāra in Arabic translation.

A fragment of a bilingual text of the Siddhasāra with alternating Uighur and Sanskrit, both in Brahmi script, is being prepared for publication by

[1] 'Ravigupta's Siddhasāra in Arabic', pp. 28-31 in *Studien zur Geschichte und Kultur des vorderen Orients. Festschrift für Bertold Spuler zum siebzigsten Geburtstag*, ed. H. R. Roemer and A. Noth, Leiden 1981.

Dr. Dieter Maue, who has kindly agreed to assist in the reedition of the known fragments (listed in volume 1 p. 13) of an Uighur translation of the Siddhasāra. This bilingual fragment contains a portion of a Central Asian recension of the Sanskrit text of the Siddhasāra. However, it provides only trivial variants to the Sanskrit text as edited in volume 1.

As for the problem of indexing medical texts (cf. volume 1 § 14 p. 12) I am pleased to be able to report that progress is at last being made in this field also. Thanks to the support of the Deutsche Forschungsgemeinschaft it has been possible to engage Rahul Peter Das (M.A. Hamburg) in full time work on a project designed to index all the main Sanskrit medical works.

The preparation of volume 3, which is to contain the Khotanese version with translation and commentary, has been delayed by the appearance of H. W. Bailey's *Dictionary of Khotan Saka*, Cambridge 1979, which has rendered necessary the publication of a number of articles and of a series of volumes of *Studies in the vocabulary of Khotanese* in order to reduce to manageable proportions the amount of commentary needed in volume 3.

Since the translation offered here cannot be regarded as in any sense definitive I would welcome any contribution that leads to an improved interpretation, whether in the form of a published review or a private communication. Any such information will be used with due acknowledgement in a subsequent volume.

A large part of the English text of the present volume was typed by my secretary, Frau Arnostka Oehlke, now in retirement. For her assistance I am extremely grateful.

Almuth Degener kindly helped with the arduous task of proof-reading.

In order to ensure that the text and apparatus are printed as accurately as possible I have compared the proofs not only with my typescript but also with the blockprints. I have taken this opportunity also to incorporate in the apparatus such additional minor variants in the blockprints as caught my attention in the process. The reader can be assured that no significant variant has been overlooked.

It is a pleasure to acknowledge once more the efficient work of the Imprimerie Orientaliste in Wiksele and the Franz Steiner Verlag in Wiesbaden.

My thanks go also to Dr. W. Voigt for allowing Ravigupta's Siddhasāra to take up yet another volume in the Verzeichnis der orientalischen Handschriften in Deutschland.

R. E. Emmerick

INTRODUCTION

Synopsis: 1. The Tibetan blockprints
2. Transcription
3. Emendations
4. Bam-po divisions
5. Translation conventions
6. Identification of plant names
7. Vernacular names of plants
8. Corrections to volume I

1. THE TIBETAN BLOCKPRINTS[1]

The text presented here is based on a collation of three blockprints, those known as the Derge (= D), Narthang (= N), and Peking (= P) blockprints.

For the Derge blockprint (D 191b-286b) see no. 4434 in *A complete catalogue of the Tibetan Buddhist canons*, ed. H. Ui, M. Suzuki, Y. Kanakura, T. Tada, Sendai, Japan 1934, p. 681.

For the Narthang blockprint (N 138a-236b) see 'Tome do 131 2.' in P. Cordier, *Catalogue du fonds tibétain de la bibliothèque nationale, III, Index du bstan-hgyur*, Paris 1915, p. 501.

For the Peking reprint (P 142a-248b) see no. 5877 in *The Tibetan Tripiṭaka reprinted under the supervision of the Otani University*, Kyoto, ed. D. T. Suzuki etc., vols 1-168, Tokyo-Kyoto 1955-1961. A brief survey of the contents of the Siddhasāra as found in the Peking edition was given by P. Cordier in *BEFEO*, 1903, 604-629.

In the 1980 reprint of his *Khotanese texts I-III*, H. W. Bailey writes of the Khotanese version of the Siddhasāra that it 'is from a Tibetan text of which four editions are extant' (p. x). However, only the above three editions (Derge, Narthang, and Peking) are known to me. Bailey's statement may rest on the assumption that a Čone edition is extant, but as far as I have been able to ascertain the only available Čone Tanjur, the one in the Library of Congress, Washington, does not contain the Siddhasāra. For information in this connection I am indebted to H. Eimer and R. O. Meisezahl.

The folio location of any sentence can readily be obtained by consulting the concordance on pp. 478-482.

Of the three blockprints used for this edition only one could be consulted in the original, namely, the Narthang blockprint belonging to the India Office Library. In the final stages of preparation I was able to check the

[1] See also §§ 3 and 4 in the Introduction to volume I.

readings against a microfilm of the Narthang blockprint in the Staatsbibliothek in West Berlin. In many cases it was possible to do no more than to establish that the Berlin print supports one reading rather than another. It would scarcely have been possible to prepare an edition exclusively on the basis of the West Berlin Narthang blockprint[1]. In very rare cases, however, words not visible in the India Office Library blockprint were clear in the Berlin print.

The clearest of the three editions available to me is the Derge edition. For this I was able to use an excellent microfilm made for me by the University Library in Oslo.

The most readily available edition is the Peking reprint. The texts of the Peking reprint vary markedly in legibility. In the case of the Siddhasāra the text is legible without difficulty except that it is not always possible to be sure whether a *tsheg* (the point separating syllables) is present or not. In no case, however, is the interpretation of the text affected as the problem arises only in connection with the transcription of Sanskrit words.

2. TRANSCRIPTION

The only convention adopted here that may be in need of explanation is the use in the apparatus of the transcription $\overline{gs}$ for the inverted *d* found as a space-saving rendering of *gs*.

In general I have not drawn attention to the occurrence of *p* for *b* or the reverse in the blockprints since it is in any case often difficult to decide which is intended. It is also sometimes difficult to decide whether *nt* or *nd* is intended in the transcription of Sanskrit words, but the meaning is nowhere affected.

In some cases it is not possible to be sure whether a *tsheg* is present or not (see § 1). This uncertainty occasionally finds expression in the apparatus in the form of a bracketed vowel. Thus, in chapter 2 note 77 *-bi-l(a)* means '*-bil* or *-bi-la*' according to whether the *tsheg* is present (*-bi-la*) or not (*-bil*).

The punctuation follows in principle one or other of the blockprints, but variations in the blockprints are not noted, and I have very occasionally punctuated differently.

In order to enable the reader more easily to compare the Tibetan text with the facing translation I have in most cases inserted bracketed numerals in the text when more than five items are listed.

3. EMENDATIONS

A relatively large number of emendations to the text has been made. Attention has been drawn to them by means of an asterisk and the apparatus

[2] On its poor quality see also C. Vogel, *Vāgbhaṭa's Aṣṭāṅgahṛdayasaṃhitā*, Wiesbaden 1965, 23 n.5.

records the readings of the blockprints. In many cases comparison with the Sanskrit is sufficient to justify the emendations. Very often it is merely a question of the substitution of one graphic item for a similar one. Thus, in 2.7 footnote 43 draws attention to the fact that I have replaced DNP *pa-la* by *sa-la*. *pa* and *sa* are graphically similar. Evidently at some stage during the transmission a scribe miscopied *sa-la* as *pa-la*. The Sanskrit text has *śāla-* (correctly rendered *śālā* in the Khotanese version), which can be justified in terms of Indian philology.

In the case of emendations of a more elaborate kind I must ask the reader to wait for the volume of commentary, in which the justification for such emendations is provided. In general they are based on a combination of internal analysis and comparison with the Sanskrit and, to a lesser extent, the Khotanese version. My aim has been to provide a text such as could conceivably have been the form of the original translation, but I have had to cut corners to some extent in the process. No other evidence of the textual tradition was available than the blockprints mentioned in § 1. Hence a study of the textual tradition along the lines indicated in H. Eimer's important article[2] could not be undertaken. My guiding principle has accordingly been that formulated long ago by Richard Bentley: nobis et ratio et res ipsa centum codicibus potiores sunt.

Occasionally I have inserted by way of emendation an item not found in the Tibetan blockprints but needed in order to provide an accurate rendering of the Sanskrit. For some examples see note 23 to 3.21.5; 27 to 3.21.7; 104 to 3.32.1. I have been hesitant about improving the translation in this way as there is no guarantee that these lapses were not present from the beginning. Nevertheless, as the translation of the Tibetan serves to some extent as a translation of the Sanskrit, at any rate as the Tibetan translator understood it with the help of his Indian colleagues, it seemed apposite to make a small number of adjustments of this kind without resorting to wholesale rewriting.

One large-scale transposition has been made in that the fourth and fifth chapters have been placed in the same order as in the Sanskrit and not in the reverse order as in all three blockprints. See note 1 to chapter 4 and note 1 to chapter 5. As a result of this confusion the numbering of chapters 4 and 6 has gone wrong in the Tibetan blockprints. Chapter 4 was numbered 5 (see note 26 after 4.27), and chapter 6 was numbered 7 (see n. 95 after 6.66). That the Tibetan confusion is secondary is shown by the fact that chapter 5 is correctly numbered 5 even though it occurs in the blockprints immediately after chapter 3 and by the fact that the Tibetan Introduction (p. 10) lists the chapters in the same order as the Sanskrit. See moreover § 4.

[2] 'Einige Hinweise zur Edition tibetischer kanonischer Texte', *Zentralasiatische Studien*, 14.1, 1980, 195-209.

All the blockprints place 3.33 after 3.34 (see note 105 to 3.33) and displace one sentence in 29.11-12 (see note 20). At 6.10-12 the blockprints agree in inserting by haplography in 6.10, after the word *bgyur-te*, the whole of 6.11, and 6.12 as far as the word *bgyur-te* in 6.12. 6.11 and 6.12 also occur in full at the proper place after 6.10. See notes 10, 12, and 14 to 6.10-12.

All the above transpositions, except perhaps that involving 3.33-34, could have been made on the basis of internal criticism alone, but their necessity is made obvious beyond dispute as a result of comparison with the original Sanskrit. The fact that all three blockprints agree exactly with respect to the insertion in 6.10 shows that they belong to a single line of transmission.

4. BAM-PO DIVISIONS

The text of the Tibetan version of the Siddhasāra was originally divided into seven sections called in Tibetan *bam-po* (= Sanskrit *khaṇḍa*). As a result of the displacement of chapters 4 and 5 and the consequent wrong numbering of chapters in the Tibetan version (see § 3), the headings for *bam-po* 2 and *bam-po* 3 are missing. The first *bam-po* heading occurs in the Introduction immediately after the title and the subsequent *bam-po* headings are found at chapter divisions.

Bam-po 1	Introduction	P 142a3
[Bam-po 2]	[Between § 4 and § 5]	[P 157]
[Bam-po 3]	[Between § 6 and § 7]	[P 176a3]
Bam-po 4	Between § 11 and § 12	P 191a2
Bam-po 5	Between § 17 and § 18	P 206a4
Bam-po 6	Between § 23 and § 24	P 218a6
Bam-po 7	Between § 26 and § 27	P 231b1

5. TRANSLATION CONVENTIONS

The English translation is intended to relate the Tibetan version to the Sanskrit text. The literal rendering of a word or phrase of the Tibetan is followed in each case by an exact quotation from the extant Sanskrit as printed in volume one. Where the Tibetan is clearly a *mis*translation of the Sanskrit, attention is called to the fact by the addition of an exclamation mark (!) after the quoted Sanskrit. Where the Tibetan corresponds to the Sanskrit but is not a close rendering of it, the Sanskrit quoted is prefixed by the sign –. If the correspondence is uncertain the presumed Sanskrit basis is quoted with a following question mark (?). Where the Tibetan is known to render a different Sanskrit word from the one in the text or where no corresponding Sanskrit is found in the section being rendered, the presumed Sanskrit equivalent is prefixed with an asterisk (*). In the English text an asterisk preceding an English word means that the word is used to render an emended text.

In the English translation technical terms have been avoided as far as

possible. English words occurring within brackets in the English translation have no counterpart in the Tibetan. They have been added as an aid to understanding.

On the whole the Tibetan version provides an accurate interpretation of the Sanskrit original and is often clearer than the concisely formulated Sanskrit. Sometimes, however, it differs from the expected interpretation of the Sanskrit in ways that could not be indicated by means of the simple conventions explained above. The discussion of such matters forms part of the commentary. The same applies to the additional information sometimes found in the Tibetan. Thus, the prescription occurring in 16.15 is given the name *'a-ga sa sti* in the Tibetan but is not named in the Sanskrit. This prescription is in fact known by the name *agastya* in Sanskrit medical texts : Caraka, Ci. 18.57-62 ; Suśruta, Utt. 52.42-6 : Vāgbhaṭa, Ah. Ci.3.127-132.

6 IDENTIFICATION OF PLANT NAMES

Like most Indian medical texts, the Siddhasāra contains a large number of plant names. The use of numerous synonyms to designate these plants was early felt to require explanation, and glossaries of plant names (Sanskrit *nighaṇṭu*) were compiled. The Siddhasāra-nighaṇṭu, of unknown date but older of course than the earliest dated manuscript, that is, older than 9.9.1114, is in fact of considerable assistance in enabling us to determine which particular plant is intended by a given designation. Nevertheless, in many cases names remain ambiguous unless the same prescription can be found formulated differently in another source, in which case the traditional identification can be determined by pairing the items involved. The traditional interpretation can also be learned from Indian commentaries when they are available, although the commentators themselves often admit uncertainty.

The evidence on which my identification of plant names is based will be provided in the commentary. Although much material has been collected already, many prescriptions have still not yet been traced elsewhere so that the translation of those prescriptions which contain ambiguous or rare plant names may need to be modified in the light of subsequent research.

An additional difficulty is presented by the attempt to render the Tibetan version. The Tibetan translators have adopted six ways of dealing with the problem of rendering the Sanskrit plant names :

(1) The plant was well known to the Tibetans and they rendered it by their own name for it no matter what the term used in the Sanskrit text.

Thus, the sweet flag (Acorus calamus Linn.), known by the names *ṣaḍ-granthā*, *ugrā*, and *vacā* according to the Siddhasāra-nighaṇṭu 30, is regularly rendered in Tibetan by *šu-dag*, which is still used in Tibet for the sweet flag : see the modern botanical work, *Bod-ljoṅs rgyun-spyod krun-dbyibs*

sman-rigs, published by the Tibetan People's Press in 1973, pp. 512 and 981. *śu-dag* is found for *vacā* in 1.51 2.3, 17bis, 26 5.65 etc. *vacā* occurs 44 times in the Siddhasāra and is rendered by *śu-dag* everywhere except at 6.16.6, where *śu-dag* has probably been accidentally omitted. The synonymous *ṣaḍ-granthā* is likewise rendered *śu-dag* at 12.11?, and *ugrā* is rendered by *śu-dag* at 19.6 and 26.110, these being the only occurrences of *ṣaḍ-granthā* and *ugrā* in the Siddhasāra.

(2) The plant did not grow in Tibet and the Tibetans substituted a similar plant for it.

This may be the case with the bladder sorrel (Rumex vesicarius Linn.) called in Sanskrit *amla-vetasa*. This is regularly rendered in the Tibetan (9.13.18 19.16.26 21.15) by *star-bu*, which is now used of the sea buckthorn (Hippophaë rhamnoides Linn.) according to the *sman-rigs*, pp. 484, 961 (as already in Jäschke's dictionary s.v. *star-bu*).

The number of cases in which plant substitution has taken place is probably much greater than it is possible to determine. Substitution was already an established practice from the earliest times in India itself, and the medical works themselves provide information concerning permitted substitutes for unavailable plants.

For the sake of consistency I have almost without exception rendered the Tibetan plant names as if they were correct identifications of the Sanskrit names even in cases where there is evidence that they were applied to different plants. Such evidence as is known to me will be provided in the index volumes.

(3) The Sanskrit plant name was unknown to the Tibetan translators, who merely transcribed it.

Examples of this procedure can be found passim. A striking instance[4] can be seen at 2.4, where Sanskrit *caṇḍāyaśi-cala-* was mistranscribed as *ćan-dan daṅ yaś-ća-la daṅ* as if two plants were meant instead of three. Since *ćan-dan* is the regular rendering of Sanskrit *candana* 'sandal' I have so translated it, but in the case of *yaś-ća-la* I have translated as if the Tibetan translators had understood *ayaś-cala-* correctly. *ćan-dan daṅ yaś-ća-la daṅ* has accordingly been translated: 'sandal (**candana*), agalloch (*ayaś-*), and resin of the Indian olibanum tree (*cala-*)'. The asterisked *candana* indicates that this is not the word occurring at this place in the Sanskrit text, which has *caṇḍa*, but that it is the Sanskrit word elsewhere so rendered. See § 5 above.

Where the transcription as it occurs in the blockprints has clearly become corrupted in the course of transmission I have emended it. Thus, *śre-ta* in 2.2 rendering Sanskrit *śveta* is evidently a corruption of the graphically similar *śve-ta*. Similarly, *pa-la* in 2.7 for Sanskrit *sāla* is a mistake for *sa-la* (see

[4] This case is explained more fully in *BSOAS*, XXXIV 2, 1971, 365-6.

§ 3 above). In such cases there can be scarcely any doubt that the corruption has occurred in the course of transmission, but the borderline between such cases and those where an error may have been present from the beginning, such as *ras-ća-la*, is very fluid. Since my emendations are clearly indicated as such by means of an asterisk no harm will be done by the occasional overstepping of the borderline.

(4) The Sanskrit plant name was unknown to the Tibetan translators, but they used a nighaṇṭu and rendered the plant name by transcribing, not the name to be translated, but a less obscure Sanskrit synonym.

Thus, *nidigdhikā* in 5.60 is rendered *kaṇṭa-ka-ri* in accordance with Siddhasāra-nighaṇṭu 10 *kaṇṭakārī* = *nidigdhikā*. The Tibetan has *ba-la-ka* not only to transcribe Sanskrit *bālaka* in 12.22 but also to render Sanskrit *udīcya* in 5.29,42 26.13 and *ambu* in 5.37 9.20 in accordance with Siddhasāra-nighaṇṭu 42 *udīcya* — *bālaka* — *ambu*. Consistency was not attained: we find *udīcya* in 31.11a transcribed as *'u di-ćya*.

This method of translating was adopted also by the translators into Khotanese and into Uighur. Thus, Sanskrit *dhāvanī* in 2.11 was rendered by Khotanese *kaṃḍārya* (Ch ii.002.11v3 *KT* 1 18) while *dhāvanī* in 12.10 was rendered by Uighur *kanṭakari* (T II [VII] 173 Rachmati p. 30 [428]). These renderings accord with Siddhasāra-nighaṇṭu 10: *dhāvanī kaṇṭakārī syāt*.

(5) The Sanskrit plant name was borrowed into Tibetan e.g. *padma* 'white lotus'. This case is difficult to distinguish from (3) and (4) above. However, the borrowed name may have been applied to different plants in Tibet from those designated by it in India. This seems to be the case of Sanskrit *priyaṅgu*, which was used of several aromatic plants in India but is now used in Tibet for Dracocephalum tanguticum Maxim. according to *sman-rigs* (pp. 430-2, 923).

(6) The identification of a Sanskrit plant name was not known but a Tibetan plant name has been used to render it. The Tibetan plant name may be based on an Indian substitute.

In translating three of the eight unidentified and probably unidentifiable plants of the aṣṭavarga[1] (*jīvaka*, *ṛṣabhaka*, *medā*, *mahāmedā*, *kākolī*, *kṣīra-kākolī*, *ṛddhi*, and *vṛddhi*), the Tibetan translators have used Tibetan names and not transcriptions: *zaṅ rći-ba* for *ṛṣabhaka*, *bu-chaṅ-rco* for *kākolī*, and *ra-mñe-ba* for *kṣīra-kākolī*. According to *sman-rigs*, pp. 198-9, 754, *zaṅs-rći dkar-po* 'white *zaṅs-rći*' is now used of Galium spurium Linn. while *ra-mñe* (pp. 580-2, 1034) is applied to Polygonatum cirrhifolium (Wall.) Royle. It is not known on what basis the Tibetan translators decided on these renderings and I have refrained from doing more in my translation than giving the corresponding Sanskrit.

[1] On which see A. F. R. Hoernle, *The Bower Manuscript*, Calcutta 1908, 18 n. 51

In the case of *vṛddhi* in 2.14 — it occurs as a plant name only once in the Siddhasāra — it is possible that the Tibetan rendering *br-ha-ti* arose by corrupt transmission from **brd-ti* or a similar inept transcription, but since *br-ha-ti* elsewhere transcribes Sanskrit *bṛhatī* in the Siddhasāra I have so translated it. I do not regard it as of any significance for the identification of *vṛddhi*.

7. VERNACULAR NAMES OF PLANTS

It is my intention to provide an index of the botanical names of the plants occurring in the Siddhasāra, but I have preferred to use vernacular names for the translation since on the one hand this practice conforms more with the style of the original and because on the other hand the use of botanical names would give an impression of scientific accuracy far beyond what is justified by present knowledge. Most of the vernacular names used for the translation can be found in H. L. Gerth van Wijk, *A dictionary of plant-names*, 2 vols, Haarlem 1911-1916 (reprinted Vaals-Amsterdam 1971).

8. CORRECTIONS TO VOLUME I

Corrections to the text: 1.45 'budhaḥ' for 'buddhaḥ'; 3.27.4 'dṛk-' for 'dṛc-'; 5.97[1] insert 'dantī-' before 'darv-'; 10.34 'phala-' for 'phaha-'; 13.10[2] 'bhaṅgā-' for 'bhaṅga-'; 13.32 'śoṇitāpaham' for 'choṇitāpaham'; 21.1 'aśītir' for 'aśītiḥ'; 21.33 'vaudaka-' for 'vodaka-'; 29.16 'darśanaṃ' for 'daśanaṃ'; 30.5 '*tathekṣvākuḥ' for 'tathaikṣvākuḥ'.

Correction to the Introduction: p. 10 line 10 from the bottom read '23.26' for '23.6'.

Corrections to the apparatus: 2.23+ 'precedes' for 'precede'; 5.23 read 'vā ABCD: ca MT: hi E'; 13.35.4+17 read '-ādiḥ' for '-ādi'; 19.24 read '(-naṃ B)' for '(-ṇaṃ B)'; 21.10+ apparatus 11 read 'nataṃ M'; 23.19, last line, read 'iraṃḍā K'; '26.46' to be inserted opposite 'vyadhanam'.

Additions to the parallels and quotations are being reserved for the volume of commentary.

INTRODUCTION

sman-dpyad gces-grub[1] ces[1] bya-ba leḥu sum cu-rća gcig-pa bžugs-so[2]

rgya-gar skad-du / si-ddha sa-ra / bod skad-du / sman-dpyad gces-pa grub-pa žes bya-ba //

bam-po dań-poḥo //

sman-dpyad-kyi gzuń ḥdi-la leḥu bsdus-pa sum-cu-rća gcig yod-de /

(1) rgyud-kyi leḥu dań /
(2) sman-gyi sde-ćhan-gyi[3] leḥu dań /
(3) zas-kyi leḥu dań /
(4) ḥchi-ltas-kyi leḥu dań /
(5) rims-kyi leḥu dań /
(6) ḥkhru-baḥi leḥu dań /
(7) khrag ḥud-paḥi leḥu dań /
(8) gcoń chen-poḥi leḥu dań /
(9) skran-gyi leḥu dań /
(10) dmu-rjiń-gi[4] leḥu dań /
(11) gcin sñi-baḥi[5] leḥu dań /
(12) mje-nad-kyi leḥu dań /
(13) gźań-ḥbrum dań / mćhan-par rdol-baḥi leḥu dań /
(14) skya-rbab-kyi leḥu dań /
(15) skyigs-bu dań / dbugs mi-bde-baḥi leḥu dań /
(16) ḥud-paḥi leḥu dań /
(17) skyug-pa dań / skems-paḥi leḥu dań /
(18) gcin sri-baḥi leḥu dań /
(19) rtug-skam-gyi leḥu dań /
(20) smyo-byed dań / brjed-byed-kyi leḥu dań /
(21) rluń-nad-kyi leḥu dań /
(22) chań-nad-kyi leḥu dań /
(23) me-dbal-gyi leḥu dań /
(24) skrańs-paḥi leḥu dań /
(25) rma gso-baḥi leḥu dań /
(26) dug-sman-gyi rgyud-kyi leḥu dań /
(27) dug gso-baḥi rgyud-kyi leḥu dań /
(28) sman-bcud-kyi len dań / ro-ća-baḥi[6] rgyud-kyi leḥu dań /

[1] gces-grub ces P] gces-pa grub-pa žes DN
[2] bžugs-so] bžugso P : bžugs DN
[3] -gyi NP] -gi D
[4] -rjiń-gi NP] -rjiń-kyi D
[5] sñi-baḥi NP] sñiḥi D
[6] ro-ća-baḥi NP] ro ćaḥi D

INTRODUCTION

The medical treatise (*śāstra*) called 'The Perfect Selection' (*Siddha-sāra*), in thirty one chapters, follows.

In Indian language, the so-called 'Siddhasāra', in Tibetan language, the medical treatise (*śāstra*) 'The Perfect Selection'

First Section (**khaṇḍa***).**

This book on medical science (*śāstra*) has thirty-one chapters altogether:

(1) chapter on Tantra (*tantra*)
(2) chapter on the groups (*gaṇa*) of drugs (*dravya*)
(3) chapter on food (*anna*)
(4) chapter on the omens of death (*ariṣṭa*)
(5) chapter on fever (*jvara*)
(6) chapter on diarrhoea (*atisāra*)
(7) chapter on ejecting blood (*raktapitta*)
(8) chapter on great consumption (*yakṣman*)
(9) chapter on internal tumours (*gulma*)
(10) chapter on dropsy (*udara*)
(11) chapter on the disease of loose urine (*prameha*)
(12) chapter on skin diseases (*kuṣṭha*)
(13) chapter on piles (*arśas*) and genital fistula (*bhagandara*)
(14) chapter on yellow disease (*pāṇḍu-roga*)
(15) chapter on hiccough (*hikkā*) and uncomfortable breathing (*śvāsa*)
(16) chapter on the cough (*kāsa*)
(17) chapter on vomiting (*chardi*) and desiccation (śoṣa)
(18) chapter on the retention of urine (*mūtra-kṛcchra*)
(19) chapter on dry excrement (*udāvarta*)
(20) chapter on madness (*unmāda*) and epilepsy (*apasmāra*)
(21) chapter on wind diseases (*vāta-vyādhi*)
(22) chapter on liquor disease (*madātyaya*)
(23) chapter on erysipelas (*visarpa*)
(24) chapter on swellings (*śopha*)
(25) chapter on healing wounds (*vraṇa*)
(26) chapter on the Tantra concerning eye-medicines (*śālākya*)
(27) chapter on the Tantra concerning the treatment of poison (*viṣa*)
(28) chapter on the Tantra concerning elixirs (*rasāyana*) and viriligenics (*vājīkaraṇa*)

(29) byis-pahi rgyud-kyi lehu daṅ /
(30) las rnam lṅabi lehu daṅ /
(31) cho-gahi lehu-rnams-so //

bgrod-par dkah-bas bsruṅs-pahi bas //
kun-phan kun-mkhyen phyag bċal-te //
yan-dag phan-pa gces-grub hdi //
ñi-mas bsruṅs-pas bśad-par bya //

blo chuṅ-ṅu gaṅ-dag ċhehi rig-byed-kyi rgya-mčho brgal-bar mi-nus-pa de-dag-gis khoṅ-du chud-par bya-bahi phyir / rgyud-kyi gżuṅ hgrol-bar hdi byas-so[7] // ċhe hjin-pahi rig-byed hdi ni / ċhaṅs-pas mtho-ris-su bśad-do // rim-gyis yul ka-śihi[8] rgyal-pos[9] mi-rnams-la bśad-do //

[7] byas-so DN] byaso P
[8] ka śihi DN] ka sahi P
[9] -pos NP] -pohi D

(29) chapter on the Tantra concerning children (*kumāra*)
(30) chapter on the five treatments (*pañca-karman*)
(31) chapter on methods (of treatment) (*kalpa*).

Ravigupta (*raviguptena*), the son (*sūnunā*) of Durgagupta (*durgaguptasya*), doing homage (*praṇamya*) to the all-benefiting (*sārvaṃ*), all-knowing one (*sarva-jñaṃ*), will expound (*vakṣyate*) this (*iyam*) perfectly beneficial (*saṃhitā* !) Siddhasāra.

In order to make it understood (*prabodhāya*) by those (*teṣām*) who (*ye*), having little intelligence (*alpa-medhasaḥ*), are unable to cross (*tartum aśaktā*) the ocean of Ayurveda (*āyurvedodadhiṃ*), by explaining (this) manual (*-paddhatiḥ*) on the Tantra (of medicine), he has done (*vihitā*) this. As for this knowledge (*vedam*) of maintaining life (*āyur-nibandhanam*), Brahma (*brahmā*) expounded (*provāca*) it in heaven (*svarge*). In turn (*kramāt*), the king of the land of Kāśi (*kāśi-rājo*) expounded (*kathayām āsa*) it (*taṃ*) to (his) men (*śiṣyebhyaḥ*).

§1: RGYUD-KYI LEHU

1.1 de-la rgyud-kyi lehu bśad-par bya-ste / hdihi yan-lag ni (1) mig-sman daṅ / (2) lus gso-ba daṅ / (3) gdon bsal-ba daṅ / (4) mċhon zug-rṅu dbyuṅ-ba daṅ / (5) dug-las bsruṅ-ba daṅ / (6) ċhe bsruṅ-ba daṅ / (7) byis-pa[1] bsruṅ-ba daṅ / (8) khu-chu hphel-bar bya-baho[2] //

1.2 hbyuṅ-ba chen-pohi yon-tan-gyi raṅ-bźin-can-gyi mi ni / nad-kyi gźi yin-te / de yaṅ (1) lus-kyi nad daṅ / (2) sems-kyi nad daṅ / (3) glo-bur-gyi nad daṅ / (4) lhan-cig skyes-pahi nad-rnams yin-par bdod-do //

1.3 de-la (1) lus-kyi nad ni rims daṅ / mje-la sogs-paho // (2) sems-kyi nad ni khro-ba[2a]-la sogs-paho // (3) glo-bur-gyi nad ni gnad[3]-pa-las byuṅ-bahi nad-do // (4) lhan-cig skyes-pahi nad ni bkres-pa daṅ / skom-pa daṅ rga-ba-la sogs-paho //

1.4 dus ni thog-ma daṅ tha-ma med-pa-ste mig hjum[4]-pahi yud-ċam-la sogs-pahi mċhan-ma-can-no // dehi rgyun-gyi rnam-par[5] dbye-ba[5] ni / dus-ċhigs rnam drug-tu bśad-de / de-la (1) dbyar-zla tha-chuṅ[6] daṅ / ston-zla ra-ba gñis ni dbyar-gyi dus-so // (2) ston-zla hbriṅ-po daṅ / ston-zla tha-chuṅ[6] gñis ni ston-gyi dus-so // (3) dgun-zla ra-ba daṅ / dgun-zla hbriṅ-po gñis ni dgun-gyi dus-so // (4) dgun-zla tha-chuṅ[6] daṅ / dpyid-zla ra-ba gñis ni dgun smad-kyi dus-so // (5) dpyid-zla hbriṅ-po daṅ / dpyid-zla tha-chuṅ[6] gñis ni dpyid-kyi dus-so // (6) dbyar-zla ra-ba daṅ / dbyar-zla hbriṅ-po gñis ni sos-kahi dus-so //

1.5 ñi-ma byaṅ-phyogs-su hgro-ba daṅ / lho-phyogs-su hgro-źiṅ lam gñis-su hjug-pahi phyir // de-la char hbab-*pahi[7] dus daṅ /* graṅ-bahi dus daṅ / ċha-bahi dus-su gyur-paho // char hbab-pa daṅ / graṅ-ba daṅ / ċha-

[1] byis-pa D] byas-pa NP
[2] bya-baho NP] byaho D
[2a] -ba- DN] -bo- P
[3] gnad- NP] gnod- D
[4] hjum- NP] hjums- D
[5] rnam-par dbye-ba D] rnam-par bye-ba N; rnam-pa dbye-ba P
[6] -chuṅ NP] -chuṅs D
[7] hbab-pahi dus daṅ / *by emendation*] hbab-pa DNP

CHAPTER 1: TANTRA

1.1 In that (connection), the chapter on the Tantra will be expounded. As for the sections (*aṅgāni*) of this, they are: (1) eye-medicines (*śālākyaṃ*); (2) healing the body (*kāya-cikitsita-*); (3) removing demons (*bhūta-cikitsita-*); (4) extracting foreign bodies (*śalya-*); (5) protecting from poison (*agada-rakṣā*); (6) protecting life (*vayo-rakṣā*); (7) protecting children (*bāla-rakṣā*), (8) making sperm increase (*bīja-vivardhanam*).

1.2 As for man (*puruṣo*), whose nature is characterised (*guṇātmakaḥ*) by the great elements (*mahābhūta-*), he is the basis of disease (*vyādhy-adhiṣṭhāna-*). Those then are considered (*matāḥ*) to be: (1) diseases of the body (*śārīra-*); (2) diseases of the mind (*mānasa-*); (3) accidental diseases (*āgantu-*); (4) congenital (*sahajā*) diseases (*vyādhayo*).

1.3 In that (connection), (1) as for diseases of the body (*śārīrā*), they are fever (*jvara-*) and skin diseases (*kuṣṭha-*) etc. (*-ādyāḥ*); (2) as for diseases of the mind (*mānasāḥ*), they are anger (*krodha-*) etc. (*-ādyā*); (3) as for accidental diseases (*āgantavo*), they are diseases that have arisen from injuries (*abhighātotthāḥ*); (4) as for congenital diseases (*sahajāḥ*), they are hunger (*kṣut-*), thirst (*tṛḍ-*), old age, etc. (*-ādayaḥ*).

1.4 As for time (*kālo*), being without beginning and end (*an-ādi-nidhanaḥ*), it is characterised (*-lakṣaṇaḥ*) by a moment of closing the eye, etc. (*nimeṣādika-*). As for the analysis (*vibhāgāḥ*) of its (*tasya*) continual flow (*santatam*), it is explained (*samākhyātā*) as six seasons (*ṣaṭ ... ṛtavaḥ*). In that (connection), (1) as for both the last summer month (*nabho-*) and the first autumn month (*-nabhasyau*), they are the time of the rainy season (*prāvṛṭ*); (2) as for both the middle autumn month (*iṣa-*) and the last autumn month (*-ūrjau*), they are the time of autumn (*śarad*); (3) as for both the first winter month (*mārga-*) and the middle winter month (*-pauṣau*), they are the time of winter (*hemantaḥ*); (4) as for both the last winter month (*māgha-*) and the first spring month (*-phālgunau*), they are the time of the latter part of winter (*śiśiro*); (5) as for both the middle spring month (*caitra-*) and the last spring month (*-vaiśākhau*), they are the time of spring (*vasantaḥ*); (6) as for both the first summer month (*śuci-*) and the middle summer month (*śukra-*), they are the time of the hot season (*nidāghaḥ*).

1.5 The sun (*ravi-*), moving in a northerly direction and moving in a southerly direction, because it enters two paths (*vartma-dvayāśraya-*), there have arisen therefore the season of rainfall (*varṣā-*), the season of cold (*śīta-*), and the season of heat (*uṣṇā*). In the seasons of rainfall (*varṣā-*), cold (*hima-*), and heat (*-uṣṇeṣu*), bile (*pitta-*), phlegm (*śleṣma-*), and wind

bahi dus-su mkhris-pa dań / bad-kan dań / rluń-rnams gsog-ciń // ston dań dpyid dań dbyar hkhrug-par gyur-te / nad-kyi grańs dań / dus-kyi grańs rim bźin-du so-sor sbyar-ro //

1.6 rluń-nad ni phyi-hphred[8]-kyi dus dań / kha-zas żu-bahi mjug-tu ldań-ńo //

1.7 mkhris-pahi nad ni ñi-mahi gun dań / nam-phyed dań / kha-zas hju-bahi che ldań-no //

1.8 bad kan ni zas zos ma-thag dan // srod dań / sńa-dro ldań-ńo //

1.9 de-bźin-du gñis-kyi cha hdus-pa dań / gsum-gyi cha hdus-pahi bye-brag-gis[9] nad-gźi hkhrug-pa *sbyań[10]-bar byaho //

1.10 nad-gźi dań / lus-zuńs dan / dri-mahi gnas-kyi lus ni lus żes bya-ste / de-dag cha mñam-na ni nad med-do // śas che-chuń-du gyur-na ni nad-du hgyur-ro //

1.11 de-la nad-gźi ni rlun dan mkhris-pa dań bad-kan-rnams-so //

1.12 lus-zuńs ni bdun-te / dańs-ma dań / khrag dań / śa dań / ćhil dań / rus-pa dań / rkań dań / khu-chu-rnams-so //

1.13 dri-ma ni phyi-sa dań / gcin dań / rńul-la sogs-paho //

1.14 rluń ni grań-ba[11] dan / yań-ba dan cha phra-ba dań / mkhrań-ba dań / rćub-pa dań / mi-brtan-pa dań / stobs che-ba dań / (1) dbugs rgyu-bar byed-pa dań / (2) ńag hbyuń-bar byed-pa dań / (3) legs-par hjog-pa dań / (4) bskyod-pa dań / (5) dri-ma hbyin-pa-rnams-kyi bye-brag dań ldan-paho //

1.15 mkhris-pa ni skyur-ba dan / ro ćha-ba dań / drod ćha hur[12]-ru-ru byed-pa dań / *hju[13]-bar byed-pa dań / mdańs bskyed-pa dań / bźin-mdog dmar-bahi rgyu byed-paho //

1.16 bad-kan ni mnar-ba dan / lan-ćhvahi ro bro ba dań / hjam-pa dan / lci-ba dan / śin-tu hbyil-baho //

[8] phyi-hphred *by emendation*] phyi-hbred D: phye-hbreń N: phye-hbred P
[9] -gis D] -gi NP
[10] sbyań- *by emendation*] sbyar- DNP
[11] grań-ba DN] gran-ba-b(a) P
[12] hur- NP] hu- D
[13] hju-bar *by emendation*] hjug-par DNP

(-*nabhasvatām*) accumulate (*cayo*). (In the seasons of) autumn (*śarad-*), spring (*vasanta-*), and the rainy season (*ambu-vāha-*), they have been disturbed (*kopaḥ*). The number of diseases and the number of seasons are severally combined in order.

1.6 As for wind disease (*vāyoḥ*), it rises (*visarpaṇam*) at the time of evening (*sāyāhna-kāle*) and at the end of digesting food (*jīrṇānte*).

1.7 As for disease of the bile (*pittasya*), it rises (*lakṣayet*) at midday and at midnight (*ahar-niśasyārdhe*), and at the time of digesting food (*jīryamāṇe ca*).

1.8 As for (disease of the) phlegm (*śleṣmaṇo*), it rises (*bhavet*) as soon as food has been eaten (*bhukta-mātre*), in the evening (*pradoṣe*) and in the morning (*pūrvāhṇe*).

1.9 Thus (*evaṃ*), it is necessary to purify (*viśodhayet*) the disturbed humours (*duṣṭān doṣān*) according to the analysis (*vibhāgena*) of the combined portions of two (*dvi-*) and the combined portions of three (*tri-*) (items).

1.10 As for the body (*deha*), which is the place of residence (*-ādhāro*) of the humours (*doṣa-*), the elements (*dhātu-*), and the impurities (*mala-*), it is called (*ucyate*) the body (*deha*). If those (three items) are in equal portions (*teṣāṃ samatvam*), it has no disease (*ārogyam*). (But) if one has become a greater or smaller proportion (*kṣaya-vṛddhi*) there will be disease.

1.11 In that (connection), as for the humours (*doṣā*), they are wind (*vāta-*), bile (*pitta-*), and phlegm (*-kaphā*).

1.12 As for the elements (*dhātavaḥ*), they are seven: chyle (*rasa-*), blood (*asṛg-*), flesh (*māṃsa-*), fat (*medo-*), bone (*asthi-*), marrow (*majja-*), and semen (*-śukrāṇi*).

1.13 As for the impurities (*malā*), they are faeces (*viṇ-*), urine (*mūtra-*), sweat (**sveda*), etc. (*-ādyā*).

1.14 As for wind (*vāyuḥ*), it is cool (*śīto*), light (*laghuḥ*), subtle (*sūkṣmaḥ*), hard (*kharo*), rough (*rūkṣo*), unstable (*asthiro*), and of great strength (*balī*). It possesses (five) varieties (*prabheda-vān*): (1) that causes the breath to proceed (*prāṇa-*); (2) that causes speech to emerge (*udāna-*); (3) that arranges well (*vyāna-*); (4) that causes movement (*samāna-*); and (5) that expels impurities (*apāna-*).

1.15 As for bile (*pittam*), it is sour (*amlam*), pungent (*kaṭu*) in taste, produces gentle warmth (*uṣṇam*), makes digest (*pakty-*), produces vital fluid (*ojo-*), and produces the cause (*-kāraṇam*) of red complexion (*rāga-*) of the face.

1.16 As for phlegm (*śleṣmā*), it is sweet (*madhuro*), of saline taste (*lavaṇaḥ*), soft (**mṛdu*), heavy (*guruḥ*), and very viscid (*ati-picchilaḥ*).

1.17 rluṅ ni gzaṅ daṅ / sgu-do daṅ / ldoṅ-moḥi bar-gyi naṅ-na gnas-so //

1.18 mkhris-pa ni lte-baḥi naṅ-na gnas-so //

1.19 bad-kan ni pho-ba daṅ / lkog-ma daṅ / mthoṅ[14]-ga daṅ / mgo daṅ / ċhigs-rnams-kyi naṅ-na gnas-so //

1.20 nad-gzi-rnams ṅes-par byuṅ-na / gnas de-ñid-kyi cho-ga bźin-du byaḥo // ċhabs che-bar gyur-na yaṅ bye-brag phyed-par byas-la / cho-ga[15] bye-ba *sgyur[16]-te byaḥo //

1.21 mñar-ba-la sogs-pa ro rnam-pa drug-po-rnams kyaṅ / nad-gzi de-dag-gi bye-brag-las nad med-paḥi rgyu gaṅ yin-pa rtag-tu bzaḥ-bar byaḥo // de-ltar ma-byas-na nad-du ḥgyur-ro //

1.22 ċha-ba daṅ kha-ba daṅ / bska-ba-rnams-kyis ni rluṅ ḥkhrug-par ḥgyur-ro // ċha-ba daṅ / skyur-ba daṅ / lan-ċhva-rnams-kyis ni mkhris-pa ḥkhrug-par ḥgyur-ro // mñar-ba daṅ / skyur-ba daṅ / lan-ċhva-rnams-kyis ni bad-kan ḥkhrug-par ḥgyur-ro //

1.23 nad-gzi de-dag źi-bar bya-baḥi phyir[17] de-dag-las ldog-ste / zos-na nad yod-pa-rnams ni sos-par ḥgyur-ro // nad med-pa-rnams-la ni bde-baḥi rgyur ḥgyur-ro[18] //

1.24 (1) ro mñar-ba ni mig-la phan-te / lus-zuṅs ḥphel-bar byed-do // (2) skyur-ba ni phyi-sa bsaṅ-ba ḥkhru-bar byed / sñiṅ-la phan-pa daṅ / zas ḥju-ba daṅ / ċhos-par byed-ciṅ drod skyed-par byed-do // (3) lan-ċhva ni ḥkhru-ba daṅ / ċhos-par byed-pa daṅ / ḥju-ba daṅ / śa slo-bar byed-do // (4) ċha-ba śa che-ba daṅ / sñom[19]-pa daṅ / dug-rnams sel-ciṅ[20] drod bskyed-ciṅ ċhos-par byed-do // (5) kha-ba ni ziṅs daṅ / skom-paḥi nad sel-ba daṅ / drod bskyed-pa daṅ / ḥkhru-bar byed yi-ga ḥbyed-par byed-do //

[14] mthoṅ- NP] mthar- D
[15] cho-ga DN] che-gar P
[16] sgyur- *by emendation*] ḥgyur- DNP
[17] om. P
[18] ḥgyur-ro DP] ḥgyuro N
[19] sñom- NP] sñoms- D
[20] -ciṅ NP] ziṅ D

1.17 As for wind (*vāyuḥ*), it resides (*āśrayo*) in the anus (*guda-*), the sacrum (**trika*), and the region between the thighs (*śroṇi-*).

1.18 As for bile (*pittaṃ*), it resides (*-sthānaṃ*) in the large intestine (*pakvāśaya-*).

1.19 As for phlegm (*kaphasya*), it resides (*sthānaṃ*) in the stomach (*āmāśayaḥ*), neck (*kaṇṭha-*), chest (*uro-*), head (*mūrdha-*), and joints (*-sandhayaḥ*).

1.20 If the humours (*doṣa-*) have gone wrong, one must act (*samupācaret*) according to the method (of treatment appropriate) to that very place (*sthāna-vat*). If (a humour) has become very dominant (*ādhikyam ca*), (then) too, when one has analysed (*paricchidya*) the varieties, the method (of treatment) to be administered (*kriyā*) must be administered (*kāryā*) speedily (*avilambitā*)

1.21 One must make (the patient) eat (*sevayet*) constantly (*nityam*) also the six tastes (*ṣaḍ rasā*) such as sweet (*madhurādyā*), which (*ye*) are a cause of being without disease (*ārogya-hetavo*), (if administered) according to the analysis (*vibhāga-śaḥ*) of those humours. If one has not done thus (*anyathā tu*), there will occur disease (*viparyayaḥ*).

1.22 Wind (*samīraṇam*) is disturbed (*kopayanti*) by pungent (*kaṭu-*), bitter (*tikta-*), and astringent (*kaṣāyāś ca*) (tastes). Bile (*pittam*) is disturbed by pungent (*kaṭu-*), sour (*amla-*), and saline (*-lavaṇāḥ*) (tastes). Phlegm (*kapham*) is disturbed by sweet (*mādhu-*), sour (*amla-*), and saline (*-lavaṇāḥ*) (tastes).

1.23 Those who have diseases (*rogiṇāṃ*) will be cured (*bhavanti śāntyai*) if, in order to make those (*eṣāṃ*) humours calm (*śamaya*), they eat (food having those tastes that) are the opposite (*viparyastāḥ*) of those (disturbed humours). In the case of those without disease (*svasthānāṃ*), they become the cause (*-hetavaḥ*) of happiness (*sukha-*)

1.24 (1) As for the sweet taste (*madhuro raso*), it is good for the eye (*cakṣuṣyo*) and makes the body elements (*dhātu-*) increase (*-vivardhanaḥ*). (2) As for the sour (*amlo*) (taste), it causes the faecal discharge to be washed out (*anulomano*), is good for the heart (*hṛdyaḥ*), causes food to be digested (*kledi*) and matured (*pācano-*), and promotes the heat (*-dīpanaḥ*) (of the digestive fire). (3) As for the saline (*lavaṇaḥ*) (taste), it causes cleansing (*śodhanaḥ*) and maturing (*pācanaḥ*), causes digestion (*kledi*) (of food) and loosening of the flesh (*śithilatva-*). (4) The pungent (*kaṭuḥ*) (taste) removes (*-ghnaś*) (the condition of having) much flesh (*sthaulya-*), laziness (*ālasya-*), and poison (*viṣa-*), promotes the heat (*dīpana-*) (of the digestive fire), and causes maturing (*-pācanaḥ*). (5) As for the bitter (*tiktaḥ*) (taste), it removes (*-ghnas*) fever (*jvara-*) and the disease of thirst (*tṛṣṇā-*), promotes the heat (*dīpano*) (of the digestive fire), causes cleansing (*śodhana-*), and causes the

(6) bska-ba ni śa na bar byed-pa daṅ / śa hbri-ba daṅ / rlug-skams-su byed / hkhru-ba gcod ma *bcos-par[21] byed-do //

1.25 sman ni ro daṅ nus-pa daṅ / źu-ba-rnams-kyi rten yin-pas-na gćo-bo yin-no // ro-la sogs-pa gźan-rnams kyaṅ / phyi-ma phyi-ma-la / sṅa-ma sṅa-ma ldan-par[22] yod-pas-na / phyi-ma phyi-ma-la gćo-bo yin-no //

1.26 de-la nus-pa ni ro źu bar-ma gyur-pahi bar-ma-la byas-te / rjas-la gnas-śiṅ brten-la / graṅ-ba daṅ ćha-bahi mćhan-ñid-do // yaṅ-na rjas-kyi mthu ñid-la yaṅ byaho //

1.27 ro-rnams ni źu-bahi hog-tu mṅar-ba daṅ / ćha-ba rnam-pa[23] gñis-su hgyur-te / de gñis-kyi naṅ-na sṅa-ma ni lci / phyi-ma ni yaṅ-ṅo //

1.28 sman-pa daṅ / sman daṅ / nad-pa daṅ / nad-g-yog daṅ / bźi bźir ldan-pa ni gso-bahi yan-lag yin-te / de-dag daṅ mi-ldan-pa ni mi-hgrub-pa yin-no //

1.29 de-la sman-pahi yan-lag ni sman-dpyad-kyi yi-ge kha-ton-du bslabs-śiṅ don śes-pa daṅ / sman-gyi las śes-pa daṅ / lag bsod[24]-pa daṅ / gćaṅ-źiṅ re-ba med-paho //

1.30 nad-pahi yan-lag ni nor daṅ ldan-pa daṅ / ćhe ma-zad-pa daṅ / sñiṅ-stobs daṅ ldan-pa daṅ / raṅ-ñams[25] daṅ ldan-pa gsor ruṅ-ṅo //

1.31 sman-gyi yan-lag ni sa bzaṅ-po nas skyes-pa daṅ / ro che-ba daṅ / mchog-tu gyur-pa daṅ / dus-su legs-par brnas-paho //

1.32 nad-g-yog-gi yan-lag ni gćan źiṅ re-ba med-pa daṅ / yi raṅ-ba daṅ / bag yod-pa daṅ / stobs daṅ ldan-paho //

1.33 sman btaṅ[26]-bahi las bya-na / yul daṅ / dus daṅ / na ćhod daṅ / me-

[21] bcos-par *by conjecture*] bco-bar DNP
[22] ldan-par DN] ldan-pa re P
[23] rnam-pa DN] rnams P
[24] bsod- D] gsod- NP
[25] -ñams D] -ñam NP
[26] btaṅ- NP] gtaṅ- D

appetite to expand (*-rocanaḥ*). (6) As for the astringent (*kaṣāyo*) (taste), it causes the flesh to ache (*pīḍano*), causes the flesh to be diminished (*lekhana-*), causes dry excrement (*-stambhī*), terminates cleansing (*grāhī-*), and causes wounds to be healed (*-ropaṇaḥ*).

1.25 As for the drug (*dravyam*), it is superior (*uttamam*) in as much as it is a basis (*āśrayād*) for taste (*rasa-*), potency (*vīrya-*), and digestion (*-vipākānām*). (As for) the other (items) also, such as taste, in as much as the latter successively possess the former (*uttarottara-saṃśleṣād*), the latter are successively superior (*itareṣāṃ pradhānatā*).

1.26 In that (connection), as for potency (*vīryam*), it is considered to be the middle (item) that has become the middle one (*antara-*) (with respect to) taste (*rasa-*) (and) digestion (*pāka-*), and residing (*ādhāra-*) in the substance (*dravya-*) and being supported (*-vyapāśrayam*) by it. It is characterised (*-lakṣaṇam*) by cold (*śīta-*) and heat (*uṣṇa-*). Alternatively (*atha vā*), it can even be considered (*iṣyate*) as the very power (*śaktir*) of the substance.

1.27 As for tastes (*rasānām*), after digestion (*pāko*), they develop in two ways (*dvi-vidhaḥ*): sweet (*madhuraḥ*) and pungent (*kaṭur eva ca*). Among those two (*tayor*), as for the former (*ādyo*) it is heavy (*gurur*); as for the latter (*itarasya*), it is light (*laghutvam*).

1.28 Physician (*bhiṣag-*), drug (*bheṣaja-*), patient (*rogārta-*), and nurse (*paricāraka-*) — as for possessing these four (*catvāri*), that is (possessing) the branches of healing (*cikitsāṅgam*). As for not possessing those (*viparītāny*), that does not succeed (*asiddhaye*).

1.29 In that (connection), as for the branch of the physician (*bhiṣak*), he should have learned by heart the works on medical science (*śāstra-jño*) and know their meaning (*artha-jño*), know the use of drugs (*karma-jño*); have a skilled hand (*laghu-hastaḥ*); and be pure (*śucir*) and without hope (of personal gain).

1.30 As for the branch of the patient (*rogī*), one who possesses (*-sampannaḥ*) money (*dravya-*), possesses unexpended life (*āyuḥ-*) and strength of heart (*sattva-*), and possesses self-control (*sad-ātma-vān*), is suitable for treatment (*sādhya*).

1.31 As for the branch of drugs (*bheṣajam*), they should have grown from good soil (*su-bhū-jaṃ*), have a strong taste (*su-rasaṃ*), have become excellent (*śreṣṭhaṃ*), and have been well picked in season (*kāla-saṃhṛtam*).

1.32 As for the branch of the nurse (*paricārakaḥ*), he should be pure (*śuciḥ*) and without hope (of personal gain), cheerful (*snigdho*), respectful (*apramattaś*), and possessing strength (*bala-vān*).

1.33 If one must make use of the administration of drugs, one must make

drod daṅ / goms-pa daṅ / raṅ-bźin daṅ / sman daṅ / lus daṅ / sñiṅ-stobs daṅ / ñams-stobs daṅ / nad daṅ hdi-rnams mthoṅ-nas gdod byaho //

1.34 de-la yul ni chu maṅ-ba / nags-ri-can ni[27] gśer[28]-bahi phyogs śes[29] bya-ste / bad-kan daṅ rluṅ-gi nad bskyed-do //

1.35 skam-sa ni chu ñuṅ-źiṅ śiṅ ñuṅ-bahi yul-te / khrag-las gyur-pa daṅ / mkhris-pa-las gyur-pahi nad bskyed-do //

1.36 yul skam-gśer-gyi cha hdren[30] ma[30a] ni nad kyaṅ hdren[30]-mar hgyur-ro //

1.37 na-tshod kyaṅ rnam-pa gsum-ste / (1) byis-pa daṅ / (2) bar-ma daṅ / (3) rgan-poho // de-la (1) lo gcig-gi bar-du ho-ma daṅ / kha-zas-kyi tsho-ba-nas / lo bcu-drug-gi bar-du ni byis-pa źes byaho // (2) de-nas lo bdun-cuhi bar-du[31] ni bar-ma źes byaho // (3) de phan-chad ni rgan-po źes byaho //

1.38 debi[32] rim-pa bźin-du bad-kan daṅ / mkhris-pa daṅ / rluṅ śas che-bar hgyur-te / graṅs bźin-du so-sor sbyar-ro //

1.39 byis-pa daṅ rgan-po-la ni thal-sman tsha-ba daṅ / me-btsah daṅ / gtar-ka[33] lta-buhi dpyad drag-po mi-bya-bar dpyad hjam-po byaho //

1.40 lus-kyi bye-brag kyaṅ rnam-pa gsum-du hdod-de / (1) lus skem-pa-la ni śa bskyed-par[34] byaho // (2) śa che-ba-la ni śa dbri-bahi sman byaho // (3) lus-kyi śa ran-pa-la ni mi-hgyur-bar bsruṅ-bahi tsho-ga byaho //

1.41 ñams-stobs ni la-la śa che-la / ñams-stobs chuṅ-ba yaṅ yod / la-la śa skem[35]-la ñams-stobs daṅ ldan-pa yaṅ[35a] yod-pas-na / sran yod-pa daṅ /

[27] om. P
[28] gśer- DN] gsu- P
[29] śes P] źes DN
[30] hdren- NP] hdres- D
[30a] -ma NP] -mas D
[31] -du om. P
[32] debi NP] des D
[33] -ka NP] -ga D
[34] bskyed-par NP] bskyed pahi sman D
[35] skem- NP] skems- D
[35a] om. D

a beginning (*karma samārabhet*) having had regard (*dṛṣṭvā*) to these: region (*deśa-*), time (*kāla-*), age (*vayo-*), heat of the (digestive) fire (*vahni-*), habit (*sātmya-*), character (*prakṛti-*), drug (*-bheṣajam*), body (*deha-*), strength of heart (*sattva-*), strength of mind (*bala-*), and illnesses (*-vyādhīn*).

1.34 In that (connection), as for regions, (those which) have much water (*bahūdaka-*) (and those which) have forests and mountains (*-nago*) must be considered damp (*anūpaḥ*) areas, and they promote phlegm (*kapha-*) and wind (*maruta-*) diseases (*roga-*).

1.35 As for dry land (*jāṅgalo*), a region having little water (*alpāmbu-*) and few trees (*alpa-śākhī ca*), it promotes diseases (*gadottaraḥ*) that have arisen from (disturbance of) the blood (*rakta-*) and that have arisen from (disturbance of) the bile (*pitta-*).

1.36 As for the region (*deśaḥ*) in which the proportion of dry and damp is a mixture (*saṃsṛṣṭa-lakṣaṇopeto*), the diseases will also be a mixture (*sādhāraṇaḥ*).

1.37 Age also (*vayo 'pi*) is of three kinds (*tri-vidham*): (1) the young (*bāla-*), (2) the middle(-aged) (*madhyama-*), and (3) the old (*vṛddha-*). In that (connection), (1) while living (*-vartanaḥ*) on milk (*kṣīra-*) during the first year and (after that) on (solid) food (*anna-*), one is called young (*bālo*) until the sixteenth year (*ā-ṣoḍaśād varṣāt*). (2) After that one is called middle(-aged) (*madhyamaḥ*) until the seventieth year (*saptatiṃ yāvat*). (3) Beyond that (*parato*) one is called old (*vṛddha ucyate*).

1.38 According to that order, phlegm (*kapha-*), bile (*pitta-*), and wind (*anila-*) will become a large proportion (*-prāyā*), and they are severally combined according to the number (*yathā-saṃkhyam*) (of years).

1.39 Since in the case of the young (*bāla-*) and the old (*-pravayasoḥ*), severe treatments such as (the use of) hot alkaline solution (*kṣāra-*), cauterisation (*agni-*), and blood-letting (**vyadha*), are not to be administered, a gentle treatment (*mṛdvī kriyā*) must be administered.

1.40 Analysis of the body (*deha-bhedāḥ*) is also required (*matāḥ*) in three ways (*trayo*): (1) in the case of an emaciated body (*kṛśasya*), the flesh must be increased (*bṛṃhaṇaṃ kāryam*); (2) in the case of abundant flesh (*sthūla-dehasya*), a drug must be administered to decrease (*karśanam*) the flesh; (3) in the case of moderate body-flesh (*madhya-kāyasya*), a method (of treatment) should be adopted to ensure (*rakṣaṇaṃ*) that it does not change.

1.41 As for strength of mind (*balam*), since (*hi*) in the case of some (*kaścit*) whose flesh is abundant (*sthūlo*) they have nevertheless little strength of mind (*alpa-balaḥ*), while in the case of some whose flesh is emaciated (*kṛśāḥ*) they nevertheless possess strength of mind (*bala-vān*), one must examine

rcol phod-pa daṅ / sgyur[36] dgar-źin sra-ba-rnams-las nan-tan-du rtogs par byaḥo //

1.42 sñiṅ-stobs ni mi-ḥgyur-bar byed-pa-ste / sdug-bsṅal-bar gyur-tam / mthos[37]-par gyur-pa / de daṅ ldan-pas sro śi-ba daṅ / ḥa-caṅ dgaḥ-bar mi-ḥgyur-ba ni / sñiṅ-stobs daṅ ldan-paḥi mi yin-no //

1.43 goms-pa ni gaṅ-la zas daṅ / skom-la sogs-pa raṅ-bźin-gyis mi-mthun-pa yin yaṅ / bde-ba-ñid-du ḥgyur-ba de ni goms-pa źes bya-bar śes-so //

1.44 mi rluṅ-gi raṅ-bźin-can ni / lus skem-źiṅ rćub-pa daṅ / skra slab-pa daṅ / sems rgod-pa daṅ / lus rgod-pa daṅ / smra-ba maṅ-ba daṅ / rmi-lam-na nam-mkhaḥ[38]-la ldiṅ-ba yin-no //

1.45 mi mkhris-paḥi raṅ-bźin-can ni / dus-la ma-bab-par skra dkar-ba daṅ / śa-mdog dkar-ba daṅ / rṅul sñi-ba daṅ / spro thuṅ-ba daṅ sems rno-ba daṅ / rmi-lam-du me ḥbar-ba mthoṅ-ba yin-no //

1.46 mi bad-kan-gyi raṅ-bźin-can ni / sems brtan-pa daṅ / lus grims-pa daṅ / bu maṅ-ba daṅ / skra snum-pa daṅ / rmi-lam-na chu daṅ / dkar-bag rmi-ba yin-no //

1.47 nad-gźi cha gñis ḥdus-pa daṅ / cha gsum ḥdus-paḥi raṅ-bźin-can-gyi mi ni / ḥdres-paḥi mćhan-mas rtogs-par bya-ste / nad-gźi gźan-dag yod-du zin kyaṅ / gaṅ śas che-baḥi raṅ-bźin yin-par bśad-do //

1.48 khoṅ-na yod-paḥi meḥi drod ni bad-kan daṅ / mkhris-pa daṅ / rluṅ-rnams re-re-nas śas che-bar gyur-pa[39] daṅ / śas mñam-par gyur-pa ḥdi bźi-las meḥi drod kyaṅ (1) śas chuṅ-ba daṅ / (2) śas che-ba daṅ / (3) drod ma-sñoms-pa daṅ / (4) drod sñoms-pa daṅ / rnam-pa bźir ḥgyur-te / go-rim[40] bźin-du so-sor sbyar-ro //

[36] sgyur DN] sgye P
[37] mthos] ma-thos DNP
[38] nam-mkhaḥ D] namkhaḥ NP
[39] -pa] om. P
[40] -rim NP] -rims D

(*bodhavyaṃ*) carefully (*yatnataḥ*) (whether the patient) possesses endurance (*sthairya-*) and is capable of exertion (*vyāyāma-*), (whether) he delights in tricks (**māyā*) and is hardy (*-sāravair*).

1.42 As for strength of heart (*sattvam*), it causes one not to change (*avikāra-karaṃ*). If adversity (*vyasana-*) has arisen or if prosperity (*abhyudaya-*) has arisen (*āgame*), as for one whose anger becomes calm (*aviṣādī*) and who does not become excessively joyful (*mahotsāhas!*), since he possesses that (*tad yogāt*) (strength), he is a man (*naraḥ*) who possesses strength of heart (*sāttviko*).

1.43 As for habit (*sātmyam*), that (*tat*) is known (*gadyate*) to be called (*iti*) habit (*sātmyam*) in the case of which (*yasya*), although (*api*) foods (*āhāra-*) and drinks (*pāna-*), etc. (*-ādayo*) may by their nature (*prakṛtau*) be not compatible (*viruddhāḥ*), yet they tend to contentment (*sukhatvāyopakalpate*).

1.44 As for the man (*naraḥ*) whose nature is flatulent (*vāta-prakṛtiko*), he has an emaciated (*kṛśo*), rough (*rūkṣo*) body, sparse hair (*alpa-keśaś*), an unsteady mind (*cala-citto*), an unsteady body (*anavasthitaḥ*), and much talk (*bahu-vāg*), and in a dream (*svapne*) he soars into the sky (*vyoma-gaḥ*).

1.45 As for the man whose nature is bilious (*pitta-prakṛtir*), he has white hair (*-palitī*) prematurely (*akāla-*), a white complexion (*gauraḥ*), is inclined to sweat (*prasvedī*), irascible (*kopano*), sharp-witted (*budhaḥ*), and in a dream (*svapne ca*) he sees (*-prekṣī*) a blazing fire (*dīptimat-*).

1.46 As for the man (*naraḥ*) whose nature is phlegmatic (*śleṣma-prakṛtiko*), he has a steadfast mind (*sthira-cittaḥ*), a skilful body (*su-baddhāṅgaḥ*), many sons (*su-prajaḥ*), oily hair (*snigdha-mūrdha-jaḥ*), and in a dream (*svapne*) he dreams (*ālocī*) of water (*jala-*) and whitish (*sita-*) (things).

1.47 As for the man (*narāḥ*) whose nature is (characterised by) a combination of two humours and a combination of three humours (*dvi-tri-doṣānvayā*), it must be determined (*jñeyā*) according to their combined characteristics (*sammiśrair lakṣaṇair*), and (*ca*) although (*apy*) he already has the other (*itara-sad-bhāve*) humours, it is said (*smṛtaḥ*) to be a nature (characterised by having a humour) of which there is a large proportion (*adhika-prakṛtiḥ*).

1.48 As for the heat of the (digestive) fire (*analaḥ*), which is in the stomach (*jāṭharo*), since phlegm (*kapha-*), bile (*pitta-*), and wind (*anila-*) may each dominate (*-ādhikyāt*) and may be in equal proportions (*tat-samyāt*), in accordance with these four (possibilities), the heat of the (digestive) fire may also occur in four ways (*catur-vidhaḥ*): (1) the amount (of heat) is small (*manda-*); (2) the amount (of heat) is great (*-tīkṣṇo*); (3) the heat is irregular (*viṣamaḥ*); and (4) the heat is regular (*samaś*). They correspond severally in order.

1.49 de-la (4) mchi drod sñoms-pa ni de-las mi-hgyur-bar bsruṅ-bahi cho-ga byaho // (3) drod ma-sñoms-pa-la ni rluṅ bsal-bar byaho // (2) mchi drod śas che-ba-la ni mkhris-pa bsal-bahi cho-ga byaho // (1) drod chuṅ-ba-la ni bad-kan shyaṅ[41]-bar byaho //

1.50 kha-zas ma-źu-nas mchi drod bri-ba ni // nad-do-cog skye-bahi gźi yin-te // dehi mchan-ma ni (1) khoṅ ltam-ltam-por gyur-pa daṅ / (2) kha-chu skyur-ba daṅ / (3) bcud daṅ daṅs-ma ma-źu-bar lus-pa daṅ / (4) bśaṅ-gci thur-du mi-hbyuṅ-ba daṅ / rnam-pa bźiho //

1.51 de-la (1) khoṅ ltam-ltam-por hdug-pa de-las[42] ni / gsud[43]-pa daṅ mchil-ma maṅ-du hbyuṅ-ba daṅ / bad-kan mer-mer-por byed-pa daṅ / yan-man-du mi-sloṅ mi-sbo-bar hkhyil-ba de-la ni / śu-dag daṅ lan-cha chuhi naṅ-du skol-ba blud-de skyug-tu gźug-go //

1.52 (2) kha-chu skyur-ba-las[44] ni sgregs[44]-pa skyur-ba daṅ / mgo hkhor-ba daṅ skyug[45]-pa daṅ / skom-dad che-bar hgyur-te / de-la ni chu bskol[46]-te bsgraṅs[47]-pa blud-la bsei-buhi[48] phyogs-su bdug-par byaho //

1.53 (3) bcud daṅ daṅs-ma ma-źu-bar lus-pa ni lus sñoms-te[49] / bya-smyaṅ byed-pa daṅ / mgo yor-yor-po[50] daṅ / kha-zas mthoṅ-na yid-du mi-hoṅ-ba-la sogs-par hgyur-te / de-la *smyuṅ[50a]-bar bya-ba daṅ / ñin-par thun hgah ñal-na hyuho // zas smyuṅ-ba drags[51]-na rluṅ-nad mi-ldan-bahi[52] ran-cam-du byaho //

1.54 (4) thur-du mi-hbyuṅ-ba-las ni ltor zug-ciṅ na-ba daṅ / bchu-snabs-su hbyuṅ-ba daṅ / phyi-sa daṅ gciṅ hgag-par hgyur-te / de-la ni lums bya-źiṅ cha-chu blud-do //

1.55 hdi-ltar kha-zas mi-hphrod-pa zos-pa-las / nad-do-cog byuṅ-bas-na dehi phyir mi-hphrod-pa de-dag spaṅs-la phan-pa-rnams bzah-bahi rigs-so[53] //

1.56 de-la kha-zas mi-hphrod-pa ni / (1) rma-bya daṅ sreg-pa[54] daṅ / srog-

[41] shyaṅ- DN] shyar- P
[42] -las NP] -la D
[43] gsud-] gsuṅ- DNP
[44] sgregs- NP] sgreg- D
[45] skyug- NP] skyugs- D
[46] bskol- D] skol- NP
[47] bsgraṅs-pa] graṅs-pa NP : bsgraṅ ste D
[48] -buhi D] -bu NP
[49] sñoms-te P] sñom-ste D : sñom-ta N
[50] -po P] -pa DN
[50a] smyuṅ- *ex conjectura*] smyaṅ- DNP
[51] drags- DN] drag- P
[52] -bahi NP] -bas D
[53] rigs-so DP] rigso N
[54] sreg- D] sregs- P : srag- N

1.49 In that (connection), (4) if the heat of the (digestive) fire is regular (*samasya*), a method (of treatment) should be administered (*kāryam*) to ensure (*pālanam*) that there is no change from that. (3) If the heat is irregular (*viṣame*), wind must be removed (*vāta-nigrahaḥ*). (2) If the amount of heat of the (digestive) fire is great (*tīkṣṇe*), a method (of treatment) must be administered to remove bile (*pitta-pratikāro*). (1) If the (amount of) heat is small (*mande*), the phlegm must be purified (*śleṣma-viśodhanam*).

1.50 If, without having digested (*ajīrṇam*) one's food, the heat of (one's digestive) fire has decreased (*vahni-sādanam*), (this) is the basis for the arising (*prabhavaḥ*) of all diseases (*sarva-rogāṇām*). Its characteristics (*lakṣaṇam*) are fourfold (*catur-vidham*): (1) the stomach has become full (*āma-*); (2) the mouth water is sour (*amla-*); (3) the moisture and chyle (*rasa-*) remain undigested; (4) faeces and urine do not emerge below (*viṣṭabdha-*).

1.51 In that (connection), (1) from the stomach being full (*āmād*) there arise choleraic disorder (*viṣūcikā-*) and much spittle (*kleda-*); and the phlegm causes (heart-)flutter (*hṛl-lāsa-*) and, in the absence of evacuation upwards or downwards and without swelling, whirls about (*alasaka-*). In that (*tatra*) (case) one should induce vomiting (*chardanaṃ kārayet*) by giving to drink sweet flag (*vacā-*) and salt (*lavaṇa-*) boiled in water (*-toyena*).

1.52 (2) From sour (*amlāt*) mouth water there arise (*sampravartate*) sour eructation (*śuktodgāro*), reeling head (*bhramo*), vomiting, and great thirst (*tarṣo*). In that (*tatra*) (case) one must give to drink (*-pānaṃ*) water (*ambu-*) that has been boiled and cooled (*śīta-*), and one must make (the patient) sit in a cool place (*vāta-niṣevaṇam*).

1.53 (3) As for moisture and chyle (*rasāt*) remaining undigested, the body is weary and one stretches (*gātra-bhaṅga-*), the head is dull (*śiro-jāḍya-*), and if one sees food, it is unappealing (*bhakta-dveṣa-*), etc. (*-ādayo*). In that (*tasmin*) (case) one must fast (*laṅghanam*) and, if one lies down (*svāpo*) for a few periods in the day (*divā*), one will digest it. If the fasting is strict, it must be done in proper measure so that wind disease will not arise (*vāta-varjanam*).

1.54 (4) From there being no downward movement (*viṣṭabdha-*), there is an ache and pain (*śūla-*) in the stomach, and a slimy discharge (*antar-granthi-*), and faeces (*viṭ-*) and urine (*mūtra-*) will cease (*-saṅgā*). In that (*tatra*) (case) one must administer (*vidheyam*) fomentation (*svedanam*) and give to drink (*pānaṃ ca*) salty water (*lavaṇodakam*).

1.55 Since (*yataḥ*) by eating incompatible foods (*ahitāśana-samparkāt*) as follows, all diseases have arisen (*sarva-rogodbhavo*), on that account (*tasmāt*), having abandoned (*tyājyam*) those which are incompatible (*tad ahitam*) it is right (*nyāyyam*) to eat those which are beneficial (*pathya-niṣevaṇam*).

1.56 In that (connection), as for incompatible foods - (1) peacock (*barhiṇa-*)

chags go-dha daṅ / gon-ma sreg daṅ / hdi-rnams 'e-raṇḍahi mar-gyis bskus-te / 'e-raṇḍahi śiṅ-gi mes bćos-pa mi-bzah / (2) mar daṅ sbraṅ-rći cha mñam-ste mi-bzah / (3) mar bkhar-bahi snod-kyi naṅ-du żag bcu phan-chad lon-pa mi-bzah / (4) sbraṅ-rći chu dron-pos hphul-źiṅ mi-bzah / (5) char-pahi chu daṅ yaṅ sbyar-źiṅ mi-bzah / (6) de-bźin-du sbraṅ-rći daṅ / phag-śa daṅ / la-phug daṅ yaṅ lhan-cig mi-bzah / (7) chu-skyar-gyi śa chaṅ daṅ lhan-cig-tu mi-bzah / (8) źo daṅ bya-gag-gi śa lhan-cig-tu mi-bzah / (9) ldum-bu ka-ća-ma-ća daṅ bu ram lhan-cig tu mi-bzah / (10) ña-śa daṅ ldum-bu 'u-po-da-ka lhan-cig-tu mi-bzah / (11) bag-phye daṅ til-mar bsres-pahi snum-khur 'rćabs[55] lhan-cig mi-bzah / (12) ña-śa daṅ bu-ram lhan-cig mi-bzah / (13) ldum daṅ / rnad daṅ / śiṅ-tog skyur-bahi bag daṅ / til gyi ćhigs-ma daṅ / rgya-sran daṅ lan-ćhva daṅ / smyig-mdehu[56] daṅ / źo daṅ / ña-śa daṅ / hdi-rnams śas cher ho-ma daṅ mi-mthun-te lhan-cig mi-bzah / (14) pri-yaṃ-kuhi lde-gus lus bskus bźin-du / hbras-kyi ho-thug[57] mi-btuṅ / (15) thi-bahi śa yuṅs-mar-gyis bskus te / g-yos-pa-rnams mi-bzah / (16) ñahi żag daṅ pi-pi-liṅ lhan-cig mi-bzah / (17) sbyar-thug ces bya-ba hbras daṅ / til daṅ / mon-sran sndhu bsres-pahi thug-pa daṅ / chaṅ daṅ hbras-kyi ho-thug-rnams lhan-cig mi-bzah / (18) ña-śa daṅ / yos daṅ / mar daṅ / dar-ba-rnams lhan-cig sbags[58]-te mi-bzah /

1.57 mi gaṅ-gis ro daṅ nus-pa mi-mthun-pahi zas hdi-lta-bu daṅ cha hdra-ba-dag / ma-śes-te zos-par gyur-na / de ni nad-kyis ñam-thag-pahám / yaṅ-na hchi-bar hgyur-ro //

1.58 de-ltar kha-zas mi-mthun-pa[59] zos-pa-las nad-du gyur-pa-la ni / bkru-sman daṅ / skyug-sman-gyis bsal-bar byaho //

[55] rćabs DP] rća-bas N
[56] smyig-mdehu] smyig-ma dehu DNP
[57] -thug DP] -thu N
[58] sbags-] sbags- DNP
[59] -pa DN] -par P

grey partridge (-*tittirī*), the animal varan (*godhāḥ*), and black partridge (*kapiñjalān*) - these, smeared with oil (*taila-*) of the castor oil plant and cooked (-*bhṛṣṭam*) with fire (*vahni-*) (made) from the wood of the castor oil plant (*eraṇḍa-*), are not to be eaten (*nādyāt*). (2) Ghee (-*ghṛtam*) and honey (*madhu*), in equal parts (*tulya-*), are not to be eaten. (3) Ghee (-*sarpiḥ*) that has spent more than ten days (*daśa-rātra-sthita-*) in a metal vessel (*kāṃsya-pātre*) is not to be eaten (*vivarjayet*). (4) Honey (*mākṣikasya*) served with hot water (*uṣṇāmbunā*) is not to be eaten. (5) Nor is it to be eaten mixed with rain water (*nābhro-'mbhasaḥ*). (6) Likewise (*tathā*), honey (*madhunā*), pig flesh (*vārāhaṃ piśitaṃ*), and radish (*mūlakaṃ*) are not to be eaten (*nādyān*) together. (7) Flesh of the heron (*balākaṃ*) is not to be eaten together with strong drink (*madyena*). (8) Thick sour milk (*dadhnā*) and the flesh of the cock (*kukkuṭān*) are not to be eaten together (*saha*). (9) The vegetable black nightshade (*kākamācīṃ*) and crude sugar (*guḍopetāṃ*) are not to be eaten together. (10) Fish flesh (*matsyān*) and the vegetable Malabar spinach (*upodikānvitān*) are not to be eaten together. (11) Fatty cakes (*śaṣkulīṃ*) (made) of wheat flour and sesame oil mixed are not to be eaten (*nādyān*) together with sour gruel (*āranālena*). (12) Fish flesh (*mīnaṃ*) and crude sugar (*guḍena ca*) are not to be eaten together. (13) Vegetables (*śāka-*), greens, fruits that are inclined to be sour (*amla-phala-*), oil-cakes (*piṇyāka-*), horse gram (*kulattha-*), salt (-*lavaṇaiḥ*), bamboo shoots (*karīra-*), thick sour milk (*dadhi-*), and fish flesh (*matsyaiś ca*) — these are for the most part (*prāyaḥ*) incompatible with milk (*kṣīraṃ virudhyate*) and should not be eaten with it. (14) While one's body is smeared (*digdhāṅgaḥ*) with paste (*kalka-*) of the perfumed cherry (*priyaṅgu-*), milk soup (made) with rice (*pāyasaṃ*) is not to be drunk (*na samācaret*). (15) Flesh of the spotted pigeon (*kapotakān*) smeared with mustard oil (*kaṭu-tailena*) and prepared (*bhṛṣṭān*) is not to be eaten (*na jātu ... adyāt*). (16) The fat of fish (*matsya-tailena*) and long pepper (*pippalīṃ*) are not to be eaten together. (17) Mixed soup, so called, (that is) soup (made) of rice (**taṇḍula*), sesame (**tila*), and beans (**mudga*) mixed together (*kṛsara-*), liquor (*surā-*), and milk soup (made) with rice (-*pāyasān*) are not to be eaten together. (18) Fish flesh (*mīna-*), corn (-*dhānāḥ*), ghee (*sar-piṣy*), and buttermilk (*udaśvitā*), mixed together, are not to be eaten (*nāśnīyād*).

1.57 If any man (*yaḥ ... naraḥ*), without knowing it (*mohāt*), has eaten (*bhuṅkte*) such foods as are of incompatible (*viruddha-*) taste (*rasa-*) and potency (-*vīryāṇi*) and similar things (*dravyāṇy evaṃ-vidhāni*), he (*sa*) will be afflicted by disease (*rogārtiṃ prāpnuyān*) or (*vā*) will die (*mṛtyuṃ prāpnuyān*).

1.58 In the case of disease (*rogān*) having arisen due to (-*jān*) having eaten foods (-*aśana-*) which are in that way incompatible (*viruddha-*), one must remove it (*jayet*) by means of cathartics (*vireka-*) and emetics (-*chardanaiḥ*).

1.59 goms-pa daṅ / mchi drod čha-ba daṅ / ñams-stobs che-ba-la ni gnod-par mi-bgyur-ro //

rgyud-kyi lehu-ste daṅ-po rjogs-so //

1.59 In the (case where there is) habit (*sātmyād*), the heat of the (digestive) fire is hot (*dīptāgner*), and the strength of mind (*bala-*) is great, there will be no harm (*viruddhaṃ na bhavet*).

The chapter (*adhyāyaḥ*) on Tantra (*tantra-*), the first (*prathamaḥ*), is finished (*samāptaḥ*).

§ 2 : SMAN-GYI SDE-ČHAN-GYI LEHU

2.0 de-nas sman-gyi sde-čhan-gyi lehu bśad-par bya-ste /

2.1 sman (1) ti-ra[1] daṅ / (2) ba-spu-ba[2] daṅ / (3) 'e-randa daṅ / (4) jha-śa[3] daṅ / (5) zaṅ[4] rči-ba daṅ / (6) ji-ba-ka daṅ / (7) gze-ma daṅ / (8) ñehu-śiṅ daṅ / (9) laṅ-gu-li daṅ / (10) śi-ra-bi-da-ri daṅ / (11) ha-ma-sa-pā-di-ka daṅ / (12) bṛ-ha-ti daṅ / (13) bri-sa-či-ka-li[5] daṅ / (14) dve *sa[6]-he-pa daṅ / (15) sran-ma 'atma-kupta daṅ / sman-gyi sde-čhan *hdis[7] ni / skem-pahi nad daṅ / skran[8] daṅ / rluṅ-nad daṅ / dbugs mi-bde-ba daṅ / lud-pa daṅ / mkhris-pa-las gyur-pahi nad sel-to //

2.2 (1) śiṅ nya-gro-dha[9] daṅ / (2) 'u-du-mba[10]-ra daṅ / (3) plakṣa daṅ / (4) ma-du-ka daṅ / (5) 'a-śvattha daṅ / (6) ti-nu-ka daṅ / (7) *pi-ya-la[11] daṅ / (8) rgya-śug daṅ / ba-da-ra daṅ / (9) pā-ra-tha daṅ / (10) nanta daṅ / bṛ-kṣa daṅ / (11) 'a-mra daṅ / (12) kaṅ-ma daṅ / (13) pa-lā-śa daṅ / (14) go-byed daṅ / (15) *śve-ta[12] daṅ / gsen[13]-phrom daṅ / (16) jambu daṅ / sman-gyi sde-čhan hdi ni mkhris-pa daṅ / khrag lud-pahi nad daṅ / ston-pa daṅ / myos-pahi nad sel-to //[14] gcin-nad sel-žiṅ / rma daṅ lus čha-ba daṅ mnal-gyi nad sel-to //

2.3 (1) pi-pi-liṅ daṅ / (2) kru-trug-tres daṅ / (3) śu-dag daṅ / (4) dug-mo-ñun[15] daṅ / (5) rgya-śug daṅ / ba[16]-da-ra daṅ / (6) pi-pi-liṅ-gi rča-ba daṅ / (7) gla-sgaṅ daṅ / (8) bcah-sga daṅ / (9) sug-smel daṅ / (10) boṅ[17]-ṅa dkar-po daṅ / (11) ha-ra-nya[18]-ka daṅ / (12) dbyi mon daṅ / (13) na-le-śam daṅ / (14) la-la-phud daṅ / (15) ga-brahi rča-ba daṅ / (16) mu-rva[19] daṅ / (17)

[1] ti-ra NP] ta-ri D
[2] ba spu-ba DN] ba sbu-ba P
[3] jha-śa DN] jhu-śa P
[4] zaṅ NP] zaṅs D
[5] bri-sa-či-ka-li P] dri / či-ka-li DN
[6] sa- by emendation] pa- DNP
[7] hdis by emendation] hdu-ma-na DNP
[8] skran D] sran NP
[9] -dha D] -da NP
[10] -mba- NP] -mba- D
[11] pi-ya-la by emendation] pi-la-ya DNP
[12] śve-ta by emendation] sve-ta DNP
[13] gsen- NP] sen- D
[14] DNP insert here rma daṅ mnal-gyi nad sel-to
[15] -ñun D] -ñuṅs NP
[16] ba- NP] bo- D
[17] boṅ- D] bo- NP
[18] -nya- D] -nye- NP
[19] mu-rva NP] mu-rā D

CHAPTER 2: THE GROUPS OF DRUGS

2.0 Next the chapter on the groups of drugs will be expounded.

2.1 The drugs (1) tick trefoil (*sthirā-*), (2) winter cherry (**aśvagandhā*), (3) castor oil plant (*eraṇḍa-*), (4) sida (*ghaṣā-*), (5) ṛṣabhaka (*ṛṣabhaka-*), (6) jīvaka (*-jīvakāḥ*), (7) caltrop (*śva-daṃṣṭrā-*), (8) asparagus tree (*abhīru-*), (9) pointed-leaved uraria (*lāṅgali-*), (10) milky yam (*vidārī-*), (11) maidenhair fern (*-haṃsa-pādikāḥ*), (12) nightshade (*bṛhatyau*), (13) the climbing nettle plant (*vṛścikāli*), (14) wild green and black gram (*dve sahe*), and (15) the cowage plant (*markaṭī-*) (of) the pea (family) — this group (*gaṇaḥ*) of drugs removes (*-haro*) the disease of desiccation (*śoṣa-*), internal tumours (*gulma-*), wind disease (*anila-*), uncomfortable breathing (*śvāsa-*), cough (*kāsa-*), and disease arisen from bile (*pitta-*).

2.2 (1) The banyan tree (*nyagrodha-*), (2) cluster fig (*udumbara-*), (3) yellow-barked fig (*plakṣa-*), (4) liquorice plant (*madhuka-*), (5) sacred fig (*aśvattha-*), (6) false mangosteen (*-tindukaḥ*), (7) Buchanan's mango (*piyāla-*), (8) the jujube or badara (*badarī-*), (9) arjun (*pārtha-*), (10) red cedar (*nandī vṛkṣa-*), (11) mango tree (*āmra-*), (12) country willow (*-vañjulāḥ*), (13) dhak (*palāśa-*), (14) marking nut (*aruṣkara-*), (15) white (variety of) lodh tree (*śveta-lodhra-*), and (16) the jambool tree (*jambū-*) — this group (*gaṇaḥ*) of drugs removes (*-nud*) the disease of ejecting blood (*pittāsṛk-*), nausea (**vami*), and the disease of madness (**unmāda*). Removing urinary disease (*meha-nud*), it removes (*-apahaḥ*) wound (*vraṇa*), hot body (*dāha-*), and disease (*gada-*) of the womb (*yoni-*).

2.3 (1) Long pepper (*pippali-*), (2) leadwort (*agni-*), (3) sweet flag (*vaca-*), (4) kurchi plant (*vatsa-*), (5) the jujube or badara (*kola-*), (6) root of long pepper (*granthika-*), (7) nut grass (*-mustakaḥ*), (8) ginger (*viśva-*), (9) lesser cardamom (*elā-*), (10) white aconite (*ativiṣā-*), (11) fragrant pepper (*kaunti-*), (12) chaba pepper (*cavya-*), (13) black pepper (*ūṣaṇa-*), (14) bishop's-weed (*-yavānikāḥ*), (15) root of beetle-killer (*bhārṅgi-*), (16) bowstring hemp (*mūrvā-*), (17) fruit (*phala-*) of the great neem (*mahā-nimba-*), (18) cumin

ma-ha-nimbahi hbras-bu daṅ / (18) go-sñod daṅ / (19) yuṅs-kar daṅ / (20) śiṅ-kun daṅ / (21) pu[20]-ċe-śel daṅ / (22) byi-daṅ[21]-ka daṅ / sman-gyi sde-ċhan hdis[22] ni rluṅ daṅ bad-kan sel-to //

2.4 (1) sug-smel daṅ / (2) rgya-spos daṅ / (3) gla-sgaṅ daṅ / (4) ha-re-ṇyā-ka daṅ / (5) śiṅ-rċa daṅ / (6) gandha-pa-tra daṅ / (7) ċan-dan dkar-po daṅ / (8) gur-kum daṅ / (9) bcah-ba daṅ / (10) ċan-dan daṅ / (11) yas-ċa-la[23] daṅ / (12) nā-ga-puṣpa[24] daṅ / (13) thaṅ-śiṅ daṅ / (14) guċċha-ra-sa daṅ / (15) gu-gul daṅ / (16) sra-ċi pog daṅ / (17) ña-phyis daṅ / (18) da-dhi daṅ / (19) tyā-ma[25] daṅ / (20) pog dkar-po daṅ / (21) bya[26]-ghra-na-kha daṅ / stag-gi sder-mo daṅ / (22) spaṅ-spos daṅ / (23) ru-rta daṅ / sman-gyi sde-ċhan hdis[27] ni / phol-mig daṅ / g-yan-pa daṅ / dug daṅ / rluṅ daṅ bad-kan sel-to //

2.5 (1) ba-ru-na[28] daṅ / (2) 'arta-ga-la daṅ / (3) ñehu-śiṅ daṅ / (4) bcah-sga daṅ / (5) go-sñod daṅ / (6) bi-śa-ni-ka daṅ / (7) sehi[29]-re-ya daṅ / (8) br-ha-tī rnam[30] gñis daṅ / (9) rèva dar-ba[31] daṅ / (10) spu-ṭi-ka daṅ / (11) śi-gru-ka daṅ / (12) 'a-ru-ra daṅ / (13) 'agni-manta[32] daṅ / (14) *bimba[33] daṅ / (15) kru-trug-tres daṅ / (16) nag-ta-ma-la daṅ / (17) *smo-ra-ta[34] daṅ / sman-gyi sde-ċhan hdis[35] ni / khoṅ-hbras daṅ / bad-kan daṅ ċhil rgyas-pahi[36] nad daṅ / skran daṅ klad-pa na-ba sel-to //

2.6 (1) doṅ-ka daṅ / (2) kru-trug-tres daṅ / (3) śā-raṃ-ga-sta[37] daṅ / (4) kaṇṭa-ka-ri daṅ / (5) nimba daṅ / (6) pa-ta-la daṅ / (7) mu-rba daṅ / (8) ghonta[38] daṅ / (9) sle-tres daṅ / (10) ra-ṭa daṅ / (11) pag-tha daṅ / (12) rċa-mkhris-pa daṅ / (13) ku-la-ka daṅ / (14) ka-rañja daṅ / spyi-bźur śun-pa daṅ / (15) dug-mo-ñuṅ daṅ / (16) schi-re-ya daṅ / (17) 'u-śa-bī[39] daṅ / (18) ba-ligal

[20] pu- P] spu- D : yu- N
[21] -daṅ- NP] -doṅ- D
[22] hdis D] hdi P (hdi[N)
[23] -ċa-la] -ċal D, -ca-la NP
[24] -puṣpa NP] -puspa D
[25] tyā-ma NP] dyu-ma D
[26] bya- P] bye- DN
[27] hdis D] hdi NP
[28] ba-ru-na NP] bahu-na D
[29] sehi- P] sahi- DN
[30] rnam DN] rnams P
[31] dar-ba NP] dūr-ba D
[32] 'agni-manta P] 'agna-manta N, 'agna-manta D
[33] bimba *by emendation*] halba DN : bilba P
[34] smo-ra-ta *by emendation*] sa-smo-ra-ta DNP
[35] hdis D] hdi NP
[36] -pahi DP] -pas N
[37] śā-ram-ga-sta P] śā-ri-ga-sta D : śā-ra-ga-sta N (?)
[38] ghonta NP] dha-na-ta D
[39] 'u-śa-bi DN] 'usa bahi P

(*-ajājyaḥ*), (19) white mustard (*sarṣapāḥ*), (20) asafoetida (*hiṅgu*), (21) kurroa (*tiktā*), and (22) embelia (*viḍaṅgaṃ*) — this group (*gaṇaḥ*) of drugs removes (*-haro*) wind (*vāta-*) and phlegm (*śleṣman-*).

2.4 (1) Lesser cardamom (*elā-*), (2) Indian valerian (*vakra-*), (3) nut grass (**ambuda*), (4) fragrant pepper (*kaunti-*), (5) cinnamon bark (*tvak-*), (6) cinnamon leaves (*pattra-*), (7) white sandal (**hīma*), (8) saffron (*asra-*), (9) angelica (*-corakāḥ*), (10) sandal (**candana*), (11) agalloch (*ayaś*) and resin of the Indian olibanum tree (*cala-*), (12) mastwood (*punnāga-*), (13) deodar (*dāru-*), (14) resin of the glory tree (*-guccha-rasāḥ*), (15) Indian bdellium (*puram*), (16) resin of the sal tree (*sarja-*), (17) 'mother-of-pearl' (plant) (*śukti-*), (18) resin of pine (*dadhi-*), (19) geranium grass (*dhyāmaka-*), (20) white perfume (*kunda-*), (21) vyāghra-nakha or 'tiger's-claw' (*vyāghra-*), (22) nard (*jaṭā-*), and (23) costus (*-āmayāḥ*) — this group of drugs removes (*anta-kṛt*) pustules (*piḍakā-*), itching (*kaṇḍu-*), poison (*viṣa-*), wind (*anila-*), and phlegm (*kapha-*).

2.5 (1) Sacred caper (*varuṇa-*), (2) the large palmyra palm (*ārtagala-*), (3) asparagus (*abhīru-*), (4) ginger (**viśva*), (5) cumin (**ajājī*), (6) Indian screw tree (*-viṣāṇikāḥ*), (7) barleria (*sairīya-*), (8) the two Indian nightshades (*bṛhatī-yugma-*), (9) darbha grass (*darbha-*), (10) bonduc nut (*pūtika-*), (11) horse-radish tree (*-śigrukāḥ*), (12) chebulic myrobalan (*jayā-*), (13) headache tree (*agnimantha-*), (14) scarlet-fruited gourd (*bimba-*), (15) leadwort (*agni-*), (16) Indian beech (*-nakta-mālāḥ*), and (17) bowstring hemp (*sa-moraṭāḥ*) - this group (*vargo*) of drugs removes (*-nut*) internal abscesses (*antar-vidradhi-*), phlegm (*śleṣman-*), the disease of excess fat (*medo-*), internal tumours (*gulma-*), and headaches (*śiro-'rti-*).

2.6 (1) Drumstick tree (*āragvadha-*), (2) leadwort (*agni-*), (3) jequirity (*śārṅgaṣṭā-*), (4) wild eggplant (**kaṇṭakārī*), (5) neem (*nimba-*), (6) trumpet flower (*-pāṭalāḥ*), (7) bowstring hemp (*mūrvā-*), (8) betel palm (*ghoṇṭā-*), (9) guduch (*amṛtā-*), (10) emetic nut (*rāṭha-*), (11) velvetleaf (*pāṭhā-*), (12) chirata (*bhūnimba-*), (13) wild snake gourd (*-kulakāḥ*), (14) Indian beech and bark of the (yellow) sal tree (*karañjau*), (15) kurchi plant (*vatsa-*), (16) barleria (*sairīya-*), (17) balsam pear (*suṣavī-*), and (18) dita (*-sapta-parṇakāḥ*)

dań / sman-gyi sde-ćhan hdis[40] ni / gcin-nad dań / mje dań / rims dań / skyug-pa dań / bad-kan dań / dug sel-to //

2.7 (1) gseń[41]-phrom mam gñis dań / (2) *pla-ba[42] dań / (3) 'a-śo-ka dań / (4) chu-śiń dań / (5) *sa-la[43] dań / (6) 'e-la-ba-lu-ka dań / (7) ka-damba dań / (8) jiṃ[44]-gi-ni dań / (9) śri[44a]-parṇi dań / (10) sle-tres dań / sman-gyi sde-ćhan hdis[45] ni / bad-kan dań / ćhil rgyas-pahi nad skems-śin / mñal-gyi nad sel-te / rma hćho-har byed-la / hkhru-ba gcod / dug thams-cad sel-to //

2.8 (1) 'a-mbha-stha dań / (2) dha-ta-ki dań / (3) gseń[46]-phrom dań / (4) sa-mańga[46a] dań / (5) padmahi ze-ba dań / (6) śiń-mñar dań / (7) 'a-ra-lu dań / (8) bilba dań / sman-gyi sde-ćhan hdis[47] ni / żu-bahi ćhad-pa hkhru-ba sel-to //

2.9 (1) skyu-ru-ra dań / (2) 'a-ru-ra dań / (3) ba-ru-ra dań / (4) pi-pi-liń dań / (5) kru-trug-tres dań / sman-gyi sde-ćhan hdis[47] ni / bad-kan-gyi rims[48]-kyi gnod-pa thams-cad sel-te / ro-ća-ba dan / me-drod śin-tu che-bar byed-*la / ha-cań ro-ća-ba che-bar dan*[49] / ha-cań mehi drod che-bar yań mi-byed-do[50] //

2.10 hbras-bu gsum żes bya-ba / 'a-ru-ra dań / ba-ru-ra dań / skyu-ru-ra-rnams ni / rims ldan-dub-can sel-źiń / mig-la phan-te drod bskyed-la / gcin-nad dań / mje dań mkhris-pa dań / bad-kan sel-to //

2.11 (1) bṛ-ha-tī dań / (2) dha-da-ki dań / (3) pā-thā dań / (4) śiń-mñar dań / (5) dug-mo-ñuń dan / sman-gyi sde-ćhan hdis[51] ni / ćhos-par byed-pa-ste / nad-gżi gsum-las gyur-pahi gcin-nad sel-to //

2.12 (1) pa-to-li dań / (2) ćan-dan dkar-po dań / (3) murba dań / (4) pu-će-śel dań / (5) pa-tha dań / (6) sle-tres dań / sman-gyi sde-ćhan hdis[51] ni / mkhris-pa dań bad-kan dań / yi-ga hchus-pa dań / skyug-pa dań rims dań / g-yah-ba dań dug sel-to //

[40] hdis D] hdi NP
[41] gseń- NP] seń- D
[42] pla-ba *by emendation*] sla-ba DNP
[43] sa-la *by emendation*] pa-la DNP
[44] jiṃ- P] ji- DN
[44a] śri- NP] śr- D
[45] hdis D] hdi NP
[46] gseń- NP] seń- D
[46a] -mańga P] -mñag DN
[47] hdis D] hdi NP
[48] rims- DN] rim- P
[49] -la / ha-cań ro-ća-ba che-bar dań *by emendation*] / ha-cań ro-ća-bar byed-la DNP
[50] byed-do DP] byede N
[51] hdis D] hdi NP

— this group (*gaṇaḥ*) of drugs removes (*-hara*) urinary disease (*meha-*), skin disease (*kuṣṭha-*), fever (*jvara-*), vomiting (*chardi-*), phlegm (*śleṣman-*), and poison (*viṣa-*).

2.7 (1) The two kinds of lodh tree (*lodhra-dvaya-*), (2) nut grass (*plava-*), (3) asoka tree (*aśoka-*), (4) banana tree (*rambhā-*), (5) sal tree (*sāla-*), (6) elephant apple (*-elavālukāḥ*), (7) cadamba (*kadambo*), (8) Indian ash tree (*jiṅginī*), (9) white teak (*śrī-parṇī*), and (10) guduch (**guḍūcī*) — this group (*vargo*) of drugs dries up (*-viśoṣaṇaḥ*) phlegm (*kapha-*) and the disease of excess fat (*medo-*), removes disease of the womb (*yoni-doṣa-haro*), heals wounds (*vraṇyaḥ*), terminates cleansing (*stambhī*), and removes all poisons (*sarva-viṣāpahaḥ*).

2.8 (1) Velvetleaf (*ambaṣṭhā-*), (2) fulsee flower tree (*dhātakī-*), (3) lodh tree (*lodhra-*), (4) samaṅgā (*samaṅgā-*), (5) filament of the lotus (*-padma-kesaram*), (6) liquorice plant (*madhuka-*), (7) Indian calosanthes (*aralu-*), and (8) Bengal quince (*bilvaṃ ca*) — this group (*gaṇaḥ*) of drugs removes (*-hā*) dysenteric discharge (*atisāra-*) of what has been digested (*pakva-*).

2.9 (1) Emblic myrobalan (*āmalakī*), (2) chebulic myrobalan (*abhayā*), (3) belleric myrobalan (**akṣa*), (4) long pepper (*kṛṣṇā*), and (5) leadwort (*citrakaś ca*) — this group (*ayaṃ gaṇaḥ*) of drugs removes (*-nodī*) all (*sarva-*) harm (*ātaṅka-*) from fever (*jvara-*) due to phlegm (*kapha-*), causes virility (*vṛṣyo*) and the heat of the (digestive) fire to be very great (*ati-dīpanaḥ*), but it does not cause virility and the heat of the (digestive) fire to be excessively great (**nātivṛṣyātidīpanaḥ*).

2.10 The 'three fruits (*tri-phalā*)', so called, (namely) chebulic myrobalan (*-abhayā*), belleric myrobalan (*akṣa-*), and emblic myrobalan (*dhātrī-*), remove (*hanti*) irregular fever (*viṣama-jvaram*), are beneficial to the eyes (*cakṣuṣyā*), increase the heat (of the digestive fire) (*dīpanī*), and remove (*anta-kṛt*) urinary disease (*meha-*), skin disease (*kuṣṭha-*), bile (*pitta-*), and phlegm (*kapha-*).

2.11 (1) Indian nightshade (*bṛhatī-*), (2) fulsee flower tree (**dhātakī*), (3) velvetleaf (*pāṭhā-*), (4) liquorice plant (*yaṣṭi-madhu-*), and (5) kurchi plant (*-kaliṅgakāḥ*) — this group of drugs causes maturation (*pācanīyo*) and removes (*apahaḥ*) urinary disease (*kṛcchra-*) that has arisen from (disturbance of) the three humours (*doṣa-traya-*).

2.12 (1) Wild snake gourd (*paṭolaṃ*), (2) white sandal (*candanaṃ*), (3) bow-string hemp (*mūrvā*), (4) kurroa (*tiktā*), (5) velvetleaf (*pāṭhā*), and (6) guduch (*amṛtā*) — this group (*gaṇaḥ*) of drugs removes (*apahaḥ*) bile (*pitta-*), phlegm (*śleṣman-*), disturbed appetite (*aruci-*), vomiting (*chardi-*), fever (*jvara-*), itching (*kaṇḍū-*), and poison (*viṣa-*).

2.13 (1) sle-tres daṅ / (2) nimpa[52] daṅ / (3) hu[53]-suhi hbras-bu daṅ / (4) śiṅ-mṅar daṅ / (5) ċan-dan dkar-po daṅ / sman-gyi sde-ċhan hdis[51] ni / skom-pahi nad daṅ / lus ċha-ba daṅ yi-ga hchus-pa daṅ / skyug-pa daṅ rims thams-cad sel-to //

2.14 (1) bu-ċhaṅ[54]-rto daṅ / (2) ra-mñe-ba daṅ / (3) śiṅ-*mṅar[55] daṅ / (4) bu-bran śiṅ daṅ / (5) me-da daṅ / (6) ma-ha-me-*da[56] daṅ / (7) ji-ba-ka daṅ / (8) zaṅ[57] rći-ba daṅ / (9) pra-puṇḍa-rī-ka daṅ / (10) rgun daṅ / (11) riddha daṅ / (12) bṛ-ha-ti daṅ / (13) smyig-skaṅ daṅ / (14) sa-ha rnam gñis daṅ / (15) pa-ya-ssya daṅ / (16) śug-pa daṅ / (17) sle-tres daṅ / sman-gyi sde-ċhan hdis[51] ni śin-tu śa skye-ba daṅ / nu-żo hphel-ba daṅ / ċhe riṅ-ba daṅ ro-ća-bar byed-de / khrag lud-pahi nad daṅ / rluṅ-nad sel-to //

2.15 (1) thal-tres daṅ / (2) śug-pa daṅ / (3) pu-śel-će daṅ / (4) ma-dhu-ka[58] daṅ / (5) ċan-dan rnam gñis daṅ / (6) tam-bal[59] daṅ / (7) śiṅ-mṅar daṅ / sman-gyi sde-ċhan hdis[51] ni / khrag lud-pahi nad myur-du sel-żiṅ / skom-pahi nad mi-bzad-pa żi-bar byed-de / mkhris-pahi rims drag-po hjoms-la / lus śin-tu ċha-ba sel-bar byed-do //

2.16 (1) mig-sman skyer-khaṇḍa daṅ / (2) rća sya-ma daṅ / (3) nā[60]-ga-ge-sar-gyi ze-ba[61] daṅ / (4) padmahi ze-ba daṅ / (5) śiṅ-mṅar daṅ / sman-gyi sde-ċhan hdis[51] ni / khrag lud-pahi nad daṅ / dug daṅ lus ċha-bahi nad sel-to //

2.17 (1) śu-dag daṅ / (2) gla-sgaṅ daṅ / (3) 'a-ru-ra daṅ / (4) thaṅ-śiṅ daṅ / (5) li-doṅ-gra daṅ / (6) boṅ-ṅa[62] dkar-po daṅ / (7) yuṅ daṅ / (8) ka-la-śi daṅ / (9) skyer-pa daṅ / (10) śiṅ-mṅar daṅ / (11) dug-mo-ñuṅ daṅ / sman-gyi sde-ċhan śu-dag-la sogs-pa hdi rnam[63] gñis ni / nad-gżi ċhos-par byed-pa daṅ ma-żu-ba hkhru-bar byed-ciṅ / nu-mahi nad sbyoṅ-ṅo[64] //

2.18 (1) na-le-śam daṅ / (2) rgyam-ċha daṅ / (3) nag-ċhur rnam gñis daṅ / (4) śiṅ-kun daṅ / (5) brag-żun daṅ / (6) shaṅs-ma daṅ / sman-gyi sde-ċhan hdis[65] ni / ċhil rgyas-pahi nad sel-żiṅ / gcin bsdus-pa daṅ / rdebus bgags-pa sel-to //

[52] nimpa D] ni nimpa NP
[53] hu- D] bo- NP
[54] -ċhaṅ- DN] -ċhad- P
[55] -mṅar *by emendation*] dkar DNP
[56] ma-ha-me-da *by emendation*] ma-ha-me DNP
[57] zaṅ NP] zaṅs D
[58] -ka P] -ga DN
[59] tam-bal P] ti-pa-la D, ti-pal N
[60] nā- D] na- NP
[61] ze-ba D] ze-ma NP
[62] boṅ-ṅa DN] bo-ṅa P
[63] rnam D] rnams NP
[64] sbyoṅ-ṅo P] spyod-do DN
[65] hdis D] hdi NP

2.13 (1) Guduch (*guḍūcī-*), (2) neem (*nimba-*), (3) fruit of the coriander (*dhānyāka-*), (4) liquorice plant (*-madhukam*), and (5) white sandal (*candana-*) — this group (*gaṇaḥ*) of drugs removes (*-hara*) the disease of thirst (*tṛṣṇā-*), hot body (*dāha-*), disturbed appetite (*aruci-*), vomiting (*chardi-*), and all (kinds of) fever (*sarva-jvara-*).

2.14 (1) Kākolī and (2) kṣīra-kākolī (*kākolyau*), (3) liquorice plant (*madhukam*), (4) wax tree (*śṛṅgī*), (5) medā and (6) mahā-medā (*mede*), (7) jivaka (*jīvaka-*), (8) ṛṣabhaka (*-ṛṣabhakau*), (9) the root of the white lotus (*prapauṇḍarīka-*), (10) grape (*-mṛdvīkā*), (11) ṛddhi (*ṛddhi-*), (12) Indian nightshade (**bṛhatī*), (13) bamboo manna (*tukā*), (14) wild green and black gram (*sahe*), (15) milky yam (*payasyā*), (16) bird cherry (*padmakam*), and (17) guduch (*chinnā*) — this group (*eṣa vargo*) of drugs makes the flesh increase greatly (*ati-bṛṃhaṇaḥ*), augments breast milk (*stanyaḥ*), causes long life (*jīvano*) and virility (*vṛṣyaḥ*), removes (*-nāśanaḥ*) the disease of ejecting blood (*pittāsra-*) and wind disease (*anila-*).

2.15 (1) Indian sarsaparilla (*sārivā*), (2) bird cherry (*padmaka-*), (3) vetiver (*uśīra-*), (4) mahua (*-madhukam*), (5) both kinds of sandal (*candana-dvayam*), (6) white teak (*kāśmaryam*), and (7) liquorice plant (*madhukam*) — this group (*ayam gaṇaḥ*) of drugs quickly (*āśu*) removes (*nihanty*) the disease of ejecting blood (*rakta-pittam*), makes calm the unendurable (*ati-pramāthinīm*) disease of thirst (*tṛṣṇam*), overcomes (*vināśanaḥ*) severe (*tīvra-*) bilious fever (*pitta-jvara-*), and causes the removal (*vināśanaḥ*) of very hot body (*mahā-dāha-*).

2.16 (1) The eye-medicine (*añjana-*) barberry extract (*tārkṣaja-*), (2) black grass (*śyāmā-*), (3) filament of nagkassar (*nāga-*), (4) filament of lotus (*-paṅkaja-kesaram*), and (5) liquorice plant (*madhukam*) — this group (*ayam vargaḥ*) of drugs removes (*-nut*) the disease of ejecting blood (*pittāsṛg-*), poison (*viṣa-*), and the disease of hot body (*dāha-*).

2.17 (1) Sweet flag (*vacā-*), (2) nut grass (*musta-*), (3) chebulic myrobalan (*abhayā-*), (4) deodar (*dāru-*), (5) dry ginger (*nāgara-*), (6) white aconite (*ativiṣā-*), (7) turmeric (*haridrā-*), (8) pointed-leaved uraria (*kalaśi-*), (9) barberry (*dāru-niśā-*), (10) liquorice plant (*madhuka-*), and (11) kurchi plant (*-vatsakāḥ*) — these two groups (*etau gaṇau*) of drugs beginning (*-ādī*) with sweet flag (*vacā-*) cause digestion of the (disturbed) humours (*doṣa-vipacanau*), cause the washing out (*atisāra-śamanau*) of what has not been digested (*āma-*), and purify (*-viśodhanau*) disease of the breast (*stanya-doṣa-*).

2.18 (1) Black pepper (**ūṣaṇa*), (2) rock salt (*saindhava-*), (3) the two kinds of vitriol (*kāsīsa-dvaya-*), (4) asafoetida (*hiṅgu-*), (5) molten ore (*-śilā-jatu*), and (6) blue vitriol (*tutthakaṃ ca*) — this group (*gaṇaḥ*) of drugs removes (*-ghnaḥ*) the disease of excess fat (*medo-*), and removes (*-nud*) accumulated urine (*śarkarā-*) and (urine) blocked by calculus (*aśmarī-*).

2.19 (1) ra-mñe-ba daṅ / (2) 'a-gni[65a]-ma-ntha daṅ / (3) śiṅ ka-śa[66] daṅ / (4) bṛ-kṣa-da-ni daṅ / (5) réva ku-śa daṅ / (6) mo-ra-ta daṅ / (7) ñehu-śiṅ daṅ / (8) lcam-pa daṅ / (9) tun-tu-ka[67] daṅ / (10) gze-ma daṅ / (11) ba-su-ka daṅ / (12) ba-si-ra daṅ / (13) réva dha-ra-ba[68] daṅ / (14) sehi-re[68a]-ya daṅ / (15) sru-srubi réa-ba daṅ / sman-gyi sde-čhan hdis[65] ni / gcin *bsdus[69]-pa daṅ / gcin sri-ba daṅ rdehus hgags-pa daṅ / rluṅ-nad-kyis ñam-thag-pa sel-to //

2.20 (1) mus-ska daṅ / (2) hbras-bu gsum daṅ / (3) śiṅ ra-ṭa daṅ / (4) kru-trug-tres daṅ / (5) *snu-hi[70] daṅ / (6) dha-ba daṅ / (7) pa-la-śa daṅ / (8) śi-śa-pa daṅ / sman-gyi sde-čhan hdis[65] ni / čhil rgyas-pahi nad daṅ gźaṅ-hbrum daṅ / gcin-nad daṅ / rdehus[71] hgags-pa sel-to //

2.21 (1) śiṅ śā-la[72] daṅ / (2) span-dla-na daṅ / (3) ka-li-ya daṅ / (4) dha-ba daṅ / (5) sra-či pog-gi śiṅ daṅ / (6) 'arju-na daṅ / (7) 'a-sa-na daṅ / (8) śi-ri-śa daṅ / (9) śiṃ-śa-pa daṅ / (10) stag-pa daṅ / (11) seṅ-ldeṅ daṅ / (12) ćan-dan rnam gñis daṅ / (13) ka-da-la daṅ / (14) ba-ji-karna daṅ / (15) ka-rañja daṅ / (16) jehu-khyad[73]-kyi śiṅ daṅ / (17) 'a-ga-ru[74] daṅ / sman-gyi sde-čhan hdis[65] ni / bad-kan daṅ / skya-rbab daṅ / mje daṅ / gcin-nad sel-to //

2.22 me-tog (1) 'utpa-la daṅ / (2) ku-mu-da daṅ / (3) padma daṅ / (4) ka-lha-ra daṅ / (5) 'utpa-la dmar-po daṅ / (6) ru-rta daṅ sman-gyi sde-čhan hdis[65] ni / khrag lud-pahi nad daṅ / skom-pahi nad daṅ / dug daṅ skyug-pa sel-to //

2.23 (1) čhon-mo-steṅ daṅ / (2) zaṅs daṅ / (3) lcags daṅ / (4) ra-ñe[75] daṅ / (5) gser daṅ / (6) dṅul daṅ / (7) de-rnams-kyi g-yah daṅ / sman-gyi sde-čhan hdis[65] ni / nad-gźi gsum-las gyur-pahi skran[76] rnam gsum daṅ / sñiṅ na-ba daṅ / skya-rbab na-ba daṅ / gcin-nad daṅ / sbyar-bahi dug sel-to //

2.24 (1) byehu rug-pa daṅ / (2) ka-sa-marda daṅ / (3) pa-nirja daṅ / (4) zin-thig-le daṅ / (5) ske-čhe daṅ / (6) ni-rgun-thi daṅ / (7) su-ra-se daṅ / (8) pa-ji daṅ / (9) ko-la-ha-la daṅ / (10) su-gandhi-ka daṅ / (11) jehu-khyab

[65a] 'a-gni- NP] 'igna- D
[66] ka-śa NP] ga-śa D
[67] tun-tu-ka DN] tuntu-ka P
[68] dha-ra-ba D] dhār-ba NP
[68a] -re- NP] -ra- D
[69] bsdus *by emendation*] rdus DNP
[70] snu-hi *by emendation*] sgu-hi DNP
[71] rdehus DP] rdehu-sa N
[72] śā-la D] śa-la NP
[73] -khyad- P] -khyed- DN
[74] 'a-ga-ru DN] 'a-gu-ru P
[75] ra-ñe P] ra-ña N : ra-gan D
[76] skran D] sran NP

2.19 (1) Kṣīra-kākolī (*vīrā), (2) headache tree (*agnimanthaś*), (3) thatch grass tree (*kāśa-*), (4) the Indian groundsel tree (*vṛkṣādanī-*), (5) kuśa grass (*-kuśāḥ*), (6) bowstring hemp (*moraṭā-*), (7) asparagus (*indīvarī-*), (8) wild mustard (*sūrya-bhaktā-*), (9) Indian calosanthes (*tuṇṭūka-*), (10) caltrop (*-gokṣurāḥ*), (11) bakula tree (*vasuko*), (12) rough chaff tree (*vaśiro*), (13) darbha grass (*darbhaḥ*), (14) barleria (*sairīyau*), and (15) root of Indian rockfoil (*aśma-bhedakaḥ*) - this group (*gaṇaḥ*) of drugs removes (*-haro*) accumulated urine (*śarkarā-*), retention of urine (*kṛcchra-*), (urine) blocked by calculus (*aśmarī-*), and pain (*arti-*) from wind disease (*māruta-*).

2.20 (1) Parul tree (*muṣkaka-*), (2) the three fruits (*tri-phalā-*), (3) the emetic nut tree (*rāṭha-vṛkṣaka-*), (4) leadwort (*agni-*), (5) milk hedge (*snuhī-*) (6) button tree (*dhavāḥ*), (7) dhak (*palāśa-*) and (8) sissoo (*-śiṃśapā*) this group (*vargo*) of drugs removes (*-hā*) the disease of excess fat (*medo-*), piles (*arśo-*), urinary disease (*meha-*), and (urine) blocked by calculus (*aśmarī-*).

2.21 (1) The sal tree (*sāla-*), (2) chariot tree (*syandana-*), (3) yellow sandal tree (*kālīya-*), (4) button tree (*dhava-*), (5) the tree that gives Indian olibanum (*sarja-*), (6) arjun (*arjuna-*), (7) asana (*-asanāḥ*), (8) siris tree (*śirīṣa-*), (9) sissoo (*śiṃśapā-*), (10) birch (*bhūrja-*), (11) catechu tree (*-khadirāś*), (12) the two kinds (white and red) of sandal (*candana-dvayam*), (13) gum arabic tree (*kadaro*), (14) sal tree (*vāji-karṇaś*), (15) Indian beech (**karañja*), (16) black mustard tree (**kṣavaka*), and (17) agalloch (*aguruḥ*) — this group (*vargo 'yam*) of drugs removes (*-vināśanaḥ*) phlegm (*kapha-*), yellow disease (*pāṇḍu-tva-*), skin disease (*kuṣṭha-*), and urinary disease (*meha-*).

2.22 The flowers (1) blue water lily (*utpalam*), (2) white water lily (*kumudam*), (3) white lotus (*padmam*), (4) white water lily (*kahlāram*), (5) red water lily (*lohitotpalam*), and (6) costus (**kuṣṭha*) — this group (*gaṇaḥ*) of drugs removes (*-hā*) the disease of ejecting blood (*pittāsṛk-*), the disease of thirst (*tṛḍ-*), poison (*viṣa-*), and vomiting (*chardi-*).

2.23 (1) Tin (*trapus*), (2) copper (*tāmram*), (3) iron (*ayaḥ*), (4) lead (*sīsam*), (5) gold (*hema*), (6) silver (*rūpyam*), and (7) the rust of those (*tan-malāḥ*) this group (*vargas*) of drugs removes (*apahaḥ*) the three kinds of internal tumours (*gulma-*) that have arisen because of the three humours, heart disease (*hṛd-roga-*), yellow disease (*pāṇḍu-*), urinary disease (*meha-*), and mixed poison (*gara-*).

2.24 (1) Holy basil plant (**surasa*), (2) senna (*kāsa-mardaś*), (3) sweet marjoram (*phaṇijjha-*), (4) shrubby basil (*arjaka-*), (5) geranium grass (*-bhūstṛṇam*), (6) (dark-blossomed) chaste tree (*nirguṇḍī-*), (7) (white) chaste tree (*surasī-*), (8) beetle-killer (*phāñjī-*), (9) Indian globe thistle (*kulāhala-*), (10) sweet-scented geranium grass (*-sugandhikāḥ*), (11) black mustard

daṅ / (12) ka-la-ma-la daṅ / (13) bi-ṣa-mu-ti daṅ / (14) pra-ći-ba-la[77] daṅ / (15) hyi-daṅ[78]-ka daṅ / (16) ka-ća-ma-ći daṅ / (17) ma-ru-ka daṅ / (18) mu-ṣa-karṇi-ka daṅ / (19) śri-*parṇi[79] daṅ / sman-gyi sde-čhan hdis[80] ni / srin-buhi nad daṅ / bad-kan sel-ciṅ / lud-pa daṅ yi-ga hchus-pa daṅ / cham-pa daṅ / dbugs mi-bde-ba hjoms-te rma sbyoṅ-bar byed-do //

2.25 (1) pa-ru-ṣa-ka daṅ / (2) hal-pohi[81] sehu daṅ / (3) rgun daṅ / (4) tam-bal[82] daṅ / (5) ka-śihi hbras-bu daṅ / (6) ra-ja-*da-na[83] daṅ / (7) skyu-ru-ra daṅ / (8) kaṇṭa-ka-ri daṅ / sman-gyi sde-čhan hdis[80] ni / rluṅ-nad sel-ciṅ sñiṅ-la phan-te / yi-ga hbye-bar byed-la / skom-pahi nad daṅ / gcin-nad-rnams sel-to //

2.26 (1) gla-sgaṅ daṅ / (2) pa-*tha[84] daṅ / (3) yuṅ-ba daṅ / (4) skyer-pa daṅ / (5) pu-če-śel daṅ / (6) bya-rgu daṅ / (7) śu-dag daṅ / (8) dra-bi-ni daṅ / (9) boṅ-ṅa[85] dkar-po daṅ / (10) ru-rta daṅ / (11) go-bye[86] daṅ / (12) hbras-bu gsum daṅ / (13) śa-raṇi-ga-stha daṅ / sman-gyi sde-čhan hdis[80] ni / bad-kan-gyi nad sel-te / sbyoṅ-ba daṅ / čhos-par byed-pa daṅ / nu-žo hphel-bar byed-ciṅ / mñal-gyi nad sel-to //

2.27 (1) śa-ba daṅ / (2) dandahi rća-ba daṅ / (3) dra-ba-na-ti daṅ / (4) *snu-hi[87] daṅ / (5) rća śya-ma daṅ / (6) sle-tres daṅ / (7) śiṅ ñe-roṅ daṅ / (8) bya-rmuhi sa-bon daṅ / (9) śam-gi-ni daṅ / (10) śas-ste daṅ / (11) doṅ-ka daṅ / (12) ti-lva-ka daṅ / (13) kampi[88]-la-ka daṅ / (14) ka-rañja daṅ / (15) bya-rmu daṅ / sman-gyi sde-čhan hdi ni / rtug-skam daṅ / dmu-rjiṅ[89] daṅ / lto sbo-ba daṅ / dug daṅ skran sel-to //

2.28 (1) bilba daṅ / (2) 'a-gni-mantha daṅ / (3) tun-tya-ka daṅ / (4) śi-ri-parṇi daṅ / (5) pa-ta-la daṅ / sman-gyi sde-čhan hdi ni / rća-ba lṅa-pa chen-po žes bya-ste / drod bskyed-ciṅ / bad-kan daṅ rluṅ sel-to //

2.29 (1) priśṇa-parṇi *daṅ / (2) *sthi-ra[90] daṅ / (3) 'e-rañja daṅ / (4) bṛ-

[77] bra-ći-ba-l(a) P ; bra-ći-ba-l(a) DN
[78] -daṅ- NP] -doṅ- D
[79] -parṇi by emendation] -pa-ṇi DNP
[80] hdis D] hdi NP
[81] pohi NP] -po D
[82] tam-pal P] ta-bal DN
[83] ra-ja-da-na by emendation] ra-ja-na DNP
[84] pa-tha by emendation] pa-śa DNP
[85] boṅ-ṅa D] bo-ṅa NP
[86] -bye NP] -byi D
[87] snu-hi by emendation] sgu-hi DNP
[88] kimpi- D, kampa- N, kamhi- P
[89] -rjiṅ NP] -rjiṅs D
[90] daṅ / sthi-ra by emendation] spie DNP

(*kṣavakaḥ*), (12) black basil (*kāla-mālaś*), (13) the great neem (*viṣa-muṣṭiḥ*), (14) the hijjal tree (*pracibalaḥ*), (15) embelia (*viḍaṅgam*), (16) black nightshade (*kākamācī*), (17) sweet marjoram (*maruvo*), (18) morning-glory (*mūṣi-karṇikā*), and (19) white teak (*śrī-parṇī ca*) - this group (*vargo 'yaṃ*) of drugs removes (*-vināśanaḥ*) the disease of worms (*krimi-*), and phlegm (*śleṣman-*), overcomes (*-hā*) cough (*kāsa-*), disturbed appetite (*aruci-*), catarrh (*pratiśyāya-*), and uncomfortable breathing (*śvāsa-*), and makes wounds clean (*vraṇa-śodhanaḥ*).

2.25 (1) Asiatic grewia (*pharūṣo*), (2) pomegranate (*dāḍimaṃ*), (3) grape (*drākṣā*), (4) white teak (*kāśmarī*), (5) fruit of the teak tree (*śākajaṃ phalam*), (6) Indian ape-flower tree (*rājādanaṃ*), (7) emblic myrobalan (*-dhātrikaṃ*), and (8) wild eggplant (**kaṇṭakārī*) — this group (*gaṇo 'yaṃ*) of drugs removes wind-disease (*vāta-nigrahaḥ*), is good for the heart (*hṛdyo*), causes the appetite to expand (*ruci-pradas*), and removes (*-vināśanaḥ*) the disease (*doṣa-*) of thirst (*tṛṣṇā-*) and urinary diseases (*mūtra-doṣa-*).

2.26 (1) Nut grass (*mustā*), (2) velvetleaf (*pāṭhā*), (3) turmeric and (4) barberry (*haridre dve*), (5) kurroa (*tiktā*), (6) golden cleome (*haimavatī*), (7) (red) sweet flag (*vacā*), (8) lesser cardamom (*drāmiḍi-*), (9) white aconite (*ativiṣā-*), (10) costus (*kuṣṭha-*), (11) marking nut (*bhallātaka-*), (12) the three fruits (*phala-trayam*), and (13) jequirity (*śārṅgaṣṭā*) – this group (*vargo 'yaṃ*) of drugs removes (*-niṣūdanaḥ*) the disease of (excess) phlegm (*kapha-roga-*), purifies (*śodhanaḥ*), causes maturation (*pācanaḥ*), augments breast milk (*stanyaḥ*), and removes (*-haro*) disease of the womb (*yoni-doṣa-*).

2.27 (1) Black turpeth (*śyāmā*), (2) root of wild croton (*dantī*), (3) morning-glory (*dravantī*), (4) milk hedge (*snug*), (5) black grass (*mahā-śyāmā*), (6) guduch (*amṛtā*), (7) (red-rooted) turpeth tree (*trivṛt*), (8) seed of golden cleome (*sap-talā!*), (9) canscora (*śaṅkhinī*), (10) bitter cucumber plant (*śvetā*), (11) drumstick tree (*rāja-vṛkṣaḥ*), (12) lodh tree (*-tilvakaḥ*), (13) kamala (*kampilla-kaḥ*), (14) Indian beech (*karañjaś*), and (15) golden cleome (*hema-kṣīrī*) — this group (*ayaṃ gaṇaḥ*) of drugs removes (*-vināśanaḥ*) dry excrement (*udāvarta-*), dropsy (*udara-*), distended stomach (*ānāha-*), poison (*viṣa-*), and internal tumours (*gulma-*).

2.28 (1) Bengal quince (*bilva-*), (2) headache tree (*agnimantha-*), (3) Indian calosanthes (*ṭuṇṭūka-*), (4) white teak (*śrī-parṇī-*), and trumpet flower (*-pāṭalā*) — this (*idaṃ*) group of drugs, called (*smṛtam*) the 'great (*mahat*) group of five roots (*pañca-mūlam*)', increases the heat (of the digestive fire) (*dīpanaṃ*), and removes (*-ghnaṃ*) phlegm (*kapha-*) and wind (*vāta-*).

2.29 (1) Pointed-leaved uraria (*pṛśni-parṇī-*), (2) tick trefoil (*sthirā-*), (3) castor oil plant (*eraṇḍa-*), and (4) the two Indian nightshades (*bṛhatī-dvaya-*) —

h̲a-tī rnam gñis daṅ / sman-gyi sde-ćhan hdi ni / rća-ba lṅa-pa chuṅ-ṅu źes bya[91]-ste / śa skye-bar byed-ciṅ / rluṅ daṅ mkhris-pa[92] sel-to //

2.30 (1) bi-da-ri daṅ / (2) thal-tres daṅ / (3) ćha-ga[93]-śrim[94]-gri daṅ / (4) ba-sa-da-ni[95] *daṅ[96] / (5) yuṅ[97] daṅ / hkhri-śiṅ-gi rća-ba lṅa-pa hdi ni / gcin sri-ba daṅ / mkhris-pa daṅ / rluṅ sel-to //

2.31 (1) gr-dh̲ya daṅ / (2) h̲a-la daṅ / (3) gze-ma daṅ / (4) sehi-re-ya daṅ / (5) ka-ra-mdta-ka daṅ / ćher-mahi rća-ba lṅa-pa hdi ni / bad-kan daṅ rluṅ sel-to //

2.32 rćva (1) ku-śa daṅ / (2) ka-śa rnam gñis daṅ / (3) *dar-bh̲a[98] daṅ / (4) hdam-bu daṅ rćvahi[99] rća-ba lṅa-pa hdi ni / mkhris-pa daṅ / gcin sri-ba sel-ciṅ / chu-so sbyoṅ[100]-ṅo //

2.33 sman-pa mchog-gis bye-brag phyed-par bya-ste / sman-gyi sde-ćhan hdi-dag til-mar-gyis bćo-ba daṅ / mar-gyis bćo-ba daṅ / lus bsku-ba daṅ / btuṅ-ba yaṅ ruṅ-ste / cho-ga ji-lta-ba bźin-du byaho //

2.34 sman-gyi khu-ba dbyuṅ-źiṅ bskol[101]-ba ni / chu sman-gyi bcu-drug-hgyur-du byas-la / bźi-cha gcig lus-par byaho //

2.35 sman-mar skol-ba ni / sman-gyi khu-ba bźi-cha lus-pa de-las mar-gyi bźi-hgyur daṅ / bskol[102]-te mar ñi-ćhe[103] lus-par byaho //

2.36 ho-ma daṅ sbyar-ba ni / ho-ma mar daṅ phyed-mar bya-ste / ho-ma gdu[104]-bar byaho //

2.37 phye-mahi sman skol[102]-ba ni / sman-gyi phye-ma-las / mar bźi-hgyur-du bya / mar-las kyaṅ / sman-gyi khu-ba bźi-hgyur-du byas-te bskol[102]-la / sman-gyi khu-ba gdu[104]-nas / sman-gyi phye-ma legs[105]-par hdres-par gyur-na ćhos-pa yin-no //

[91] bya- om. D
[92] -pa om. N
[93] -ga- DN] -ba- P
[94] -śrim- NP] -śri- D
[95] -ni P] -na DN
[96] daṅ / *by emendation*] *om.* DNP
[97] yuṅ P] yud DN
[98] dar-bh̲a *by emendation*] bh̲a DNP
[99] rćvahi N] rćahi DP
[100] sbyoṅ- NP] sbyaṅ- D
[101] bskol- DN] skol- P
[102] bskol- D] skol- NP
[103] ñi-ćhe D] ñe-će NP
[104] gdu- D] du- NP
[105] legs- DN] leg- P

this group of drugs, called the 'small (*kaniṣṭhakam*) group of five roots (*pañca-mūlam*)', makes the flesh increase (*bṛṃhaṇam*) and removes (*-ghnam*) wind (*vāta-*) and bile (*pitta-*).

2.30 (1) Milky yam (*vidārī*), (2) Indian sarsaparilla (*sārivā*), (3) wax tree (*chāga-śṛṅgī*), (4) guduch (*vatsādanī*), and (5) turmeric (*niśā*) — this group of five roots (*mūla-pañcakam*) of creepers (*vallījam*) removes (*haret*) retention of urine (*kṛcchra-*), bile (*pitta-*), and wind (*-anilān*).

2.31 (1) Caper (*gṛdhrā*), (2) glory lily (*balī*), (3) caltrop (*śva-daṃṣṭrā*), (4) barleria (*sairīyaḥ*), and (5) Bengal currant (*kara-mardikā*) — this group of five roots (*mūla-pañcakam*) of thorn(y shrubs) (*kaṇṭakam*) removes (*hanti*) phlegm and wind (*śleṣmānilau*)

2.32 The grasses (1) kuśa (*kuśa-*), (2) both kinds of thatch (*kāśa-dvayam*), (3) darbha (*darbha*), and (4) the reed (*naḍaś*) — this group of five roots (*pañca-mūlam*) of grasses (*tṛṇodbhavam*) removes (*-haraṃ*) bile (*pitta-*) and retention of urine (*kṛcchra-*), and purifies the bladder (*vasti-viśodhanam*)

2.33 The best physician (*bhiṣag-varaḥ*) must make an analysis (*vibhajya*), must cook these groups (*etais … gaṇair*) of drugs with sesame oil (*tailāni*), cook them with ghee (*sarpīṃṣi*), smear them on the body (*pralepān*), and administer (*kurvīta*) them as drinks (*pānakāny api*), as may be appropriate, in accordance with medical practice (*yathā-vidhi*).

2.34 As for extracting and boiling (*kvāthyāc*) liquid from drugs, (the drugs) must be put in sixteen times as much water (*vāri*) as drugs, and one quarter (*pāda-*) must be made to remain.

2.35 As for boiling medicinal ghee (*snehāt*), (taking) the liquid from drugs (that have been boiled so that only) a quarter remains, (the ghee) must be boiled with (a quantity) of that (liquid equal to) four times (*catur-guṇam*) (the amount) of the ghee, and only the ghee must be made to remain.

2.36 As for mixing (drugs) with milk, the milk with the ghee must be made to be half (*sneha-samaṃ kṣīraṃ*), and the milk must be made to coalesce (with the liquid from the drugs).

2.37 As for boiling drugs that have been made into powder (*kalkas*), one must put in ghee that is four times (*sneha-pādikaḥ*) (the amount) of the powder from the drugs, and having put in (an amount of) the liquid from the drugs that is four times (the amount) of the ghee, one must boil it, and when the liquid from the drugs coalesces (with the ghee and the powder), if the powder from the drugs has been well mixed (*saṃvartitauṣadha-*), (then) it is (considered) cooked (*-pāko*).

2.38 de-la btuṅ-ba daṅ mas btaṅ-ba gñis ni ḥdra-ste čhos tsam-du byaho

2.39 lus bsku-ba ni čhos rab-tu byaho

2.40 snar blugs-pa ni čhos-pa-ñid-du mi-bya-ste

2.41 gsum-char yaṅ bčags-nas spyad-par bya-ba ḥdi ni spyiḥi čhos-gar bstan-pa yin-no

sman-gyi sde-čhan-gyi leḥu-ste gñis-paḥo

2.38 In that (connection), as for both drinks (*pāne*) and enemas (*vastau*), they are similar (*samaḥ*) in that they must be cooked to a moderate degree.

2.39 As for smearing (paste) on the body (*abhyaṅge*), (the paste) must be thoroughly (*kharaḥ*) cooked (*pākaḥ*).

2.40 As for pouring (liquid) into the nose (*nasye*), (the liquid) must not be made to reach the state of having been cooked (*mṛduḥ*).

2.41 After straining (the preparations) also in (all) three (cases mentioned in 2.38–40), as for this (*esaṃ*) practice, it is taught to be the general (*sāmānyā*) method (of practice) (*prakalpanā*).

The chapter on the groups of drugs (*dravya-gaṇādhyāyaḥ*), the second (*dvitīyaḥ*).

§ 3: KHA-ZAS DAṄ BTUṄ-BAHI CHO-GA BŚAD-PAHI LEHU

3.0 kha-zas daṅ btuṅ-ba ma-gtogs-par hgro-ba-rnams-kyi hcho-ba gźan med-pahi phyir dehi phan-gnod-kyi bye-brag nes-par bśad-do

3.1 de-la (1) hbras sa[1]-lu śun-lpags dmar-po daṅ (2) sa[1]-lu chen-po daṅ (3) sa[1]-lu ka-la-ma-rnams ni *mnar[2]-ba[3] yin-te khu-chu man-bar byed-pa daṅ snum-pa daṅ hphyen chuṅ-źiṅ phyi-sa ñuṅ-bar byed-do

3.2 dehi naṅ-na yaṅ (1) sa[1]-lu śun-lpags dmar-po ni nad-gźi gsum hjoms-par byed-ciṅ skom-pahi nad daṅ chil rgyas-pahi nad sel-to (2) sa[1]-lu chen-po mchog-tu ro-ća-bar byed-do (3) sa[1]-lu ka[4]-la-ma ni bad-kan daṅ mkhris-pa sel-to

3.3 hbras zag drug-cus smin-pa dkar-po ni ro mnar-la bsil-źiṅ lci-ba yin-te nad-gźi gsum hjoms-par byed-do

3.4 hbras źag drug-cus smin-pa śun-lpags nag-po ni sna-ma-las ro daṅ źu-bahi mthu cuṅ-zad ćam-gyis chuṅ-no

3.5 khre-rgod ni rcub-pa yin-te skem-par byed-ciṅ rluṅ bskyed-la bad-kan daṅ mkhris-pa sel-to

3.6 khre daṅ ci-će daṅ ko-ra-du-śa-rnams kyaṅ de daṅ hdra-bar bśad-do /

3.7 nas ni bsil-ba yin-te hphyen che-źiṅ phyi-sa maṅ-la mkhris-pa daṅ bad-kan sel-bar byed-do

3.8 gro ni bsil-źiṅ lci-la mnar-ba yin-te ro-ća-bar byed-ciṅ[5] rluṅ sel-to

3.9 mon-sran sñehu ni bska-źiṅ mnar-ba yin-te yaṅ-la bad-kan daṅ mkhris-pa daṅ / khrag-nad sel-to

3.10 mon-sran grehu ni snum-źiṅ lci-la drod che-ste hjag-gos dguhi dri-ma maṅ-ba daṅ / ro-ća-bar byed-ciṅ rluṅ sel-to

3.11 mon-sran dkar-po ni ro-ća-bar mi-byed-ciṅ bad-kan daṅ mkhris-pa sel-la / rluṅ-gis ñam-thag-par byed-do

[1] sa- NP] sā- D
[2] mnar- by emendation] dmar- DN, mar- P
[3] -ba DP] -po N
[4] ka- P] ga- DN
[5] -ciṅ D] -pa N, -la P

CHAPTER 3: APPLICATION OF FOODS AND DRINKS

3.0 Since (*yat*) there is no other means of subsistence (*nānyad vartanam*) for men (*puṃsaḥ*) apart from food and drink (*anna-pānād ṛte*), the analysis (*pari-cchittyai*) of them (*tasya*) into good or bad (*hitāhita-*) is authoritatively expounded (*vidhin* [illegible] *ucyate*).

3.1 Among those, red-husked rice (*rakta-śāliḥ*), the large (variety of) rice (*mahā-śāliḥ*), and 'reed' rice (*kalamāḥ*) are sweet (*madhurāḥ*), make much semen (*śukralāḥ*), are greasy (*snigdhāḥ*), produce little wind (*sv-alpa-māruta-*) and make a small amount of faeces (*sv-alpa-varcasaḥ*).

3.2 Moreover, among those (1) the red-husked rice (*rakta-śāliḥ*) overcomes the three humours (*tri-doṣa-ghnaḥ*) and removes (*-nivāraṇaḥ*) the disease of thirst (*tṛṣṇā-*) and the disease of excess fat (*meda-*). (2) The large (variety of) rice (*mahā-śāliḥ*) greatly (*param*) causes virility (*vṛṣyaḥ*). (3) The 'reed' rice (*kalamaḥ*) removes phlegm and bile (*śleṣma-pitta-hā*).

3.3 White(-husked) rice that ripens in sixty days (*gaura-ṣaṣṭikaḥ*) has a sweet taste (*madhuraḥ*), is cool (*śītaḥ*), heavy (**guruḥ*), and overcomes the three humours (*tri-doṣa-ghnaḥ*).

3.4 Black-husked rice that ripens in sixty days (*asitaḥ*) has a little (*kiñcid*) less strength (*hīnaḥ*) of taste (*rasa-*) and digestion (*pāka-*) than the foregoing (*tasmād aparaḥ*).

3.5 Wild millet (*śyāmākaḥ*) is rough (*rūkṣaḥ*), makes dry (*śoṣaṇaḥ*), increases wind (*vātalaḥ*), and removes phlegm and bile (*śleṣma-pitta-hā*).

3.6 The (millets) priyangu, nivāra, and koradūṣa are also said (*prakīrtitāḥ*) to be similar to that (*tadvat*).

3.7 Barley (*yavaḥ*) is cool (*śītaḥ*), produces much wind (*bahu-vāta-*) and a lot of faeces (*bahu-śakṛt*), and removes bile and phlegm (*pitta-śleṣma-haraḥ*).

3.8 Wheat (*godhūmaḥ*) is cool (*śītaḥ*), heavy (*guruḥ*), sweet (*svāduḥ*), makes virile (*vṛṣyaḥ*), and removes wind (*vāta-nāśanaḥ*).

3.9 Green gram (*mudgaḥ*) is astringent (*kaṣāya-*), sweet (*madhuraḥ*), light (*laghuḥ*), and removes (*-ut*) phlegm (*kapha-*), bile (*pitta-*), and blood disease (*asra-*).

3.10 Black gram (*māṣaḥ*) is greasy (*snigdha-*), heavy (*guruḥ*), very hot (*uṣṇaḥ*), produces many impurities (*bahu-malaḥ*) of the nine secretory apertures (**srotas*), makes virile (*vṛṣyaḥ*), and removes wind (*vāta-hṛt*).

3.11 White gram (*sita-māṣaḥ*) does not make virile (*avṛṣyaḥ*), removes phlegm and bile (*śleṣma-pitta-ghnaḥ*), and causes to suffer from wind (*anilārti-kṛt*).

3.12 rgya-sran ni dbugs mi-bde-ba dan skyigs-bu dan gzan-hbrum dan bad-kan dan khu-chu dan rlun sel-lo

3.13 mon-sran na-gu ni bsil-ba yin-te khrag lud-pahi nad sel-zin phyi-sa hgag[6]-par byed-do

3.14 mon-sran ča-na ni ñal-po-la zan[7]-par byed-cin khrag-gi nad dan bad-kan dan mkhris-pa sel-la rlun bskyed-par byed-do

3.15 sran-chun ni bsil-zin ro mnar-te phyi-sa hgag[8]-par byed-cin bad-kan dan mkhris-pa sel-to

3.16 "mon-sran sa-ti-na"[9] ni sran-cun dan hdra-bar bśad-do

3.17 ce-sran yan de dan hdra-ba-las lhag-par rlun skyed[10]-par byed-do

3.18 til ni thal-bahi ro bro-ba dan mnar-zin kha-la dro-zin che-ste ñams[11]-stobs dan mkhris-pa bskyed-do

3.19 spyir-na gan-bu-can sna-chogs-rnams ni bsil-zin rcub-pa yin-te ñams[11]-stobs hbri-bar byed-do

3.20 da ni śahi bye-brag bśad-de

3.20.1 ra-śa ni ha-can bsil-ba yan ma-yin ha-can ka-ba yan ma-yin ha-can snum-pa yan ma-yin-te nad-gzi skyed[10]-par mi-byed-cin sel-bar byed-do

3.20.2 lug-śa ni mnar-zin bsil-la ka-ba yin-te phyi-sa hgag-pa dan śa skye-bar byed-do

3.20.3 ma-hehi śa ni snum-zin ka-ba yin-te gñid hons-bar byed-la khu-chu man-bar byed-cin śa skye-bar byed-do

3.20.4 phag-śa ni ka-ba yin-te ro-ča-bar byed-cin rlun sel-la mal shi-bar byed-do

3.20.5 ri-bon-gi śa ni me-drod bskyed-cin bad-kan dan mkhris-pa sel-la rlun ni skyed[10]-brir mi-byed-de tha-mal[12]-paho

3.20.6 khar-go-sol-gyi śa ni bsil-ba yin-te nad-gzi gsum sel-zin phyi-sa dan gcin[13] sri-bar byed-do

[6] hgag- D| hgags- NP
[7] zan- NP| zan- D
[8] hgag- DN| hgags- P
[9] mon-sran sa-ti-na [illegible] DNP [illegible]
[10] skyed- D| bskyed- NP
[11] ñams- D| ñam- NP
[12] -mal- DN| -mar- P
[13] gcin DN| cin P

3.12 Horse gram (*kulatthaḥ*) removes (*-apahaḥ*) uncomfortable breathing (*śvāsa-*), hiccough (*hikkā-*), piles (*arśaḥ-*), phlegm (*kapha-*), semen (*śukra-*), and wind (*vāta-*).

3.13 Moth gram (*makuṣṭakaḥ*) is cool (*śītaḥ*), removes (*unmāthī*) fever (*jvara-*) due to ejecting blood (*rakta-pitta-*), and causes faeces to stop (*grāhī*).

3.14 Chick-pea (*caṇakaḥ*) makes weak in intercourse (*puṃstva-ghnaḥ*), removes (*-ghnaḥ*) disease of the blood (*asṛk*), phlegm (*kapha-*), and bile (*pitta-*), and increases wind (*vātalaḥ*).

3.15 The lentil (*masūraḥ*) is cool (*śītalaḥ*), of sweet taste (*madhuraḥ*), causes faeces to stop (*saṃgrāhī*), and removes phlegm and bile (*kapha-pitta-hā*).

3.16 The pea (*satīnaḥ*) is said (*uddiṣṭaḥ*) to resemble (*samaḥ*) the lentil.

3.17 Chickling vetch (*kalāyaḥ*) too (*ca*) resembles it and greatly increases wind (*ati-vātalaḥ*).

3.18 Sesame (*tilaḥ*) has an alkaline taste (*sa-kṣāraḥ*), is sweet (*madhuraḥ*), is very hot in the mouth (*uṣṇaḥ*) and increases strength (*balya-*) and bile (*pitta-kṛt*).

3.19 In general, the various kinds of legume (*vividhāḥ śimbi-jātayaḥ*) are cool (*śītāḥ*), rough (*rūkṣaṇāḥ*), and make strength diminish (*bala-ghnāḥ*).

3.20 Now the varieties of flesh (°*māṃsa*) are expounded.

3.20.1 Goat flesh (*chāgaṃ kravyam*) is not excessively cool (*nāti-śīta-*), not excessively heavy (*nāti-guru-*), not excessively greasy (*nāti-snigdham*), does not increase the humours (*adoṣalam*) but removes (them).

3.20.2 Sheep flesh (*āvikam*) is sweet (*madhuram*), cool (*śītam*), heavy (*guru*), makes faeces stop (*viṣṭambhi*) and flesh increase (*bṛṃhaṇam*).

3.20.3 The flesh of the buffalo (*māhiṣam*) is greasy (*snigdham*), heavy (*guru*), makes sleep come (*svapna-karam*), makes much semen (*śukra-karam*), and makes flesh increase (*bṛṃhaṇam*).

3.20.4 Pig (*vārāham*) flesh (*māṃsam*) is heavy (*guru*), makes virile (*vṛṣyam*), removes wind (*vāta-haram*), and makes sweat loose (*svedanam*).

3.20.5 The flesh of the hare (*śaśaḥ*) increases the heat of the (digestive) fire (*vahni-kṛt*), removes phlegm and bile (*kapha-pitta-ghnaḥ*), and makes the wind neither increase nor decrease (but remain) normal (*vāta-sādhāraṇaḥ*).

3.20.6 The flesh of the black deer (*eṇaḥ*) is cool (*śītalaḥ*), removes the three humours (*tri-doṣa-śamanaḥ*), and causes retention of faeces and urine (*baddha-viṇ-mūtraḥ*).

3.20.7 rma-byahi śa ni rlun sel-źin rma-bu gsan-ba dan rtug rno-ba dan śa-mdog bzan-ba dan skad sñan-pa dan khu-chu hphel-bar byed-do

3.20.8 bya-gag-gi śa ni snum-źin ka-la drod che-ba yin-te rlun sel-cin ro-ca-bar byed-do

3.20.9 sreg-pahi śa ni ha-can ka-ba yan ma-yin ha-can drod che-ba yan ma-yin ha-can mnar-ba yan ma-yin-te nad-gsum thams-cad sel-to

3.20.10 hur-pa dan co-ga dan borta-ka-rnams-kyi śa ni drod bskyed[14]-cin hdus-pahi nad sel-to

3.20.11 mchil-pahi śa ni hdus-pahi nad sel-cin bad-kan dan khu-chu hphel-bar byed-do

3.20.12 gon-ma sreg-gi śa ni bsil-źin yan-ba yin-te bad-kan dan khrag lud-pahi nad sel-to

3.20.13 phug-ron-gyi śa ni bsil-źin ka-ba yin-te khrag lud-pahi[15] nad sel-to

3.20.14 phug-ron sňon-po dan thi-bahi śa ni de-las cun-zad cam-gyis yan-ño

3.20.15 chu-bya-rnams-kyi śa ni snum-źin drod che-la ka-ba yin-te ro-ca-bar byed-cin rlun sel-to

de-dag-gi nan-na[16] bya nan-pahi śa ni ro-ca-bar byed-cin sas cher rlun sel-to

3.20.16 ña-śa ni snum-la drod che-źin ka-ba yin-te rlun sel-cin mkhris-pahi nad dan khrag lud[17]-pahi nad skyed[18]-do[19]

3.20.17 chuhi srog-chags bu-lo-ki dan rus-sbal dan karka-ta-rnams-kyi śa ni rlun dan mkhris-pa sel-źin ro-ca-bar byed-do

3.21 da ni ldum dan rnad[20]-kyi bye-brag bśad-de

3.21.1 ldum ka-ka-ma-ci ni nad-gsum sel-to

[14] bskyed- NP| skyed- D
[15] -pahi om. P
[16] -na NP| -nas D
[17] lud- D| lus- NP
[18] skyed- D| bskyed- NP
[19] -do P| -de DN
[20] rnad- D| snad- NP

3.20.7 The flesh of the peacock (*śikhī*) removes wind (*vāta-ghnaḥ*), makes the ears (*śrotra-*) acute, the eyes (*dṛg-*) sharp, the complexion (*varṇa-*) good, the voice (*svara-*) pleasing, and makes semen increase (*śukra-pradaḥ*).

3.20.8 The flesh of the cock (*kurkuṭaḥ*) is greasy (*snigdhaḥ*), heavy (*guruḥ*), very hot (*uṣṇaḥ*), removes wind (*vāta-haraḥ*), and makes virile (*vṛṣyaḥ*).

3.20.9 The flesh of the partridge (*tittiriḥ*) is not excessively heavy (*nāti guru-*), not excessively hot (*nāti uṣṇa-*), not excessively sweet (*nāti madhura*), and it removes all the humours (*sarva-doṣa-hā*).

3.20.10 The flesh of the common quail (*lāva-*), the rain quail (*varttīra-*), and the button quail (*-varttakāḥ*) increases the (digestive) fire (*dīpanāḥ*) and removes diseases that are due to a combination (of the humours) (*sannipāta-ghnāḥ*).

3.20.11 The flesh of the sparrow (*caṭakaḥ*) removes diseases that are due to a combination (of the humours) (*sannipāta-ghnaḥ*) and makes phlegm and semen increase (*kapha-śukra-vivardhanaḥ*).

3.20.12 The flesh of the black partridge (*kapiñjalaḥ*) is cool (*śaityāc*) and light (*laghutvāc*) and removes (*-hṛt*) phlegm (*śleṣma-*) and the disease of ejecting blood (*asṛk-pitta-*).

3.20.13 The flesh of the domestic pigeon (*pārāvataḥ*) is cool (*śītaḥ*) and heavy (*guruḥ*) and removes the disease of ejecting blood (*rakta-pitta-haraḥ*).

3.20.14 The flesh of the blue-green pigeon (*hāritaḥ*) and of the spotted pigeon (*kapotakaḥ*) is a little (*kiñcit*) lighter than that (*tasmāl laghutaraḥ*).

3.20.15 The flesh of water birds (*jala-pakṣiṇaḥ*) is greasy (*snigdha-*), very hot (*uṣṇāḥ*), and heavy (*guravaḥ*), makes virile (*vṛṣyāḥ*) and removes wind (*vāta-ghnāḥ*). Among those (*teṣām*), the flesh of the goose (*haṃsaḥ*) makes virile (*vṛṣyatamaḥ*) and to a large extent (*prāyaḥ*) removes (*-nāśanaḥ*) wind (**māruta-*).

3.20.16 Fish flesh (*matsyāḥ*) is greasy (*snigdha-*), very hot (*uṣṇā*), and heavy (*guravaḥ*), removes wind (*vāta-ghnāḥ*) and increases disease of the bile and the disease of ejecting blood (*rakta-pittalāḥ*).

3.20.17 The flesh of the water creatures, dolphin (*śiśuki-*), tortoise (*kūrma-*), and crab (*-karkaṭāḥ*) removes wind and bile (*vāta-pitta-harā*) and makes virile (*vṛṣyāḥ*).

3.21 Now the varieties of vegetables (**śāka*) and herbs (**haritaka*) are expounded.

3.21.1 The vegetable (**śāka*) black nightshade (*kākamācī*) removes the three humours (*tri-doṣa-ghnī*).

3.21.2 ka-la-ma ni nu-zo hphel-ba dan ro-ca-bar byed-do

3.21.3 cam[21]-ge-ri ni bad-kan dan rlun sel-to

3.21.4 yuṅs-kar-gyi lo-mas ni nad-gzi thams-cad skyed[22]-do

3.21.5 rgya-sneḥu dan "ldum-bu [illegible]-po-da-ka dan"[23] sneḥu [illegible] dan sneḥu-rgod dan mon-sneḥu dmar-po dan[24] [illegible] ni rlun dan bad[25]-kan sel-ziṅ phyi-sa bde-bar hbyun-ba dan khrag [illegible]-pahi nad med-par byed-do

3.21.6 la-phug rjen-pas[26] ni nad-gzi skyed[22]-par byed-do [illegible] ni rluṅ dan bad-kan sel-to la-phug gzon-nu ni nad-gzi thams-cad sel-ziṅ sñiṅ dan lkog-ma-la phan-no

3.21.7 karko-ta-ka dan bārta-ka dan pa-to-la dan [illegible]-la-ka dan hdi-rnams ni mje dan gcin-nad dan "rims dan"[27] dbugs mi-bde-ba dan lud-pa dan mkhris-pa dan bad-kan sel-to

3.21.8 kuṣma-ma-da ni nad-gzi thams-cad sel-ziṅ [illegible]-la phan-te [illegible] sbyoṅ[28]-ṅo

3.21.9 ka-li-kahi hbras-bu dan [illegible] ni mkhris-pa sel-ziṅ rluṅ[29] bskyed-do

3.21.10 gru-sa dan ga-gon ni rlun dan bad-kan skyed[22]-la mkhris-pa sel-to

3.21.11 smyig-mdehu dan ñehu-[illegible] dan [illegible] dan [illegible] dan[24] hdi-rnams ni bad-kan dan mkhris-pa sel-lo

3.21.12 padmahi rca-ba dan śā-lu-ka dan [illegible] dan ma-[illegible]-ka dan ka-śe-ru-ka dan hdi-rnams ni [illegible] [illegible] khrag [illegible]-pahi nad sel-ziṅ ro-ča-ba dan nu-zo hphel-bar byed-do

3.22 da ni śiṅ-tog-gi bye-brag bśad-de

3.22.1 bal-po sehu ni phyi-sa [illegible]-bar byed-ciṅ [illegible] rlun sel-la bad-kan dan mkhris-pa dan yan[30] mi-hphrod-pa [illegible]

[21] cam- P] ci- DN
[22] skyed- D] bskyed- NP
[23] ldum-bu [illegible]-po-da-ka dan [illegible] DNP
[24] dan NP] ste D
[25] bad- DN] ban- P
[26] -pas D] -pa N -la P
[27] rims dan [illegible] DNP
[28] sbyon- NP] sbyan- D
[29] rlun DN] lun P
[30] yan om. P

3.21.2 Swamp cabbage (*kalambukā*) augments breast milk (*stanyā*) and makes virile (*vṛṣyā*).

3.21.3 Yellow wood sorrel (*cāṅgerī*) removes phlegm and wind (*kapha-vāta-ghnī*).

3.21.4 The leaves of white mustard (*sārṣapam*) increase all the humours (*sarva-doṣalam*).

3.21.5 (The various varieties of spinach:) vāstuka, potikā, cillī, pālaṅkyā, and the red prickly amaranth (*taṇḍulīyakaḥ*) — these remove wind and phlegm (*manda-vāta-kaphāḥ*), make faeces come out easily (*sṛṣṭa-viṭkāḥ*) and make one without the disease of ejecting blood (*pittāsra-nāśanāḥ*).

3.21.6 Raw (*āmam*) radish (*mūlakam*) increases the humours (*doṣa-kṛt*). When cooked (*svinnam*) it removes wind and phlegm (*vāta-kaphāpaham*). Tender (*bālam*) radish removes all the humours (*sarva-doṣa-haram*) and is good for the heart (*hṛdyam*) and for the throat (*kaṇṭhyam*).

3.21.7 Sponge gourd (*karkoṭakam*), Indian nightshade (*vārtākam*), wild snake gourd (*paṭolam*), and balsam pear (*kāravellakam*) — these remove (*apaham*) skin disease (*kuṣṭha-*), urinary disease (*meha-*), fever (*jvara-*), uncomfortable breathing (*śvāsa-*), cough (*kāsa-*), bile (*pitta-*), and phlegm (*kapha-*).

3.21.8 The white gourd plant (*kuṣmāṇḍam*) removes all humours (*sarva-doṣa-haram*), is good for the heart (*hṛdyam*), and purifies the bladder (*basti-śodhanam*).

3.21.9 The fruit of the kaliṅga gourd (*kaliṅga-*) and the bottle gourd (*-alābunī*) remove bile (*pitta-nāśane*) and increase wind (*vāta-kārake*).

3.21.10 The cucumber (*trapusa-*) and the sweet melon (*-ervāruke*) increase wind and phlegm (*vāta-śleṣmale*) and remove bile (*pitta-vāraṇe*).

3.21.11 Bamboo shoots (*karīra-*), asparagus tree (*abhīru-*), the tip of the cane (*vetrāgra-*), and the cabbage (*-kembukam*) — these remove phlegm and bile (*kapha-pitta-jit*).

3.21.12 Roots of the lotus (*bisa-*), lotus bulbs (*śāluka-*), Indian water chestnut (*śṛṅgāṭa-*), holy basil (*-mṛṇālakam*), and rush nut (*-kaśerukam*) — these are heavy (*guru*), cool (*śītalam*), remove the disease of ejecting blood (*rakta-pitta-haram*), make virile (*vṛṣyam*) and make breast milk increase (*stanyam*).

3.22 Now the varieties of fruits (**phala*) are expounded.

3.22.1 The pomegranate (*dāḍimam*) causes retention of faeces (*grāhi*), terminates cleansing (*grāhi*), removes wind (*vāta-ghnam*), and is not discordant (*aviruddham*) with phlegm and bile (*kapha-pitta-*).

3.22.2 skyu-ru-ra ni ĉe dań hĉra-ba-las[31] / zos-pahi rjes-la ro mńar-bar hgyur žiń / nad-gži hjig-pa dań hkhru-ba dań / ro-ĉa-bar byed-do //

3.22.3 kha-luń ni skran dań / rluń dań bad-kan dań / dbugs mi-bde-ba dań / lud-pa[32]-rnams sel-to //

3.22.4 ka-bitthahi śiń-tog[33] smin-pa ni / lci-ba yin-te / phyi-sa sri-bar byed-ciń / nad-gži dań / dug sel-to //

3.22.5 śiń-tog 'a-mra ni rluń sel-žiń / śa skye-ba dań / khu-chu hphel-ba dań / śa-mdog bzań-ba dań / ñams-stobs skye-bar byed-do //

3.22.6 jambūhi[33a] śiń-tog ni / rluń skye-bar byed-la / bad-kan dań mkhris-pa sel-te / phyi-sa sri-žiń sbo-bar byed-do //

3.22.7 tindu-kahi hbras-bus ni / bad-kan dań mkhris-pa sel-to //

3.22.8 rgya-śug-gi śiń-tog ni / rluń dań mkhris-pa sel-to //

3.22.9 bilbahi śiń-tog ni / rluń skyed[34]-ciń thur-du mi-hbyuń-bar byed-do //

3.22.10 pi-ya-lahi śiń-tog ni rluń sel-to //

3.22.11 śiń tā[35]-la dań / rā-jā-da-na dań / chu-śiń-gi hbras-bu dań / pa-na-sa dań / na-li-ke-ra-rnams-kyi śiń-tog ni / mńar-žiń snum-la lci-ba yin-te / khu-chu dań śa skye-bar byed-do //

3.22.12 rgun dań / ma-dhu-ka[36] dań / bra[37]-go dań / tam-bal[38] dań / pa-ru-śa-ka dań[39] / hdi-rnams-kyi hbras-bu ni / rluń dań mkhris-pa dań / khrag-gi nad sel-la / phyi-sa bde-bar hbyuń-bar byed-do //

3.22.13 śa-mihi śiń-tog-gis[40] skra hbyi-bar byed-do //

3.22.14 ko-śa-ma-mra dań / ño-ti dań / danta-śa-tha dań / karmarda dań / śiń-tog hdi-rnams ni / khrag lud-pahi nad skyed[41]-par śes-par[42] byaho //

[31] -las NP] -la D
[32] -pa DN] -rna- P
[33] -tog NP] thog D
[33a] jambūhi D] jambuhi NP
[34] skyed- D] bskyed- NP
[35] tā- D] ta- NP
[36] -ga corrected to -ka P
[37] bra- NP] hbra- D
[38] tam-bal DN] tam pal P
[39] dań NP] ste D
[40] -gis DN] -gi P
[41] skyed- D] bskyed- NP
[42] -par NP] -phar D

3.22.2 Like that (*tadvad*), emblic myrobalan (*āmalakaṃ*) has a sweet taste (*madhura-*) after it has been eaten (*anurasaṃ*), destroys the humours, causes cleansing (*saraṃ*) and makes virile (*vṛṣyaṃ*).

3.22.3 The lemon (*bījapūrakaṃ*) removes (*-ghnaṃ*) internal tumours (*gulma-*), wind (*vāta-*), phlegm (*kapha-*), uncomfortable breathing (*śvāsa-*), and cough (*kāsa-*)

3.22.4 The fruit of the wood apple tree (*kapitthaṃ*), when ripe (*pakvaṃ*), is heavy (*guru*), causes retention of faeces (*grāhi*), and removes the humours (*doṣa-ghnaṃ*) and poison (*viṣāpahaṃ*).

3.22.5 The mango (*āmraṃ*) fruit removes wind (*vāta-nut*), causes flesh to increase (*māṃsa-pradaṃ*), augments the semen (*śukra-pradaṃ*), makes the complexion good (*varṇa-pradaṃ*) and makes strength increase (*bala-pradaṃ*).

3.22.6 The fruit of the jambool tree (*jāmbavaṃ*) makes wind increase (*vātalaṃ*), removes phlegm and bile (*kapha-pitta-ghnaṃ*), causes retention of the faeces (*grāhi*) and causes swelling.

3.22.7 The fruit of false mangosteen (*tindukaṃ*) removes phlegm and bile (*kapha-pitta-ghnaṃ*).

3.22.8 The fruit of the jujube (*badaraṃ*) removes wind and bile (*vāta-pitta-jit*).

3.22.9 The fruit of the Bengal quince (*bilvaṃ*) increases wind (*vātalaṃ*) and causes there to be no downward movement (*viṣṭambhi*).

3.22.10 The fruit of Buchanan's mango (*piyālaṃ*) removes wind (*pavanāpahaṃ*).

3.22.11 The fruits of the palmyra palm tree (*tālaṃ*), of the Indian ape-flower tree (*rājādanaṃ*), and of the banana tree (*mocaṃ*), the fruits of the jack fruit tree (*panasaṃ*) and of the coconut tree (*nālikerakaṃ*) are sweet (*svādu-*), greasy (*snigdha-*), and heavy (*gurūṇi ca*), and make semen and flesh increase (*śukra-māṃsa-karāṇi*).

3.22.12 The grape (*drākṣā-*), mahua (*madhūka-*), wild date palm (*kharjūra-*), white teak (*-kāśmaryaṃ*), and Asiatic grewia (*-parūṣakaṃ*) — the fruits of these remove wind and bile (*vāta-pitta-jid*), and disease of the blood (*pittāsra-*), and make faeces emerge easily (**sṛṣṭa viṭka*).

3.22.13 The fruit of the śamī (*śamī-phalaṃ*) makes hair fall out (*keśa-ghnaṃ*)

3.22.14 Wild mango (*kośāmra-*), hog plum (*-āmrātakaṃ*), lemon (*danta-śaṭhaṃ*), and Bengal currant (*-karamardakaṃ*) — these fruits should be made known (*vidyād*) as increasing the disease of ejecting blood (*rakta-pitta-karaṃ*).

3.22.15 pi-luhi śiṅ-tog ni skran sel-lo //

3.23 da ni spod-kyi bye-brag bśad-de /

3.23.1 bcah-sga daṅ / na-le-śam daṅ / pi-pi-liṅ ni bad-kan daṅ rluṅ sel-to //

3.23.2 de-la na-le-śam ni ro-ća-bar mi-byed-do //

3.23.3 bcah-sga daṅ pi-pi-liṅ gñis ro-ća-bar byed-do //

3.23.4 śiṅ-kun ni / skran daṅ gzer-ba daṅ / phyi-sa hgags-pa sel-ciṅ / rluṅ daṅ bad-kan hjoms-par byed-do //

3.23.5 la-la-phud daṅ / bu[43]-suhi hbras-bu daṅ / go-sñod ni rluṅ daṅ / bad-kan sel-bahi mchog yin-no //

3.24 da ni lan-ċhvahi bye-brag bśad-de /

3.24.1 rgyam-ċha ni mig-la phan-žiṅ ro-ća-bar byed-la / nad-gži gsum ži-bar byed-do //

3.24.2 kha-ru-ċha ni drod che-ste / phyi-sa hgags[44]-pa daṅ / sñiṅ na-ba sel-to //

3.24.3 rċabs[45]-ru-ċha ni drod che-žiṅ rno-ba yin-te / sñiṅ na-ba sel-žiṅ / rluṅ daṅ hphrod-do //

3.24.4 ċha[46] kha-da ni / de daṅ hdra-ba-las cuṅ-zad ċam-gyis mthu chuṅ-ṅo //

3.24.5 rgya-mċhohi lan-ċhva ni lci-ba yin-te / kha-zas hdrul-bar byed-do //

3.24.6 nas-ċhig bkhus-pahi thal-ba ni / dug daṅ sñiṅ na-ba daṅ / skya-rbab daṅ / lkog-mahi nad sel-ciṅ / mehi drod skyed[41]-do //

3.24.7 sva-rċi[47]-kahi thal-ba ni / rno-ba yin-te / lus ċha-bar byed-ciṅ / khoṅ-pahi drod skyed[41]-la / pags-pa hjig-par byed-do //

3.25 da ni btuṅ-bahi bye-brag bśad-de /

3.25.1 char-pahi chu ni yaṅ-ba yin-te / nad-gži sel-žiṅ sñiṅ-la phan-te / dug sel-to[48] //

[43] hu- D] ho- NP
[44] hgags- DN] hgag- P
[45] rċabs- D] ċabs- NP
[46] ċha NP] ċho D
[47] -rċi- D] -ċi- N, -ći- P
[48] -to NP] -lo D

3.22.15 The fruit of the toothbrush tree (*pīlu-jaṃ phalaṃ*) removes internal tumours (*gulma-nut*).

3.23 Now the varieties of spices (**vesavāra*) are expounded.

3.23.1 Ginger (*śuṇṭhi-*), black pepper (*marica-*), and long pepper (*-pippalyaḥ*) remove phlegm and wind (*kapha-vāta-jito*).

3.23.2 Among those, black pepper (*maricaṃ*) does not make virile (*avṛṣyaṃ*).

3.23.3 Ginger (**śuṇṭhī*) and long pepper (**pippalī*) both (*itare*) make virile (*vṛṣya-sammate*).

3.23.4 Asafoetida (*hiṅgu*) removes (*-ghnaṃ*) internal tumours (*gulma-*), pains (*śūla-*), and arrested faeces (*vibandha-*), and overcomes wind and phlegm (*vāta-kaphāpaham*).

3.23.5 Bishop's-weed (*yavānī-*), fruit of the coriander (*dhānyaka-*), and cumin (*-ajājyo*) are best (*paraṃ*) at removing wind and phlegm (*vāta-śleṣma-nudaḥ*).

3.24 Now the varieties of salts (**lavaṇa*) are expounded.

3.24.1 Rock salt (*saindhavaṃ*) is good for the eyes (*cakṣuṣyaṃ*), makes virile (*vṛṣyaṃ*), and makes calm the three humours (*tri-doṣa-śamanaṃ*).

3.24.2 Sochal salt (*sauvarcalaṃ*) is very hot (*uṣṇaṃ*) and removes arrested faeces (*vibandha-ghnaṃ*) and heart disease (*hṛc-chūla-nāśanaṃ*).

3.24.3 Black salt (*viḍaṃ*) is very hot (*uṣṇaṃ*) and sharp (*tīkṣṇaṃ*), removes heart disease (*śūla-haraṃ*) and concords with wind (*vātānulomanam*).

3.24.4 Earth salt (*romakaṃ*) is like that (*tadvat*) but is a little less powerful (*aṇu*).

3.24.5 Sea salt (*sāmudraṃ*) is heavy (*guru*) and makes food putrefy (*kledanaṃ*).

3.24.6 Alkali extracted from burnt barley (*yava-kṣāro*) removes (*-ghno*) poison (**gara*), heart disease (*hṛt-*), yellow disease (*pāṇḍu-*), and disease of the throat (*gala-doṣa-*), and increases the heat of the (digestive) fire (*agni-dīpanaḥ*).

3.24.7 The alkali svarjikā (*svarji-kṣāro*) is sharp (*tīkṣṇaḥ*), makes the body hot (*dahano*), increases the heat of the stomach (*dīpanas*), and causes skin to be destroyed (*vidāraṇaḥ*).

3.25 Now the varieties of beverages (**pāna*) are expounded.

3.25.1 Rain water (*nābhasaṃ vāri*) is light (*laghu*), removes the humours (*doṣa-ghnaṃ*), is good for the heart (*hṛdyaṃ*) and removes poison (*viṣāpaham*).

3.25.2 char-pahi chu sa-gži daṅ / snod[49] sna-ćhogs tha-dad-pa daṅ / phrad-pa-las ni / dehi robi bye-brag daṅ / mthu yaṅ tha-dad-par hgyur-ro //

3.25.3 ḥbab-chu ni rćub-pa yin-te rluṅ skyed[41]-do //

3.25.4 mćhohi chu ni mṅar-la yaṅ-ṅo //

3.25.5 rjiṅ-bubi chu ni rluṅ daṅ bad-kan sel-to[48] //

3.25.6 lteṅ-kahi chu ni rluṅ skyed[41]-do //

3.25.7 chu-mig-gi chu ni rćub-pa yin-te / mehi drod skyed[41]-do //

3.25.8 brag mthon-pohi[50] kha-nas bab-pahi chu ni yaṅ-žiṅ bad-kan sel-to[48] //

3.25.9 khron-pahi chu ni drod che-bar byed-ciṅ / rluṅ skyed[41]-do //

3.25.10 chu-mig hphar-bahi chu ni mkhris-pa sel-to //

3.25.11 chu rṅog[51]-ciṅ srin-bu daṅ / ña-lcib[52] yod-de / ma-ruṅ-bar gyur-ciṅ / ñi-ma mi-mthoṅ-babi chu ni blaṅ-bar mi-byaho // skyon de-dag med-pahi chu ni blaṅ-bar byaho //

3.25.12 chu skol-ba ni rims daṅ / dbugs mi-bde-ba daṅ / ćhil rgyas-pahi nad daṅ / rluṅ daṅ / bad-kan sel-to[48] // chu bskol[53]-te bsgraṅs-pas ni nad-gži gsum sel-lo // de-ñid žag lon-par byas-na nad-gži skyed[41]-par byed-do //

3.26 da ni ho-mahi bye-brag bśad-de /

3.26.1 bahi ho-ma ni snum-žiṅ lci-ba yin-te / rluṅ daṅ mkhris-pa sel[54]-žiṅ ćhe riṅ-bar byed-do //

3.26.2 ma-ḥebi ho-ma ni bahi ho-ma-*las[55] lci-žiṅ snum-pa yin-te / bye-brag-tu drod hbri-bar byed-do //

3.26.3 rahi ho-mas ni khrag-ćhad sel-žiṅ / lud-pa daṅ / skem[56]-pa daṅ / rims med-par byed-la / dreg na-bahi steṅ-du blugs-na dreg[57] med-par hgyur-ro //

[49] snod *om.* D
[50] -pohi P] -pahi DN
[51] rṅog- D] sṅog- NP
[52] -lcib D] -cig NP
[53] bskol- D] skol- NP
[54] sel- DN] sel-sel- P
[55] -las *by emendation*] -bas DNP
[56] skem- P] skom- D. skam- N
[57] dreg DN] breg P

3.25.2 Since rain water (*tad*) has come into contact (*saṃśleṣād*) with various different kinds (*nānā-*) of soils (*bhū-*) and vessels (*pātra-*), the varieties (*bhidyate*) of its tastes (*tad-rasa-*) and potencies (*vīrya*) also become different (*-antaraḥ*).

3.25.3 River water (*nādeyaṃ*) is rough (*rūkṣaṃ*) and increases wind (*vātalaṃ*).

3.25.4 Lake water (*sārasam*) is sweet (*madhuraṃ*) and light (*laghu*).

3.25.5 Pond water (*vāpyaṃ*) removes wind and phlegm (*vāta-śleṣma-haraṃ*).

3.25.6 Pool water (*tāḍāgaṃ*) increases wind (*vātalaṃ*).

3.25.7 Spring water (*caudyam*) is rough (*rūkṣaṃ*) and increases the heat of the (digestive) fire (*agni-karaṃ*).

3.25.8 Water that has fallen from the top of a high rock (*nairjharam*) is light (*laghu*) and removes phlegm (*kapha-ghnaṃ*).

3.25.9 Well water (*kaupyam*) makes the (digestive) fire big (*dīpanaṃ*) and increases wind (*vātalaṃ*).

3.25.10 The water of a spouting spring (*audbhidaṃ*) removes bile (*pitta-nāśanam*).

3.25.11 Water (*udakaṃ*) that is turbid (*kaluṣaṃ*) or has worms (*krimi-*) and tape grass (*śaivāla-*) and has become unsuitable (*dūṣitaṃ*) and water that does not see the sun (*sūrya-varjitam*) is not to be taken (*agrāhyam*). Water (*udakaṃ*) which is without (*vivarjitam*) those faults (*ebhir doṣair*) is to be taken (*grāhyam*).

3.25.12 Boiled water (*uṣṇaṃ vāri*) removes (*-apaham*) fever (*jvara-*), uncomfortable breathing (*śvāsa-*), the disease of excess fat (*medo-*), wind (*anila-*), and phlegm (*kapha-*). Boiled water that has been cooled (*śṛta-śītaṃ*) removes the three humours (*tri-doṣa-ghnam*). That same (water) (*tac ca*) when it has been kept for a day (*uṣitaṃ*) increases the humours (*doṣalam*).

3.26 Now the varieties of milk (*kṣīra*) are expounded.

3.26.1 Cow milk (*go-kṣīram*) is greasy (*snigdhaṃ*) and heavy (*guru*), removes wind and bile (*vāta-pitta-ghnaṃ*) and causes long life (*rasāyanam*).

3.26.2 Buffalo milk (*māhiṣaṃ*) is heavier (*gurutaraṃ*) than cow milk (*gavyād*), is greasy (*snigdhaṃ*), and especially makes the (digestive) fire decrease (*vahni-nāśanam*).

3.26.3 Goat milk (*chāgaṃ*) removes dysentery (*raktātisāra-ghnaṃ*), makes one without (*-apaham*) cough (*kāsa-*), desiccation (*śoṣa-*), and fever (*jvara-*), and when poured over (*sekena*) one suffering from rheumatism it makes him without rheumatism (*anila-rakta-ghnaṃ*).

3.26.4 lug-gi ho-mas ni mkhris-pa dań / bad-kan skyed[58]-do //

3.26.5 rma-mohi ho-mas ni skrań[59]-ba dań / dmu-rjiń[60] dań / lto sbo-ba dań / srin-bu dań / gźań-hbrum dań / bad-kan dań / rluń sel-to //

3.26.6 bud-med-kyi ho-mas ni lce-la phan-pa dań / mig-tu blugs-na mig-la phan-pa dań / snar blud-na khrag lud-pahi nad sel-to //

3.26.7 żo ni ñams-stobs skyed[58]-ciń rluń sel-te / ro-ća-bar byed-la[61]/ mkhris-pa dań / bad-kan skyed[58]-do //

3.26.8 żo ma-lańs-pas[62] ni nad-gźi gsum skyed[58]-do //

3.26.9 żo-kha-chu ni bjag-sgo sbyoń-bar byed-do //

3.26.10 mar ni pho-bahi nad dań gźań-hbrum dań / bźin g-yo-ba dań / mjiń-pa yo-bahi nad sel-to //

3.26.11 ho-ma-las sna gźan-du bsgyur[62a]-ba / chur[63]-ba-la sogs-pa ni lci-ba yin-te / mje-nad-kyi rgyur hgyur-ro //

3.26.12 dar-bahi ro-mas[64] ni[65] / nad-gźi gsum sel-źiń / pho-bahi nad dań / skrań-ba[66] dań / gźań-hbrum dań / skya-rbab dań / hkhru-ba dań / skran hjoms-par byed-do //

3.26.13 ba-mar ni żu-bahi hog-tu mñar-te / rluń dań mkhris-pa sel-źiń yid gźuńs-par byed-pa dań / mig-la yań phan-la / de sman gźan dań sbyar-na / nad-gźi gsum yań sel-bar byed-*do[67] //

3.26.14 mar rñiń-pas[68] ni brjed-byed dań / smyo-ba dan / sbyar-bahi dug dań / brgyal-ba-rnams sel-to //

3.26.15 ra-la sogs-pahi mar ni / so-sohi ho-mahi yon-tan bźin-du rig-par byaho //

3.26.16 glań-po-che dań / rta dań / boń-bu dań / rńa-mo dań / ma-he dań / ba dań / ra dań / lug dań hdi-rnams-kyi gcin ni / gcin rnam-pa

[58] skyed- D] bskyed- NP
[59] skrań- NP] skrans- D
[60] -rjiń NP] -rjińs D
[61] -la NP] -pa D
[62] -pas D] -pa NP
[62a] bsgyur- NP] bskyur- D
[63] chur- D] phyur- NP
[64] -mas D] -ma NP
[65] ni NP] na D
[66] skran-ba NP] skrans-pa D
[67] byed-do *by emendation*] byed DNP
[68] -pas D] -pa NP

3.26.4 Sheep milk (*āvikam*) increases bile and phlegm (*pitta-śleṣmalaṃ*).

3.26.5 Camel milk (*auṣṭraṃ*) removes (*-nut*) swelling (*śopha-*), dropsy (*udara-*), distended stomach (*ānāha-*), worms (*krimi-*), piles (*arśaḥ-*), phlegm (*kapha-*), and wind (**vāta*).

3.26.6 The milk of a woman (*strīṇāṃ*) is good for the tongue (*jīvanam!*); when poured into the eye it is good for the eye (*cakṣuṣyaṃ*); and when poured into the nose it removes (**nāśanam*) the disease of ejecting blood (*rakta-pitte*).

3.26.7 Thick sour milk (*dadhi*) increases strength (*balyaṃ*), removes wind (*vāta-haraṃ*), makes virile (*vṛṣyaṃ*), and increases bile and phlegm (*pitta-śleṣma-karaṃ*).

3.26.8 Thick sour milk that has not risen (*manda-jātaṃ*) increases the three humours (*tri-doṣaṃ*).

3.26.9 Whey (*mastu*) cleanses the secretory apertures (*sroto-viśodhanam*).

3.26.10 Butter (*navanītaṃ*) removes (*-ghnaṃ*) disease of the stomach (*grahaṇī-*), piles (*arśo-*), and the disease in which the face shakes and the neck is twisted (*arditārti-*).

3.26.11 Transformations (*vikārāś*) of milk in other ways, such as caseous milk (*kilāṭādyā*), are heavy (*guravaḥ*) and become a cause of skin disease (*kuṣṭha-hetavaḥ*).

3.26.12 The residue of buttermilk (*takram uddhṛta-sneham*) removes the three humours (*tri-doṣa-śamanaṃ*) and overcomes (*-nut*) disease of the stomach (*grahaṇī-*guda-*), swelling (*śopha-*), piles (*arśaḥ-*), yellow disease (*pāṇḍu-*), diarrhoea (*atisāra-*), and internal tumours (*gulma-*).

3.26.13 Cow (*gavyam*) butter (*sarpir*), after it has been digested (*vipāke*), is sweet (*madhuraṃ*), removes wind and bile (*vāta-pittāpaham*), makes the mind acute (*medhyaṃ*), is good also for the eye (*cakṣuṣyaṃ*). When that medicinal substance is mixed with others (*tat-saṃskārāt*) it also removes the three humours (*tri-doṣa-jit*).

3.26.14 Old clarified butter (*ānavaṃ ghṛtam*) removes (*-ghnam*) epilepsy (*apasmāra-*), madness (*unmāda-*), mixed poison (*gara-*), and fainting (*mūrcchā-*).

3.26.15 Butter (*sarpiṃṣi*) made from goat (milk) etc. (*ajādīnāṃ*) should be known (*vidyāt*) according to the qualities (*guṇaiḥ*) of the particular milk (*sva-kṣīra-vad-*).

3.26.16 Elephants, horses, asses, camels, buffaloes, cows, goats, and sheep – the urines (*mūtraṃ*) of these are said to be the eight kinds of urine, and

brgyad ces bya-ste / de-dag ni bad-kan dań rluń dań / srin-bu dań / dug med-par byed-ciń / skya-rbab dań / dmu-rjiń[69] dań / mje dań / gźań-hbrum dań / skrańs-pa[66] dań / skran dań / gcin-nad dań / bdi-rnams[70] sel-to //

3.27 da ni hbru-mar-gyi bye-brag bśad-de /

3.27.1 til-mar ni rluń dań / bad-kan sel-źiń / pags-pahi mdog bzań-bar byed-la / skra bzań-du skye-bar byed-do //

3.27.2 yuńs[71]-mar ni srin-bu dań / g-yah-ba hjoms-par byed-pa dań / bad-kan dań / čhil rgyas-pahi nad dań / rluń sel-to //

3.27.3 zar-mahi mar ni mig-la gnod-ciń / mkhris-pa skyed[72]-la rluń sel-to //

3.27.4 ba-ru-rahi mar ni / bad-kan dań / mkhris-pa sel-ciń *skra-la[73] phan-te / mig dań rna-ba brta[74]-bar byed-do //

3.27.5 sbrań-rči ni nad-gźi gsum sel-źiń / skyigs-bu dań / dbugs mi-bde-ba dań / srin-bu dań / skyug-pa dań gcin-nad dań / skom-pahi nad dań / dug-rnams med-par byed-de[75] / kha-cig-gis ni rluń skyed[72] ces kyań bśad-do //

3.27.6 bu-ram śiń-rnams ni / khrag lud-pahi nad sel-źiń / ñams[76]-stobs skyed[72]-ciń / ro-ča-bar byed-la / bad-kan skyed-do[77] //

3.27.7 bu-ram śiń sos ho-ma-ste / zos-pahi khu-ba ni phan-par hgyur-ro //

3.27.8 bu-ram śiń bčir[78]-bahi khu-ba ni / lci-ba yin-te / phyi-sa hgag-par byed-do //

3.27.9 bu-ram ni mkhris-pa sel-ba čam ma-yin-la / ro-ča-bar byed-ciń / rluń sel-te / bad-kan skyed[72]-do //

3.27.10 bu-ram rñiń[79]-pa ni phan-źiń / mkhris-pa sel-bahi mchog yin-te / khrag dań-bar byed-do //

[69] -rjiń NP] -rjińs D
[70] gcin-nad dań bdi-rnams NP] gcin-nad-rnams D
[71] yuńs- NP] yun- D
[72] skyed- D] bskyed- NP
[73] skra-la *by emendation*] skran-la DNP
[74] brta- D] rta- NP
[75] byed-de DP] byede N
[76] ñams- D] ñam- NP
[77] skyed-do D] bskyedo N, bskyed-do P
[78] bčir- DN] brčir- P
[79] rñiń- DN] sñiń- P

they make one without phlegm and wind (*kapha-vāta-haraṃ*), worms and poison (*krimi-viṣāpaham*), and they remove (*-nut*) yellow disease (*pāṇḍutva-*), dropsy (*udara-*), skin disease (*kuṣṭha-*), piles (*arśaḥ-*), swelling (*śopha-*), internal tumours (*gulma-*), and urinary disease (*prameha-*).

3.27 Now the varieties of seed oil (**taila*) are expounded.

3.27.1 Sesame oil (*tailaṃ ... tilodbhavam*) removes wind and phlegm (*vāta-śleṣma-haraṃ*), makes the colour of the skin good (*tvacyaṃ*), and makes hair grow well (*keśyaṃ*).

3.27.2 Mustard oil (*sārṣapaṃ*) overcomes worms and itching (*krimi-kaṇḍū-ghnaṃ*) and removes (*-apaham*) phlegm (*kapha-*), the disease of excess fat (*medo-*), and wind (*anila-*)

3.27.3 Linseed oil (*kṣauma-tailam*) is harmful to the eye (*acakṣuṣyaṃ*), increases bile (*pitta-kṛd*), and removes wind (*vāta-nāśanam*).

3.27.4 The oil of belleric myrobalan (*ākṣajaṃ*) removes phlegm and bile (*kapha-pitta-ghnaṃ*), is good for the hair (*keśyaṃ*), and makes eyes and ears grow strong (*dṛk-chrotra-tarpaṇam*).

3.27.5 Honey (*madhu*) removes the three humours (*tri-doṣa-ghnaṃ*) and makes one without (*-apaham*) hiccough (*hikkā-*), uncomfortable breathing (*śvāsa-*), worms (*krimi-*), vomiting (*chardi-*), urinary disease (*meha-*), the disease of thirst (*tṛṣṇā-*), and poison (*viṣa-*). Some (*anye*) teach (*śaṃsanti*) also that it increases wind (*vātalam*).

3.27.6 Sugar cane (*ikṣavo*) removes the disease of ejecting blood (*rakta-pitta-ghnā*), increases strength (*balyā*), makes virile (*vṛṣyāḥ*), and increases phlegm (*kapha-pradāḥ*).

3.27.7 Sugar cane (**ikṣu*) that is milk(y through biting) with the tooth (*dantajas*) - the juice (of that) when it has been eaten (*tad-rasaḥ*) becomes beneficial (*pathyo*).

3.27.8 The juice of pressed sugar cane (*yāntriko*) is heavy (*guruḥ*) and makes faeces stop (*viṣṭambhī*).

3.27.9 Crude sugar (*guḍaḥ*) removes bile but not much (*nāti-pitta-haro*), makes virile (*vṛṣyo*), removes wind (*vāta-ghnaḥ*), and increases phlegm (*kapha-kṛd*).

3.27.10 Old (*purāṇo*) crude sugar (**guḍa*) is beneficial (*pathyaḥ*), is the best (means) of removing bile (*pitta-ghnaḥ paraṃ*), and makes the blood pure (*asṛk-prasādanaḥ*).

3.27.11 bu-ram-gyi kha-ra ni snum-pa daṅ ldan-te / khrag lud-pahi nad sel-ciṅ / ro-ċa-bar byed-do //

3.27.12 sbraṅ-rċihi-kha-ra ni rċub-pa yin-te / ċhim-par byed-ciṅ skyug-pa daṅ / hkhru-ba sel-to //

3.28 da ni chaṅ-gi bye-brag bśad-de / chaṅ-ño-cog ni mkhris-pa skyed[72]-la skyur-bahi phyir-na / bad-kan daṅ rluṅ sel-te / raṅ-ciṅ ċhod ziṅ-par bthuṅs-na / drod skyed[72]-ciṅ dgah-bar byed-pa daṅ / ñams-stobs skyed[72]-do // de-ltar ma-byas-na dug-tu hgyur-ro //

3.28.1 de-la hbruhi chaṅ ni gzaṅ-hbrum-la phan-te / skem-pa sa skye-bar byed-ciṅ / rluṅ sel / bu-ram chaṅ ni hkhru-bar byed-ciṅ / smin-par byed-do[79] //

3.28.2 bu-ram śiṅ-gi chaṅ ni bad-kan daṅ / ċhil rgyas-pahi nad sel-to //

3.28.3 rgun-chaṅ ni rluṅ daṅ mkhris-pa sel-to //

3.28.4 ma-du-kahi me-tog-gi chaṅ ni rċub-pa yin-te / rluṅ daṅ mkhris-pa skyed[72]-do //

3.28.5 ċhva daṅ rċabs-kyi rigs-su gtogs-pa-rnams ni / rno-ba yin-te / khrag lud-pahi nad skyed[72]-do //

3.29 da ni thug-pahi bye-brag bśad-de /

3.29.1 hbras brños[81]-te btags-pahi thug-pas[82] ni smin-par byed-ciṅ / drod skyed[72]-de / phan-pa yin-no //

3.29.2 hbras-thug ni yaṅ-ba yin-te / rluṅ daṅ bphrod-ciṅ chu-so sbyaṅ-ṅo //

3.29.3 hbras-thug gar-po ni ċhim-par byed-ciṅ[83] / hkhru-ba gcod-la[84] sñiṅ-la phan-te / ñams-stobs skyed[72]-do //

3.29.4 hbras-kyi ho-thug ni bad-kan skyed[72]-la / ñams-stobs skye-bar[85] byed-do //

3.29.5 sbyar-thug ces bya-ba hbras daṅ / til daṅ / mon-sran sdehu gsum sbyar-bahi thug-pas[86] ni rluṅ sel-bar byed-do //

[79] -do NP] -de D
[81] brños- D] rñas- NP
[82] -pas D] -pa NP
[83] -ciṅ NP] -de D
[84] -la NP] -ciṅ D
[85] skye-bar NP] skyed-par D
[86] -pas D] -pa NP

3.27.11 White sugar (made) from crude sugar (*guḍa-śarkarā*) is endowed with greasiness (*sa-snehā*), removes the disease of ejecting blood (*rakta-pitta-harī*), and makes virile (*vṛṣyā*).

3.27.12 White sugar (made) from honey (*madhu-śarkarā*) is rough (*rūkṣā*), makes content (*hlādanī*), and removes vomiting and diarrhoea (*chardy-atisāra-nud*).

3.28 Now the varieties of liquors (**madya*) are expounded. All (*sarvaṃ*) liquors (*madyam*) increase bile (*pitta-karaṃ*), and because they are sour (*amla-tvāt*), they remove phlegm and wind (*kapha-vāta-nut*), when drunk (*pītam*) moderately keeping to the (appropriate) measure (*yuktyā*), they increase the (digestive) fire (*dīpana-*), make happy (*harṣaṇa-*), and increase strength (*-balyam*). If one has not used them thus (*anyathā*), they become a poison (*viṣam*).

3.28.1 In that (connection), liquor (made) from grain (*surā*) is good for piles (*arśaḥ- … -ghnī*), makes flesh increase in the case of the emaciated (*kārśya-ghnī*), and removes wind (*vāta-ghnī*). Liquor (made) from crude sugar (*gauḍī*) causes cleansing (*sraṃsana-*) and causes ripening (*-pācanī*).

3.28.2 Liquor (made) from sugar cane (*aikṣavī*) removes (*-ghnī*) phlegm (*śleṣma-*) and the disease of excess fat (*medo-*)

3.28.3 Grape liquor (*mārdvīkaṃ*) removes wind and bile (*vāta-pitta-nut*).

3.28.4 Liquor (made) from the flowers of the mahua (*madhuka-kusumāsavaḥ*) is rough (*rūkṣo*) and increases wind and bile (*vāta-pitta-karo*).

3.28.5 These (liquors) which belong to the kinds (*-jātayaḥ*) of verjuice (*śukta-*) and sour gruel (*sauvīra-*) are sharp (*tīkṣṇāḥ*) and increase the disease of blood ejection (*rakta-pitta-karās*)

3.29 Now the varieties of (thin) soups (**yavāgū*) are expounded

3.29.1 Soup (*maṇḍaḥ*) (made) from rice that has been fried (*bhṛṣṭa-taṇḍulaiḥ*) and ground causes ripening (*pācano*), increases the heat (of the digestive fire) (*dīpanaḥ*) and is beneficial (*pathyo*).

3.29.2 Rice soup (*peyā*) is light (*laghvī*), compatible with wind (*vātānulomanī*), and purifies the bladder (*vasti-viśodhanī*).

3.29.3 Thick rice soup (*vilepī*) makes content (*tarpaṇī*), terminates cleansing (*grāhiṇī*), is good for the heart (*hṛdyā*), and increases strength (*bala-vardhanī*).

3.29.4 Milk soup (made) with rice (*pāyasaḥ*) increases phlegm (*kapha-kṛd*) and makes strength increase (*balyaḥ*).

3.29.5 So-called 'mixed soup (*kṛsarā*)', soup (made) of a mixture of three

3.30 da ni bzah-bahi bye-brag bśad-de /

3.30.1 hbras legs-par bkrus-pa dań / khu-ba gzar bcad-pa dań / čhos-pa dań / grań-dro ran[87] ċam-du byas-pahi hbras-chan ni yań-ba yin-no //

3.30.2 hbras-chan ldo-gu dań / ša dań / šiń-tog dań / mar dań / lhan-cig-tu[88] bčos-pa ni lci-ba yin-te / ša skye-bar byed-do //

3.30.3 hbruhi čhod-ma ni / šun-lpags bšus-la yid-ċam brčos[89]-te / šin-tu čhos-par byas-pa yań-ba yin-no //

3.30.4 sňo-čhod ni šin-tu bšor-la čhos-par byas-te / sdor dań legs-par sbyar-ba[89] phan-pa yin-no //

3.31 da ni khu-bcud-kyi bye-brag bśad-de /

3.31.1 bal-po sehu dań / skyu-ru-ra sbyar-bahi khu-bcud ni / drod skyed[90]-ciń / rluń dań mkhris-pa sel-to //

3.31.2 la-phug dań sbyar-ba / dňugs mi-bde-ba dań / lud-pa dań / cham-pa dań / bad-kan yań sel-to //

3.31.3 nas dań / rgya-sran dań / rgya-šug-gi hbras-bu sbyar-bahi khu-bcud ni / lkog-ma-la phan-te rluń sel-to //

3.31.4 mon-sran sňehu dań / skyu-ru-ra sbyar-bahi khu-bcud ni / hkhru[91]-ba gcod-ciń mkhris-pa dań / bad-kan sel-to //

3.31.5 sbyar-čhod dmar-po žes bya-ba / žo dań bu-ram dań rgun sbyar-bahi čhod-ma ni / yań-žiń / ša skye-ba dań / yi-ga hbyed-par byed-de skyug-pa sel-to //

3.31.6 žo dań bu-ram sbyar-te dkrugs-pahi nań-du dri bži sbyar-ba žes bya-ba / šiń-čha dań / sug-smel dań / nā[92]-ga-ge-sar dań / gandha-pa-tra hdi bži sbyar-ba dań / spod sna-čhogs btab-pa ni ša skye-žiń ro-ča-bar byed-do //

[87] ran DN] ran-pa P
[88] lhan-cig-tu D] cig-tu NP
[89] -ba NP] -bas D
[90] skyed- D] bskyed- NP
[91] hkhru- D] khru- NP
[92] nā- D] na- NP

(items:) rice (*taṇḍula), sesame (*tila), and green gram (*mudga), causes the removal of wind (vāta-nāśanī).

3.30 Now the varieties of food (*anna) are expounded.

3.30.1 Boiled rice (*odanaḥ*) made with rice that has been well washed (*su-dhautaḥ*), whose liquid has been strained (*prasrutaḥ*), that has been boiled (*svinnaḥ*), and (that is then eaten) at a somewhat moderate temperature (*kavoṣṇa*) is light (*laghur*).

3.30.2 Boiled rice cooked (*siddhito*) together with roots (*kanda-*), meat (*māṃsa-*), fruit (*phala-*), and oil (*-snehaiḥ*) is heavy (*guruḥ*) and makes flesh increase (*bṛṃhaṇo*).

3.30.3 Grain soup (*sūpaḥ*) (made) by removing the husks (*gata-tvakko*), frying (the grain) moderately (*īṣad-bhṛṣṭo*), and thoroughly cooking (*su-siddhitaḥ*) (the soup) is light (*laghuḥ*).

3.30.4 Green vegetables (*śākaṃ*) that have been thoroughly cleaned (*niṣpīḍitaṃ*), (then) cooked (*svinnaṃ*), and well mixed (*-abhisaṃskṛtam*) with spice (*sneha-*) are beneficial (*hitaṃ*).

3.31 Now the varieties of (thick) soups (*yūṣa) are expounded.

3.31.1 Soup (*yūṣo*) mixed from pomegranate (*dāḍima-*) and emblic myrobalan (*-āmalakaiḥ*) increases the heat (of the digestive fire) (*vahni-kṛd*) and removes wind and bile (*vāta-pitta-hā*).

3.31.2 If mixed with radishes (*mūlakaiḥ kṛtaḥ*), it also removes (*-ghna*) uncomfortable breathing (*śvāsa-*), cough (*kāsa-*), catarrh (*pratiśyāya-*), and phlegm (*kapha-*).

3.31.3 Soup (*yūṣaḥ*) mixed from barley (*yava-*), horse gram (*-kulatthānāṃ*), and the fruit of the jujube (*kola-*) is good for the throat (*kaṇṭhyo*) and removes wind (*anilāpahaḥ*).

3.31.4 Soup mixed from (*-jo*) green gram (*mudga-*) and emblic myrobalan (*āmalaka-*) terminates cleansing (*grāhī*) and removes (*-vināśanaḥ*) bile and phlegm (*pitta-śleṣma-*).

3.31.5 The so-called 'red mixed soup (*rāga-ṣāḍavāḥ*)', a soup mixed from thick sour milk (*dadhi), crude sugar (*guḍa), and grapes (*drākṣā), is light (*laghavo*), makes flesh increase (*bṛṃhaṇā*), makes the appetite expand (*rucyāś*), and removes vomiting (*chardi-ghnā*).

3.31.6 (The rasālā preparation made by) putting into thick sour milk (*dadhi) and crude sugar (*guḍa) that have been mixed and stirred the so-called 'four perfume mixture (*cātur-jātaka)' — cinnamon bark (*tvac), lesser cardamom (*elā), nagkassar (*nāga-kesara), and cinnamon leaves

3.31.7 žohi naṅ-du bu-ram btab-pa ni rluṅ sel-to //

3.31.8 phye ni rcaḥ-pa yin-te / phyi-sa sla-bar byed-ciṅ rluṅ skyed[90]-la / ñams-stobs skyed[90]-ciṅ ćhim-par byed-do //

3.31.9 nas-*srus[93] daṅ / nas khral-khrol ćam-du btags-pahi chan daṅ / nas-kyi khu ba ni gcin-nad daṅ / rlug-skam[94] sel-to //

3.31.10 žo-ba bu-ram-gyis btab-pa ni / lci-la śa skye-bar byed-ciṅ rluṅ sel-to //

3.31.11 ži-tchu ni mchu drod bskyed-de[95] / rluṅ daṅ mkhris-pa sel-žiṅ ro-ća-bar byed-do //

3.31.12 pem-tam[96]-la sogs-pa khur-ba śa daṅ sbyar-ba ni / śa skye-ba daṅ ñams-stobs skyed[90]-ciṅ / mkhris-pa daṅ rluṅ sel-to //

3.31.13 be-rag śa[97] daṅ / spod-ća sogs-pas brjaṅs-pa ni / lci-žiṅ ćhim-par byed-do //

3.31.14 ḥbras brduṅs-pahi ice-khur ni lci-ba yin-te / drod che-la bad-kan daṅ mkhris-pa skyed[90]-do //

3.31.15 mon-sran sṅehu-ća sogs-paḥi khur-ba ni / lci-ba yin-te / bad-kan skyed[90]-ciṅ phyi-sa sla-bar byed-do //

3.31.16 khur[98]-ba ba[99]-mar-gyi naṅ-du bćos-pa ni / rluṅ daṅ mkhris-pa sel-ciṅ[100] / lus-kyi mdog bzaṅ-ba daṅ / mig rno-bar byed-do //

3.31.17 khur-ba ḥbru-mar-gyi naṅ-du bćos-pa ni / mig rtul-bar byed[101]-ciṅ / rluṅ sel-la mkhris-pa skyed[90]-do //

3.32 da ni ćhal-nan-gyi bye-brag bśad-de /

3.32.1 zan zos-pahi hog-tu ćhal-nan btuṅ-ba ni ñoms[102]-pa daṅ / hju-bar byed-pa daṅ / dgaḥ-bar byed-pa daṅ / ñams-stobs skyed[90]-pa daṅ / śa skye-ba daṅ / yi-ga ḥbye[103]-ba daṅ / zan zos-pa gnas-su soṅ-par byed-de / *dehi phyir phan-pa yin-no*[104] //

[93] nas-srus *by emendation*] nas-bsgrus DNP
[94] -skam NP] -skom D
[95] -de D] -do NP
[96] -tam- DN] -tam- P
[97] be-rag śa DN] be-ragśa P
[98] khur- D] khu- NP
[99] ba- P] bu- DN
[100] -ciṅ NP] -žiṅ D
[101] byed- DN] byaṅ- P
[102] ñoms- D] ñom- N, ḍñom- P
[103] ḥbye- DN] ḥbyed- P
[104] dehi phyir phan-pa yin-no *by emendation*] om. DNP

(*gandhapattra): these four mixed together — and various spices makes the flesh increase (bṛṃhaṇaṃ) and makes virile (vṛṣyā).

3.31.7 Crude sugar (-guḍam) thrown into thick sour milk (dadhi) removes wind (vāta-hṛt).

3.31.8 Barley meal (saktavo) is rough (rūkṣa), makes the faeces easy (bhedino), increases wind (vātalā), increases strength (balya-), and makes content (-tarpaṇāḥ).

3.31.9 The pap of unripe barley and of barley crushed to pieces (yāva-kāpūpa-) and the juice of barley (-vāṭyās) remove (-nāśanāḥ) urinary disease (meha-) and dry excrement (udāvarta-).

3.31.10 (Food) to be digested (bhakṣyā), when prepared with crude sugar (gauḍikā), is heavy (guravo), makes flesh increase (bṛṃhaṇā), and removes wind (vāta-nāśanāḥ).

3.31.11 Ghee cake (ghṛta-pūro) increases the heat of the (digestive) fire (agni-dīpanaḥ), removes wind and bile (vāta-pitta-haro), and makes virile (vṛṣyo).

3.31.12 Cakes such as pem-tam mixed with meat (*sāmiṣa*) (make) the flesh increase (bṛṃhaṇāḥ), increase strength (balyāḥ), and remove bile and wind (pittānilāpahāḥ).

3.31.13 Be-rag (cakes) stuffed (sampūrṇā) with minced meat (piśitair), spices, etc. (vesavārādyaiḥ) are heavy (guru-) and make content (-tarpaṇāḥ).

3.31.14 Lee-khur cakes of crushed rice (paiṣṭikā) are heavy (guravo), have much heat (-uṣṇāḥ), and increase phlegm and bile (kapha-pittalāḥ).

3.31.15 Cakes of green gram etc. (vaidalāḥ) are heavy (guravo), increase phlegm (śleṣmalā), and make faeces easy (bhinna-varcasaḥ).

3.31.16 Cakes cooked in cow oil (ghṛta-pākimāḥ) remove wind and bile (vāta-pitta-harā), make the colour of the body good and make the eyes sharp (varṇa-dṛṣṭi-dā).

3.31.17 Cakes cooked in sesame oil (taila-kṛtā) make the eyes dull (dṛṣṭi-ghnāḥ), remove wind (vāta-ghnāḥ), and increase bile (pitta-kopanaḥ).

3.32 Now the varieties of post-prandial drinks (*anupāna) are expounded.

3.32.1 As for the post-prandial drink after one has eaten one's food (anupānam), it makes satisfied (prīṇanaṃ), makes digest (jaraṇaṃ), makes happy (hṛdyaṃ), increases strength (balyaṃ), makes flesh increase (bṛṃhaṇam), opens the appetite (rocanaṃ), and makes the food that has been eaten (bhuktaṃ) go to its (proper) place (sādayaty). On account of that (ato) it is beneficial (hitam).

3.32.2 rluṅ-nad-can-la ni ċhal-nan-du / snum-bag daṅ dron-po dgcho //

3.32.3 mkhris-pa-can-la ni ċhal-nan-du mṅar-ba daṅ bsil-ba dgeho //

3.32.4 bad-kan-can-la ni ċhal-nan-du rćub-pa daṅ / dro-bag dgeho //

3.32.5 nad khoṅ-skem yod-pa-la ni / ċhal-nan-du śa-khu bzaṅ-ṅo //

3.32.6 bud-med-kyis dub-pa dan / lam-gyis dub-pa daṅ / smyuṅ-bas dub-pa daṅ / maṅ-du smras-pas dub-pa daṅ / ċha-bas gduṅs-pas dub-pa daṅ / de-rnams-la ni ċhal-nan-du ho-ma bzaṅ-ṅo //

3.32.7 śa che-ba-la ni ċhal-nan-du sbraṅ-rći dan chu sbyar-ba bzaṅ-ṅo //

3.32.8 rid-pa-la ni ċhal-nan-du chaṅ bzan-ṅo //

3.32.9 glo hgrams-pa daṅ / skad hgags-pa daṅ / dbugs mi-bde-ba daṅ / lud-pa daṅ / skyigs-bu daṅ / mchil-ma maṅ-du hbyuṅ-ba daṅ / nam-ċhod yan-chad-kyi nad-kyis ñam-thag-pa-la ni / ċhal-nan hthuṅs-na mi-bzaṅ-ṅo //

3.33[105] zas lci-ba ni ñuṅ-du bzah / zas yaṅ-ba ni maṅ-du za-žiṅ / dus daṅ / mchi drod daṅ / ċhod śes-par sbyar-bahi bye-brag daṅ / goms-pa daṅ / mchi drod śes-par byas-nas / ci rigs-par byas-na ni / kha-zas lci-ba yaṅ yaṅ-bar hgyur-la / yaṅ-ba yaṅ lci-bar hgyur-ba-dag kyaṅ yod-do //

3.34 de-ltar kha-zas daṅ btuṅ-ba-rnams gzuṅ-la brten-te / ci rigs-par sbyar-na / nad-pa yaṅ hċho-la / sman-pa dehaṅ hjig-rten-na grags-pa chen-po thob-par hgyur-ro //

kha-zas daṅ / btuṅ-bahi cho-ga bśad-pahi lehu-ste gsum-paho //

[105] *3.33 follows 3.34 in* DNP

3.32.2 In the case of a person having wind disease (*anile*), what is somewhat oily (*snigdha-*) and hot (*-uṣṇam*) is excellent (*śastam*) as a post-prandial drink (**anupāna*).

3.32.3 In the case of a person having bile (*pitte*), what is sweet (*su-svādu-*) and cool (*-śītalam*) is excellent as a post-prandial drink (**anupāna*).

3.32.4 In the case of a person having phlegm (*kaphe*), what is rough (*rūkṣa-*) and somewhat hot (*-uṣṇam*) is excellent as a post-prandial drink (*anupānam*).

3.32.5 In the case of a person having an emaciated inside (*kṣaye*), meat soup (*kravya-rasaḥ*) is good (*śubhaḥ*) as a post-prandial drink (**anupāna*).

3.32.6 In the case of those persons who are weary (*-klāntānām*) because of women (*strī-*), weary because of the way (*adhva-*), weary because of fasting (*upavāsa-*), weary because of having talked a lot (*bhāṣya-*), and weary because of being oppressed by heat (*uṣṇa-*), milk (*kṣīram*) is good (*iṣyate*) as a post-prandial drink (**anupāna*).

3.32.7 In the case of (persons whose) flesh is great (*sthūle*), honey (*madhu-*) and water (*toyam*) mixed (*-yutam*) are good as a post-prandial drink (*anupānam*).

3.32.8 In the case of the emaciated (*kṛśe*), liquor (*surā*) is good as a post-prandial drink (*anupānam*).

3.32.9 In the case of those suffering (*-ārtānām*) from pulmonary rupture (*vihatoraḥ-*), voice failure (*svara-*), uncomfortable breathing (*śvāsa-*), cough (*kāsa-*), hiccough (*hikkā-*), the plentiful appearance of saliva (*-prasekinām*), and disease (*gada-*) of the upper part of the base of the neck (*ūrdhva-jatru-*), it is not good (*na śasyate*) to drink a post-prandial drink (*anupānam*).

3.33 As for heavy food (*guru*), one should eat (*adyān*) a little (*alpam*); as for light food (*laghu*), one should eat (*adyān*) much (*analpam*), if one knows (*-vit*) the time (*kāla-*), the heat of the (digestive) fire (*agni-*), and the proper measure (*mātra-*). By learning (*jñātvā*) about the varieties of mixing (*saṃskāra-*), the habituation (*sātmya-*), and the heat of the (digestive) fire (*-agni*), if one has done what is appropriate, food (*bhuktam*) may become (*syāt*) heavy or light (*laghu*) even though (*api*) it is light or heavy (*guru*).

3.34 Thus, if one mixes (*yo yojayati*) foods and drinks (*anna-pānāni*) appropriately (*yuktyā*) by basing oneself on the books (*āgamāśrayāt*), the patient will live and that (*sa*) physician (*bhiṣak*) will attain (*labhate*) great (*uccaiḥ*) fame (*yaśas*) in the world (*loke*).

The chapter (*adhyāyaḥ*) that explains the application (*vidhis*) of foods and drinks (*anna-pāna-*), the third (*tṛtīya*).

§ 4: HCHI-LTAS-KYI LEHU[1]

4.0 hchi-ltas-kyi lehu bśad-pa /

4.1 nad-pa zad-par ma-śes-te / gya-ċhom-du sman-gyi las byas-na / ñal-gyi snon de-las sto-bar zad-do //

4.2 de-bas-na phrin-pa daṅ / hchi-ltas daṅ / mċhan-ma hdi gsum-las ċhe rtogs-par byaho //

4.3 de hchi-ltas ni hchi-bar hgyur-ba dehi ñaṅ-ċhul daṅ / lus-kyi mdog daṅ / dbaṅ-po daṅ / spyod-pahi ċhul-rnams hgyur-ba gaṅ yin-pa de-dag ni / mdor-na sman-pa mchog-gis hchi-ltas-su rig-par byaho //

4.4 de-la dbaṅ-po-rnams don-rnams-la log-par hjin-la / sman-pa daṅ / mjaho[2] *daṅ[3] bla-ma-la sdaṅ-ziṅ / dgra-la dgah-bar gyur-pa gaṅ yin-pa de ni / hchi-bar hgyur-ro //

4.5 nam thaṅ-ba-la sprin daṅ / hjah daṅ / glog mthoṅ-ziṅ / gzal-med-khaṅ daṅ / bźon-pa[4]-rnams-kyis nam-mkhah[5] khebs-par mthoṅ-ba gaṅ yin-pa de ni hċho-bar mi-hgyur-ro //

4.6 skar-ma lha-mo sgrib-med ces bya-ba daṅ / skar-ma goṅ-cug daṅ / dgu-ċhigs mi-mthoṅ-ba daṅ / sa chen-po gom-pa brgyad kho-ra khor-yug ċam-du chuṅ-ṅur mthoṅ-ba de ni / srog-gi dbaṅ-po hdas zin-pa yin-no //

4.7 ñin-par skar-ma me hbar-ba hdra-ba mthoṅ-ba daṅ / ñi-mahi mdog kha-dog sna-ċhogs-su mthoṅ-ba daṅ / rluṅ-la gzugs yod-par mthoṅ-ba gaṅ yin-pa de ni ñes-par hchi-bar bstan-to //

4.8 ñi-ma hchar-bahi ṅos-la bu-gu dod-par mthoṅ-ba daṅ / mar-me śi-bahi dri snar mi-ċhor-ba de ni hchi-bar hgyur-ro //

4.9 me-loṅ-la sogs-pa-la bdag-gi gzugs-brñan yan-lag ma-ċhaṅ-bar mthoṅ-ñam / yaṅ-na ye med-par mthoṅ-ba daṅ / sems-ċan sna-ċhogs-kyi cha-byad mthoṅ-na de ni gśin-rjehi khyim-na gnas-pa yin-no //

4.10 mig g-yon-pa khuṅ-du bros-paham / lce nag-por gyur-tam / snahi

[1] §4 follows §5 in DNP; see p. 3.
[2] mjaho NP] mjah-po D
[3] daṅ by emendation] om. DNP
[4] bźon-pa- DN] gźon-ba- P
[5] nam-mkhaḥ DP] namkhaḥ N

CHAPTER 4 - THE OMENS OF DEATH

4.0 Explanation of the chapter on the omens of death.

4.1 If, without knowing (*mohād*) that the patient('s life) is at an end (*gatāyuṣi*), one hastily performs medical treatments (*nyastā ... kriyā*), the only thing that matters (*eva*) is the addition of fatigue (*śramāya*).

4.2 Therefore (*tasmād*), one must determine (*parijñeyam*) (the length of) life (*āyuḥ*) according to these three: the messenger (*dūta-*), the omen of death (*ariṣṭa-*), and the sign (*nimitta-*).

4.3 As for those omens of death, the best doctor (*bhiṣag-varaḥ*) must in short (*samāsena*) recognise as omens of death (*ariṣṭam iti tāṃ vidyāt*) whatever changes (*yā vikṛtir*) occur in the character (*śīla-*), colour of the body (*deha-*), sense-organs (*indriya-*), and way of behaving of that person who is going to die (*mariṣyatām*).

4.4. In that (connection), anyone whose sense-organs (*indriyair*) take hold (*gṛhṇāti*) of their objects wrongly (*arthān viparītān*), and anyone who (*yo*) is afraid of (*-dveṣī*) doctors (*bhiṣag-*), friends (*mitra-*), and teachers (*guru-*) or rejoices in (*priya-*) enemies (*arāti-*), will die (*mṛtyu-bhāk*).

4.5 Anyone who (*yaḥ ... sa*) sees (*paśyaty*) in a clear sky (*amale vyomni*) clouds (*ghana-*), rainbows (*indrāyudha-*), and lightning (*-vidyutaḥ*), or who sees the sky (*viyad*) covered (*-saṃchannaṃ*) with palaces (*vimāna-*) and vehicles (*yāna-*), will not live (*na jīvati*).

4.6 One who does not see (*nekṣate*) the star called 'the obstruction-free goddess (*arundhatīṃ devīṃ*)', the pole-star (*dhruvam*), and the milky way (*ākāśa-nimnagām*) and one who sees (*prekṣate caiva*) the great earth (*bhuvam*) as small, eight paces in circumference (*aṣṭāpadopamām*), - the sense-organs of his life are passed (*mumūrṣuḥ*).

4.7 It is taught (*vinirdiśet*) that anyone who (*yaḥ*) by day (*divā*) sees (*paśyati*) stars (*tārāś*) like blazing fires or sees the colour of the sun as various colours (*citra-bhānu-samanvitāḥ*) or sees the wind (*nabhasvantaṃ*) as having shape (*rūpiṇaṃ*), will certainly die (*parāsuṃ*).

4.8 One who sees (*paśyanti*) a hole (*chidraṃ*) become prominent in the direction of the rising sun (*udyantaṃ bhāskaraṃ*) or who does not in his nose perceive (*na jighranti*) the smell of a lamp that has gone out (*nirvāṇa-dīpa-gandhaṃ*), will die (*mumūrṣavaḥ*).

4.9 One who sees (*yaś...paśyaty*) in mirrors etc. (*darpaṇādiṣu*) the image

dbyibs hgyur-tam[6] / mchu nag-por gyur-ciṅ dbyibs ñams-sam / kha mnam-por gyur-pa gaṅ yin-pa de ni spaṅ-bar byaho //

4.11 mig dmar-por gyur-pa daṅ / mig *khuṅ-du bros-pa*[7] daṅ / mig mi-hgyur-ba daṅ / mchi-mas gaṅ-ba daṅ / ya-yor gyur-pa daṅ / smin-ma žum-pa daṅ / ya-yor gyur-pa de ni ror gyur-par šes-par byaho //

4.12 bžin-gyi mdog dmar-ba daṅ / gnag-pa daṅ / ser-ba daṅ / sño-sans-su gyur-pa daṅ / ño-cha med-pa daṅ / mdog mi-sdug-par gyur-pa daṅ / dran-pa ñams-pa gaṅ yin-pa dehi che ni ḥdas zin-par šes-par byaho //

4.13 mgo-bo-la ba-laṅ-gi lci-bahi phye-mas stug-por khebs-pa lta-bur snaṅ-ba daṅ / skra[8] bšig-pa[9] daṅ / sen-mo daṅ / so mdog mi-sdug-par gyur-ciṅ žo byuṅ-bar gyur-na / de ni che zad-par šes-par byaho //

4.14 dpral-bar ser-skya daṅ / dud-ka daṅ / dmar-ba daṅ / sño-saṅs daṅ / nag-po daṅ / dkar-po lta-bur gyur-pa gaṅ-la snaṅ-ba ni gšin-rjehi khyim-du hgro-bar hgyur-ro //

4.15 dpral-ba-la šig hgro-ba daṅ / glor-ma bya-rog mi-hdod-pa daṅ / ḫa-caṅ gñid che-ba daṅ / ḫa-caṅ gñid med-par gyur-pa dehi che ni riṅ-por mi-thub-bo //

4.16 loṅ[10]-bu daṅ / pus-mo[11] lba-ña daṅ / dpral-ba daṅ / phrag-pa daṅ / mkhur-chos daṅ / hgram-pa daṅ / mur-hgram-gyi ša lhod-pa daṅ / ša-hphyaṅ-bar gyur-pa gaṅ yin-pa de ni srog riṅ-por mi-thogs-par spoṅ-bar hgyur-ro //

4.17 ša bros-la skad-kyi gdaṅs che-bar gyur-pa daṅ / ñams[12]-stobs yod bžin-du skad žom-par gyur-pa daṅ / skra mchams bye-ba gaṅ yin-pa de / hchi-bahi dus-kyi žags-pas zin-par šes par byaho //

[6] -tam NP] -ram D
[7] khuṅ-du bros-pa *Br emendation*] dmar bar gyur-pa DNP
[8] skra DP] bskra N
[9] bšig-pa D] ši-ba NP
[10] loṅ- DN] luṅ- P
[11] -mo NP] -mohi D
[12] ñams- D] ñam- NP

(*chāyām*) of himself with his limbs not complete (*vyaṅgām*) or does not see it at all (*atho na vā*) and sees the form of various beings (*nānā-sattva-*), abides (*vāse*) in the house of the executioner (*antaka-kṣaye*).

4.10 Anyone must be avoided (*taṃ tyajet*) whose (*yasya*) left eye has sunk into its socket (*vāmākṣi-majjanam*), whose tongue has become black (*jihvā śyāvā*), the shape of whose nose changes (*nāsā vikāriṇī*), whose lips (*oṣṭhau*) have become black (*kṛṣṇau*) or their shape impaired (*sthāna-cyutau*), or whose mouth (*āsyaṃ*) has become smelly (*pūti*).

4.11 He is to be known as having become a corpse (*dīrgha-śāyinaḥ*), whose eyes (*vilocane*) have become red (*rakta-*),whose eyes have sunk into their sockets (*srasta-*), whose eyes do not change (*stabdha-*), are full of tears (*sruta-*) or have become uneven (*viṣame*), or whose eyebrows (*bhruvau*) have become down-cast (*saṃkṣipte*) or uneven (*viṣame*).

4.12 Anyone the complexion (*chāyā*) of whose face has become (*dṛśyate*) red (*raktā*), black (*asitā*), yellow (*pītā*), or pale blue (*śyāmā*), who has become without shame (*hrī-*), whose complexion (*kānti-*) has become disagreeable, or whose memory (*smṛti-*) has become impaired (*hāni-*) — his life is to be known as having passed (*taṃ vadanti gatāyuṣam*).

4.13 If one appears (*dṛśyante*) as if (*-ābhā*) thickly covered (*sāndra-reṇavaḥ*) with the powder (*cūrṇa-*) of ox dung (*gomaya-*) on the head (*mūrdhni*), if one's hair has become dishevelled (**mukta keśa*), if one's nails and teeth (*nakha-dantā*) have become of disagreeable colour (*vivarṇāḥ*) and spots have arisen (on them) (*puṣpavantaś ca*) — his life must be known as finished (*gatāyuṣaḥ*).

4.14 Anyone on whom (*yasya*) the veins (*sirāḥ*) on the forehead (*lalāṭe*) appear (*dṛśyante*) to have become as if (*-nibhāḥ*) light yellow (*piṅga-*), smoky (*dhūmra-*), red (*aruṇa-*), pale blue (*śyāma-*), black (*asita-*), or white (*sita-*) will go (*yāti*) to the house of the executioner (*yama-mandiram*).

4.15 One on whose forehead (*lalāṭa-taṭa-*) lice (*yūkā*) walk (*-sarpiṇyo*) or whose offerings (*bali-*) the crows (*dhvāṅkṣā*) do not like (*-dviṣuḥ*), one who has too much sleep (*nidrā*) or has (done) too much without sleep (*nidrā-vināśo vā*) — his life he does not maintain long (*ati-kṣīṇāyuṣām*).

4.16 Anyone who (*yasya*) has loose (*srastaṃ*) flesh or hanging (*sthāna-cyutaṃ*) flesh of the anklebone (*gulpha-*), the knee-pan (*jānu-*), the forehead (*lalāṭa-*), the shoulder (*aṃsaṃ*), the cheek (*gaṇḍa-*), the jaw (*hanu-*), or the jaw-bone (*hanu-bandhanam*) will abandon (*jahāt*) life (*asūn*) without long delay (*acirād*).

4.17 Anyone in whom (*yasya*), in the case of his flesh being sunken in (*kṣīṇasya*) the sound of his voice has become great (*svara-vṛddhiḥ syāt*) or while he possesses strength (*balīyasaḥ*) his voice has become diminished (*svara-hānir*), and anyone in whose hair (*keśāḥ*) partings have opened (*sīmantino*)

4.18 kha-zas zos kyaṅ ša ḥbros-pa daṅ / kha-zas ma-zos kyaṅ ñams[12]-stobs[13] skye-ba daṅ / bźin-gyi mdog snum-por gyur-tam / kha-dog gźan-du gyur-pa de ni srog-gi dbaṅ-po ḥdas zin-pa yin-no //

4.19 glo-bur-du dri *žim-pa[14] daṅ / dri mi-žim-pa žig-tu gyur-tam / sbraṅ-ma sṅon-po ḥkhor-bar gyur-na / de ḥchi-bar ḥgyur-ro //

4.20 da ni mćhan-maḥi bye-brag bśad-de /

4.20.1 rmi-lam-du lus snum-gyis byugs-pa daṅ / lho-phyogs-su ḥgro-ba daṅ / phag daṅ / ma-he daṅ / gcan-gzan daṅ / boṅ-bu daṅ / ña-mo-la žon-pa rmis-na[15] mi-bzaṅ-ṅo //

4.20.2 bud-med skra bśig-ciṅ gos nag-po daṅ / dmar-ḥbag gyon-pas bciṅs-te dgod[16] bźin-du lho-phyogs-su khrid-pa rmis-na mi-ḥdod-pa yin-no //

4.20.3 gśin-dog daṅ / mu-stegs-can-gyi rab-tu byuṅ-ba-la sogs-pa daṅ phrad-pa daṅ / de-dag daṅ ḥgrogs[17]-pa daṅ / sbraṅ-rci daṅ / ḥbru-mar ḥthuṅ-ba daṅ / ḥji-bas lus byugs-te gar byed-pa rmis-na mi-bzaṅ-ṅo //

4.20.4 ri daṅ / brag-la sogs-pa-las lhuṅ-ba daṅ / bciṅ-ba daṅ / gźan-gyis thub-pa daṅ / bya-rog-la sogs-pas mchus bćugs-pa daṅ / lhuṅ-ba rmis-na mi-dgeḥo //

4.20.5 lha-stchi šug-to daṅ / rgya-skyegs-kyi šiṅ daṅ / grog-mkhar daṅ / šiṅ pa-ri-pattra-rnams-la ḥjegs-pa daṅ / ḥbru-mar daṅ / šiṅ-bal daṅ / ḥbru-mar bćir[18]-baḥi čhigs-ma daṅ / lcags rñed-pa rmis-na mi-ruṅ-bar ḥgyur-ro //

4.20.6 rmi-lam-na bag-ma len-pa daṅ / me-tog dmar-poḥi phreṅ-ba thogs-šiṅ gos dmar-ḥbag gyon-pa daṅ / chus khyer-ba daṅ / ša bćos-pa za-žiṅ rmi-ba ni mi-ḥdod-pa yin-no //

[13] -stobs *om.* NP
[14] žim-pa *by emendation*] mi-žim-pa DNP
[15] rmis-na P] rmi-lam DN
[16] dgod D] rgod NP
[17] ḥgrogs- D] ḥbab- NP
[18] bćir- DN] čir- P

he is to be known (*taṃ vidyāt*) as having been seized by the noose (*-pāśitam*) of the time (*kāla-*) of death.

4.18 One whose flesh has sunken in (*bala-dhvaṃso*) although he has eaten food (*bhuñjānasya*), one whose strength increases (*vivṛddhiś*) although he has not eaten food (*vināśanāt*), one in whom the colour of the face (*ānanaṃ*) has become oily (*snigdhaṃ*), and one whose colour (*varṇa-*) has become different (*vikāri-tā*) — the sense-organs of his life have passed (*parāsor*).

4.19 If one's smell (*gandho*) has suddenly (*akasmād*) become (*bhaved*) pleasant (*surabhiḥ*) or unpleasant (*kuthito*) or if one has become surrounded (*sevyate*) by blue bees (*nīlābhir makṣikābhiḥ*), one will die (*mṛtyu-bhāk*).

4.20 Now the varieties of signs (**nimitta*) are expounded.

4.20.1 If one has dreamed in a dream (*svapne*) that one's body has been anointed with oil (*snehāktasya*), that one is going (*prayāṇakam*) in a southerly direction (*dakṣiṇasyāṃ*), and that one is riding a pig (*varāha-*), a buffalo (*mahiṣa-*), a beast of prey (*vyāḍa-*), an ass (*gardabha-*), or a camel (*-uṣṭrair*), it is not good (*na śasyate*).

4.20.2 If one has dreamed that one was led (*ākarṣaṇaṃ*) in a southerly direction (*dakṣiṇā*) while laughing (*hāsa-sammitam*), having been bound (*baddhasya*) by a woman (*striyā*) with dishevelled hair (*mukta-keśyā*) wearing black (*asita-*) or red (*rakta-*) clothing (*-vāsasā*), that is undesirable (*neṣyate*).

4.20.3 If one has dreamed that one has met (*śleṣaḥ*) spirits (*preta-*), heretics (*pravrajitaiḥ*), etc. and associated with them (*tac-chleṣo*), that one is drinking (*pānaṃ*) honey (*madhu-*) and seed oil (*-tailayoḥ*), and that one has smeared one's body with mud (*paṅka-digdhasya*) and is dancing (*nartanaṃ*), it is not good (*na śarmaṇe*).

4.20.4 If one has dreamed that one has fallen (*patanaṃ*) from mountains (*parvata-*), rocks, etc. (*-ādibhyo*), that one is bound (*bandhanaṃ*), that another is defeating one (*parājayaḥ*), that crows etc. (*kākādyair*) are pecking one (*luñcanaṃ*) with their beaks, and that (stars etc. (*tārādīnāṃ*)) have fallen (*pātaś*), it is not good (*virudhyate*).

4.20.5 If one has dreamed that one has ascended (*abhirohaṇam*) the top of a sacred axe (*yūpa-*), a lac tree (*kiṃśuka-*), an anthill (*valmīka-*), or a neem tree (*pāribhadra-*), or that one has found (*avāptir*) seed oil (*taila-*), cotton (*karpāsa-*), the residue of crushed out seed oil (*piṇyāka-*), or iron (*loha-*), it will be improper (*vipattaye*).

4.20.6 As for dreaming in a dream (*svapne*) that one is taking a bride (*vivāha-karaṇaṃ*), that one has tied on a garland (*srag-*) of red (*rakta-*) flowers or is wearing (*-dhāraṇam*) red (*rakta-*) garments (*vastra-*), that one has been

4.20.7 rmi-lam-du rnam-pa ḥdi-lta-bu daṅ / gzan-yaṅ rnam-pa sna-ċhogs de-ḥdra-ba-dag mthoṅ-na / mi-na-ba ni nad-kyis ḥdebs-par ḥgyur-ro // na-ba ni ḥchi-bar ḥgyur-ro //

4.21 da ni mċhan-ma bzaṅ-poḥi bye-brag bśad-de /

4.21.1 lha daṅ / bram-ze daṅ / rgyal-mċhan daṅ / gdugs daṅ / khyu-ba daṅ / me-tog padma daṅ / rgyal-po daṅ / me-tog dkar-po daṅ / gos dkar-po daṅ / chu daṅ-ba daṅ / me ḥbar-ba daṅ / mjaḥ-bo[19] gson-po daṅ / mi dge-ziṅ des-pa daṅ / bud-med rgyan-gyis brgyan-pa mthoṅ-ziṅ rmis-na bzaṅ-ṅo //

4.21.2 rmi-lam-du khyu-ba daṅ / rta zon-pa daṅ / ri-la ḥjeg-pa daṅ / śiṅ ḥo-ma yod-pa daṅ / ḥoras-bu yod-pa-la ḥchag-pa daṅ / me-loṅ daṅ / śa rjen-pa daṅ / me-tog-gi phreṅ-ba rñed-pa daṅ / chu chen-po-las brgal-ba rmis-na / mi-na-bas ni nor rñed-par ḥgyur / nad-pa zig-na ni nad myur-du ḥcho-bar ḥgyur-ro //

4.22 da ni phrin-paḥi bye[20]-brag bśad-de /

4.22.1 phrin-pa rigs ṅan-nam / yan-lag ma-chaṅ-baḥam / mu-stegs-can-gyi rab-tu byuṅ-ba-la sogs-paḥam / zags-pa daṅ / dbyig-pa lag-na thogs-śiṅ / rgod-bag-tu gyur-pa daṅ / gos dmar-po daṅ / nag-po daṅ / rñiṅ-pa gyon-pa daṅ / khyed-reṅ-can daṅ / ḥdi-rnams mi-ḥdod-pa yin-par bśad-do //

4.22.2 phrin-pa lag-pa ñed-pa daṅ / mchi-ma zag-pa daṅ / mgo lus mar-gyis byugs-pa daṅ / rċva śiṅ gcod-pa daṅ / bud-med daṅ / ma-niṅ phrin-par ḥoṅ-ba daṅ / bud-med-kyi rċig-gi miṅ daṅ / ldan-pa sna-la sogs-pa daṅ / ma-niṅ-gi rċig-gi miṅ daṅ ldan-pa / mig-la sogs-pa-la lag-gis nom-pa daṅ / pho-mċhan-gyi phyogs-su lag-pas nom-pa daṅ / boṅ-bu daṅ / rṅa-mo daṅ / ma-be zon-te ḥoṅs-pa daṅ / bsnan[21]-cin duḥkhar smra-ba ḥdi-dag ni mi-ruṅ-ba yin-no // de-dag-las ldog-pa ni dge-ba yin-no //

[19] mjaḥ-bo DN] mjaḥo P
[20] bye- NP] phye- D
[21] bsnan- D] hldad- N, ldaṅ- P

carried away (*haraṇaṃ*) by water (*srotasā*), or that one is eating (*bhojanam*) cooked flesh (*pakva-māṃsasya*), it is not desirable (*neṣṭaṃ*).

4.20.7 If one sees (*dṛṣṭvā*) in a dream (*svapnān*) such things as these (*evaṃ-vidhān*) and moreover (*api*) various (*vividhān*) things such as those (*aparān*), one who is not ill (*svastho*) will be struck (*ru āpnoti*) by disease (*vyādhim*). One who is ill (*vyādhitaḥ*) will die (*bhavāntaraṃ avāpnoti*).

4.21 Now the varieties of good signs (**nimitta*) are expounded.

4.21.1 If one has dreamed that one saw gods (*deva-*), brahmins (*vipra-*), banners (*dhvaja-*), umbrellas (*chattra-*), bulls (*vṛṣa-*), waterlilies (*paṅkaja-*), kings (*-pārthivān*), white flowers (*śukla-puṣpa-*), white garments (*śukla- … ambara-*), pure water (*svaccha-nīra-*), blazing fire (*ucchikha-hutāśanam*), living friends (*dhriyamāṇa-suhṛt-*), people who are good (*sādhu-*) and agreeable (*praśasta-*), or women (*-aṅganāḥ*) adorned with ornaments (*ābharaṇa-*), it is good.

4.21.2 If one has dreamed in a dream (*dṛṣṭvā svapne*) that one is riding (*abhirohaṇam*) bulls (*vṛṣabha-*) and horses, that one is ascending (*abhirohaṇam*) mountains (*parvata-*), that one is walking among trees (*vṛkṣa-*) that have milk (*kṣīra-**) or that have fruits (*phala-*), that one has found (*-āptiṃ*) mirrors (*darpaṇa-*), raw flesh (*āmiṣa-*), garlands (*mālya-*) of flowers, or that one has crossed over (*taraṇam*) great waters (*mahāmbhasāṃ*), one who is not ill will find wealth (*artha-labhaḥ syād*) and in the case of a person who is ill his illness (*vyādhi-*) will quickly (*sa-tvaraṃ*) be cured (*-mokṣas*).

4.22 Now the varieties of messengers (**dūta*) are expounded

4.22.1 Messengers from a bad class (*vijāti-*), whose limbs are not complete (*vyaṅga-*), heretics (*pāṣaṇḍa-*) etc., (messengers who,) having taken hold of (*uddhṛtāḥ*) a noose (*pāśa-*) or a stick (*daṇḍa-*) in the hand, have become arrogant (**uddhata*), (messengers who) wear red (*rakta-*), black (*asita-*), or old (*vijīrṇa-*) garments (*-vastrā*), and those who have khyed-ren (?) — these are taught to be undesirable (*neṣṭābhidhāyinaḥ*)

4.22.2 A messenger who rubs his hands (*karāvamardi-*), one whose tears have flowed (*muktāśru-*), one who has smeared his head and body with oil (*snehābhyaktās*), one who cuts grass (*tṛṇa-cchidaḥ*) and trees, a woman (*strī*) or a eunuch (*napuṃsaka-*) coming as messenger, one who has the name (given) to the build of a woman taking hold by the hand (*saṃśliṣṭa-pāṇayaḥ*) of the nose etc., one who has the name (given) to the build of a eunuch taking hold by the hand of the eye etc., one taking hold by the hand of the region (*deśa-*) of the male organ (*bāhyāṅga-*), (messengers who) have come riding (*-ārūḍhāḥ*) on an ass (*khara-*), a camel (*uṣṭra-*), or a buffalo (*mahiṣa-*), and (messengers who) speak (*-bhāṣiṇaḥ*) frighteningly (*pluta- **) or woefully (*gadgada- **) — these are improper (*ete dūtā virudhyante*). The opposites of those (*viparyayāḥ*) are good (*praśastās*).

4.23 sman-pa nad-pahi gan-du hgro-bar chas-pa-na / glan-po-chehi skad thos-pa dan / hbrug-sgra dan / rna-sgra-la sogs-pa thos-pa dan / rin-po-che dan / me-tog-gi phren-ba dan / ša rjen-pa dan / gdugs dan / bum-pa gan-ba-la sogs-pa mthon-na bzan-no //

4.24 sman-pa chas te hgro-ba-na / phohi min dan ldan-pa / bya nan-pa dan / phug-ron-la sogs-pa g-yon-logs-na gnas-šin snan-la / mohi min dan ldan-pa skyun-ka dan / ri-skyegs[21]-la sogs-pa / g-yas-logs-na gnas-šin snan-ste / nad-pahi khyim-gyi nan-du hgro-bahi čhe legs-par bsu-na / bya-ba de don-du hgyur-bar šes-par byaho //

4.25 rta babs dan / rgyal-mčhan dan / šin lo-ma-can dan / hbras-bu dan / me-tog yod-pahi šin mthon-ba dan / g-yas-logs-sam g-yon-logs-nas bya[22] hphur[23]-ram / hdug-cin skad sñan-pa sgrog-pa thams-cad kyan dge-ba yin-no //

4.26 khyi dan va g-yas-phyogs-su son-na dgeho // sreg-chags go-dpa dan / sbrul dan / klu-sbrul mthon-ba ni dus thams-cad-du mi-hdod-pa yin-no //

4.27 de-ltar sman-pa gan-gis bsgrums-te / legs-par brtags-šin bye-brag phyed-par byas-nas / las nes-par rčom[24]-pa dehi grags-pa ni / dge-ba man-po čhogs-pahi nan-du me-tog-gi phren-ba *ma-rñid-pa[25] bžin-du mjes-par hgyur-ro //

hchu-ltas-kyi lehu-ste *bži[26]-pa rjogs-so //

[21] -skyegs- NP] -skegs- D
[22] bya D] byas NP
[23] hphur- D] phur- NP
[24] rčom- DN] brčom- P
[25] ma-rñid pa *by emendation*] rñid-pa DNP
[26] bži- *by emendation*] drug- DNP

4.23 When the doctor is setting out to go to the patient (*prayāṇe*), if he hears the voice (*-dhvaniḥ*) of an elephant (*gaja-*) or hears the sound (*-dhvaniḥ*) of thunder (*jīmūta-*) or the sound (*-dhvaniḥ*) of drums (*dundubhi-*), etc., or if he sees (*-darśanam*) precious substances (*ratna-*), garlands (*srag-*) of flowers, raw flesh (*āmiṣa-*), umbrellas (*chattra-*), full bottles (*pūrṇa-kumbha-*), etc. (*-ādi-*), it is good (*śreyase*).

4.24 If when the doctor has set out and is going (*prasthāne*), birds (*khagā*) that have masculine names (*puṃ-nāmānaḥ*), such as the goose (**haṃsa*) and the pigeon (**pārāvata*), live and appear on the left side (*vāmāḥ*) and (birds) that have feminine names (*stry-ākhyā*), such as the jackdaw and the mountain grouse (**sārikā*), live and appear on the right side (*dakṣiṇa-saṃśrayāḥ*), and if at the time when he enters (*praveśe*) the house of the patient he is well met (*vilomagāḥ ?*), those actions are to be known (*jñeyāḥ*) as attaining their goal (*phala-da*).

4.25 The sight of arches (*toraṇa-*), banners (*dhvaja-*), trees (*taru-*) that contain milk (*sa-kṣīra-*), and trees (*taru-*) that have fruit (*sa-phala-*) and flowers (*sa-puṣpa-*), and all (*sarve*) birds (*khagāḥ*) that fly from the right or the left (*savyāsavya-gāḥ*) or sit (*-sthitāḥ*) (on them) and utter pleasant sounds (*valgu-rutāḥ*) are also good (*śastāḥ*).

4.26 If a dog (*śva-*) or a fox (*-sṛgālayoḥ*) has gone (*gamanam*) to the right (*pradakṣiṇataram ?*), it is good (*śastam*). The sight (*darśanam*) of a living creature (such as) a varan (*godhā-*), a snake (*saraṭa-*), or a serpent (*-bhoginām*) is undesirable (*neṣṭam*) at all times (*satatam*).

4.27 Thus (*evam*) any doctor who (*yaḥ*) exerts himself (*yatnena*), makes a thorough examination (*parīkṣya*), and analyses the varieties (of signs etc.) will certainly (*niścitam*) accomplish (*kuryāt*) his task (*karma*). His fame (*yaśo-*) among many assembled (*-saṃsadi*) virtuous (*sādhu-*) (people) will be beautiful like an unwithering (*a-mlānām*) garland (*-mālām*) of flowers.

The chapter (*adhyāyas*) on the omens of death (*ariṣṭa-*), the fourth (*caturthaḥ*), is finished (*samāptaḥ*).

§ 5: RIMS-NAD GSO-BAHI LEHU[1]

5.0 rims-nad gso-bahi lehu bśad-par byaho //

5.1 rims-nad ni nad-do-cog-gi rgyal-po yin-par bśad-do /. de-bas-na hdir / de gso-bahi cho-ga ḥdi thog-ma kho-nar bśad-de / rims ni thog-mar[2] lha chen-po drag-po źes bya-ba-la / draṅ-sroṅ śes-ñen-can[3] źes bya-bas bṅas-te / lha chen-po drag-po khros-nas dbugs btaṅ-ba-las byuṅ-ba / (1) rluṅ daṅ (2) mkhris-pa daṅ / (3) bad-kan so-soḥi rims daṅ / (4) rluṅ daṅ mkhris-pa hdus-pahi rims daṅ / (5) mkhris-pa daṅ bad-kan gñis hdus-pahi rims daṅ / (6) **rluṅ daṅ bad-kan gñis hdus-pahi rims daṅ /**[4] (7) rluṅ daṅ mkhris-pa daṅ bad-kan gsum hdus-pahi rims daṅ / (8) gio-bur-gyi rims daṅ / rims rnam-pa brgyad-du gyur-to //

5.2 de-la rims thog-mar byuṅ-bahi thabs ni / kha-zas-kyi[5] ñes-pa daṅ / hdug-ñal-la sogs-pahi[6] gnas-pahi ñes-pa-las nad-gźi-rnams pho-bahi naṅ-du źugs-te / khoṅ-pahi drod phyi-rol-tu bton-pa de daṅ / daṅs-ma daṅ hdus-śiṅ gnas-par gyur-pas[7] ni rims skyed[8]-par byed-do //

5.3 de-la rluṅ-las gyur-pahi rims-kyi mchan-ma ni / lus graṅ-źiṅ bdar-ba daṅ / mgo hkhor-ba daṅ / sla-ba daṅ / ba-spu laṅs-pa daṅ / glal-źiṅ bya-rmyaṅ byed-pa daṅ / mgo-bo daṅ / rked-pa daṅ / brla daṅ rćib-logs na-źiṅ / byin-sñiṅ skyur-ba daṅ / skom-dad che-ba daṅ / mig daṅ pags-pahi mdog daṅ / sen-mo daṅ / phyi-sa daṅ / gcin-rnams mdog gnag-ciṅ khar ro bska-ba bro-ba daṅ / hgram-pa na-ba daṅ / dbugs mi-bde-źiṅ lud-pa hgog-tu[9] mi-btub-pa-rnams yin-no //

5.4 mkhris-pa-las gyur-pahi rims-kyi mchan-ma ni / lus śin-tu ćha-ba daṅ / khoṅ-pa ćha-ba daṅ / skom-dad che-ba daṅ / brgyal-ba daṅ / rmul hbyuṅ-ba daṅ / khahi ro ćha-bar bro-baham / mgo hkhor-ba daṅ / sla-ba daṅ / snahi nad daṅ / khahi nad daṅ / mchu daṅ lkog-ma-rnams-su hbrum-pa hbyuṅ-ba daṅ / khro-źiṅ śin-tu khro-ba daṅ / bsil-ba hdod-pa daṅ / mig daṅ /

[1] *§5 follows §3 in DNP : see p. 3.*
[2] -mar D] -ma NP
[3] śes-ñen-can N] śes-ñan-can D ; śes gñen P
[4] rluṅ daṅ bad-kan gñis hdus-pahi rims daṅ / *by emendation*] om. DNP
[5] -kyi NP] -kyis D
[6] -pahi NP] -pas D
[7] -pas D] -pa NP
[8] skyed- D] bskyed- NP
[9] hgog-tu D] hgogs-su NP

CHAPTER 5: FEVER

5.0 The chapter on healing the disease of fever will be expounded.

5.1 The disease of fever is taught to be the king of all diseases. Accordingly here this method of healing it is the very first to be taught. As for fever (*jvaro*), when in the first place the seer called Dakṣa (*dakṣa-*) despised (*apamāna-*) the great god called the violent one (*rudra-*), the great god Rudra became angry (*saṃkruddha-*) and fever arose (*-sambhavaḥ*) from the breath (*niḥśvāsa-*) he emitted. Fever became eightfold (*aṣṭadhā*): fever due to (1) wind, (2) bile, and (3) phlegm separately (*pṛthag-*), (4) fever due to wind and bile having come together, (5) fever due to bile and phlegm both having come together, (6) fever due to wind and phlegm both having come together (= *dvandva-*), (7) fever due to wind, bile, and phlegm (all) three having come together (*saṅghāta-*), and (8) accidental fever (*āgantujaḥ*).

5.2 In that (connection), as for the way in which fever first arose, due to wrong (use) of food (*mithyāhāra-*) and due to wrong (*mithyā-*) positions (*vihāra-*), such as (wrong ways of) sitting and lying down, the bases of diseases (*doṣā*) entered the stomach (*āmāśaya*), drove outside (*bahir nirasya*) the heat of the internal (fire) (*koṣṭhāgnim*), and having come together and resided with the chyle (*rasānugāḥ*), promote fever (*jvara-dāḥ*).

5.3 Among those (eight kinds of fever), as for the signs of fever that has arisen due to wind (*vātika-jvara-lakṣaṇam*), they are: the body is cold (*śīta-*) and shivers (*kampa-*), the head reels (*bhrama-*), (speech becomes) easy (*ullāpa-*), the hairs have risen (*roma-harṣa-*), yawning (*-vijṛmbhaṇam*) and stretching, pains (*-ārtiḥ*) in the head (*śiraḥ-*), waist (*kaṭi-*), thighs (*ūru-*), and sides (*pārśva-*), convulsion (*-udveṣṭanam*) of the insides of the calves of the leg (*piṇḍikā-*), great thirst (*tṛṣā*), the colour of the eyes (*netra-*) and of the skin (*tvag-*), and the colour of the nails (*nakha-*), the faeces, and urine (*niṣyanda-*) being black (*kṛṣṇatā-*), tasting an astringent taste (*-kaṣāya-tā*) in the mouth (*āsya-*), pains in the jaw (*hanu-ruk*), uncomfortable breathing (**śvāsa-*), and being unable to suppress coughing (*kāsa-*).

5.4 As for the signs of fever that has arisen due to bile (*paittika-jvara-lakṣaṇam*), they are: the body is very hot (*tīvroṣṇa-*), the inside is hot (*dāha-*), great thirst (*tṛṭ-*), fainting (*mūrcchā-*), the occurrence of sweating (*sveda-*), tasting a pungent taste in the mouth (*āsya-kaṭutā-*), the head reels (*-bhramaḥ*), (speech becomes) easy (*pralāpo*), diseases of the nose (*ghrāṇa-*), diseases of the mouth (*mukha-*), the occurrence of pimples (*-pāko*) on the lips (*oṣṭha-*) and neck (*kaṇṭha-*), being very angry when one is angry (*akṣamāsamaḥ*), desiring cool (*śītābhilāṣitā*), the colour of the eyes (*netra-*), nails

sen-mo daṅ / pags-pahi mdog daṅ / phyi-sa daṅ / gcin-rnams-kyi mdog ser-ba daṅ / sgregs-pahi ro kha-ba daṅ / hkhru-ba-rnams yin-no //

5.5 bad-kan-las gyur-pahi rims-kyi mčhan-ma ni / dbugs mi-bde-ba daṅ / lud-pa lu-ba daṅ / cham-pa daṅ / mčhil-ma maṅ-ba daṅ / yi-ga hchus-pa daṅ / skyug-pa daṅ / gñid che-ba daṅ / lus lci-ba daṅ / daṅ-ga mer-mer-por gyur-pa daṅ / slod-par gyur-pa daṅ / khar mṅar-ba bro-ba daṅ / graṅ-hbrum hbyuṅ-ba daṅ / mig daṅ / sen-mo daṅ / pags[10]-pahi mdog daṅ / phyi-sa daṅ / gcin-gyi mdog skya-ba daṅ / dro-ba hdod-pa-rnams yin-no //

5.6 rluṅ daṅ mkhris-pa gñis hdus-pa-las gyur-pahi rims-kyi mčhan-ma ni / skom-dad che-ba daṅ / lus čha-ba daṅ / lkog-ma[11] daṅ / kha skam[12]-pa daṅ / spu laṅs-pa daṅ / gñid mi-hoṅ-ba daṅ / skyug-pa daṅ / čhigs daṅ / klad-pa rab-tu na-ba-rnams yin-par bśad-do //

5.7 rluṅ daṅ bad-kan gñis hdus-pa-las gyur-pahi rims-kyi mčhan-ma ni / sñom-pa daṅ / slod-par gyur-pa daṅ / lus čha-ba daṅ / čhigs daṅ / klad-pa na-ba daṅ / lus lci-ba daṅ / lus graṅ-ba daṅ / lud-pa daṅ / yi-ga hchus-pa daṅ / lus rñul-ba-rnams-las rtogs-par byaho //

5.8 mkhris-pa daṅ bad-kan gñis hdus-pa-las gyur-pahi rims-kyi[13] čhul ni / phyed graṅ phyed čha-ba daṅ / yi-ga hchus-pa daṅ / rñul hbyuṅ-ba daṅ / lu-ba daṅ / sñom-pa daṅ / khar ro kha-ba bro-ba[14] daṅ / rmoṅs-pa daṅ / sgyid lug-pa daṅ / skom-dad che-ba-rnams yin-no //

5.9 rluṅ daṅ mkhris-pa daṅ / bad-kan gsum hdus-pa-las / rims-nad-du gyur-pahi čhul ni / čhigs daṅ rus-pa daṅ klad[15]-pa[16] na-ba daṅ / phyed graṅ phyed čha-ba daṅ / sñom-pa daṅ / yi-ga hchus-pa daṅ / mgo hkhor-ba daṅ / lkog-ma ṅar-ṅar zer-ba daṅ / rna-bar zug-pa daṅ / mig dmar-žiṅ yon-por gyur-pa daṅ / kha-nas mkhris-pa daṅ / khrag hbyuṅ-ba daṅ / skyug-pa daṅ / skom-dad che-ba daṅ / nub-mo gñid mi-hoṅ-ba daṅ / lce čhig-pa bžin nag-por gyur[17]-žiṅ / reg-na rcub-pa daṅ / lus-kyi mdog sño-ba

[10] pags- DN] dpags- P
[11] lkog-ma NP] lkog-ma skom-pa D
[12] skam- NP] skom- D
[13] -kyi NP] -gyi D
[14] -ba om. N
[15] klad- DN] glad- P
[16] -pa DN] -pha P
[17] gyur- NP] hgyur- D

(*nakha*-), and skin (-*tvacah*) and the colour of the faeces and urine (*mala*-) being yellow (*pīta*-), bitter taste of the eructation (*tiktodgāra*-), and diarrhoea (*atisāra*-).

5.5 As for the signs of fever that has arisen due to phlegm (*ślaiṣmika-jvara-lakṣaṇam*), they are: uncomfortable breathing (*śvāsa*-), coughing (*kāsa*-), catarrh (*pratiśyāya*-), much spittle (*praseka*-), spoilt appetite (*aruci*-), vomiting (-*cchardayah*), much sleep (*nidrā*-), the body is heavy (*gurutva*-), the appetite has become shaky (*hṛllāsa*-), having become relaxed (-*staimityam*!), sweet taste in the mouth (*madhurāsyatā*), the eruption of cold pimples (*śīta-tā*), the colour of the eyes (*akṣi*-), the nails (*karaja*-), and the skin (-*tvacām*) and the colour of the faeces and urine (*mala*-) being whitish (*śvaityam*), and desire for what is warm (*uṣṇābhilāṣitā*).

5.6 As for the signs of fever that has arisen due to wind and bile both having come together (*vāta-pitta-jvaram*), they are said to be: great thirst (*tṛṣṇā*-), the body is hot (*vidāha*-), the neck (*kaṇṭha*-) and the mouth (*āsya*-) are dry (*śoṣa*-), the hairs have risen (*harṣa*-), sleep does not come (-*prajāgaraih*), vomiting (*chardi*-), and much pain (-*bhaṅgair*) in the joints (*parva*-) and in the brain (*śiro*-).

5.7 As for the signs of fever that has arisen due to wind and phlegm having both come together (*vāta-kaphātmakam*), they must be learned from (the following): laziness (*tandrā*-), having become relaxed (*staimitya*-!), the body is hot (*santāpa*-), pains (*arti*-) in the joints (*parva*-) and in the brain (*mūrdha*-), the body is heavy (-*gauravaih*), the body is cold (*śīta*-), coughing (*kāsa*-), spoilt appetite (*aruci*-), and the body sweats (-*svedair*).

5.8 As for the appearance (*ākṛtih*) of fever (*jvara*-) that has arisen due to bile and phlegm (*kapha-pitta*-) both having come together, it is (as follows): (one is) half cold, half hot (*śīta-dāha*-), the appetite is spoiled (*aruci*-), sweat arises (*sveda*-), coughing (*kāsa*-), laziness (*tandrā*-), tasting a bitter taste (-*tiktatā*) in the mouth (*āsya*-), stupor (*moha*-), sinking of the calves (*sāda*-), and great thirst (*pipāsāś*).

5.9 As for the appearance of the disease of fever (-*jvarākṛtih*) that has arisen due to the three (humours) wind, bile, and phlegm having come together (*sannipāta*-), it is (as follows): pains (-*rug*) in the joints (*sandhy*-), bones (*asthi*-), and brain (*mūrdha*-), being half cold, half hot (*dāha-śīta*-), laziness (*tandrā*-), spoiled appetite (*aruci*-), the head reels (-*bhramāh*), speaking with a hoarse throat (*kaṇṭha-kūjana*-), aches in the ear (*karṇārti*-), eyes that are red (*rakta-netra*-) or that have become crooked (*nirbhugna*-), bile and blood issuing from the mouth (*pittāsra-ṣṭhīvanam*), vomiting (*mūrcchā*-!), great thirst (*tṛṣṇā*-), sleep does not come (*nidrā-kṣaya*) at night (*niśi*), the tongue (*jihvā*) has become black as if burnt (*dagdhā*) and is rough to the touch (*khara-sparśā*), the colour of the body (*aṅga*-) has become pale blue (*śyāva*-), red pimples

saṅs-su gyur-ciṅ / hbrum-bu dmar-po hthon-pa daṅ / [18]hjag-sgo-rnams-nas hbrum-bu hbyuṅ-ba daṅ / skyug-pa daṅ / dbugs mi-bde-ba[18]-rnams yin-te /

5.10 rnam-pa hdi-dag thams-cad čhaṅ-bar gyur-na gsor mi-ruṅ-ṅo // čhaṅ-bar[19] *ma-gyur-na[20] gso dkah-bar bśad-*do[21] //

5.11 glo-bur-gyi rims ni / [22]snad-pa daṅ / sṅags drag-po spyod-pa daṅ / dmod-pa daṅ / gdon-gyis btab-pa-las gyur-pa daṅ[22] / sems hkhrug-pahi gduṅ-ba-las mkhris-pahi rims čha-bar hgyur-te / de yaṅ bdod-pa daṅ / mya-ṅan daṅ / hjigs-pa daṅ / khro-ba-rnams-las[23] sems hkhrugs[24]-[25]te / rims-su gyur-to //

5.12 de-dag lta-bu-las rims-su gyur-nas ni nad-gzi rluṅ daṅ[25] mkhris-pa daṅ / bad-kan gsum gaṅ byuṅ-ba-las rims-su gyur-pa de-dag so-sohi mčhan-mas bstan-to //

5.13 rims-nad gso-bahi thabs ni / rims thog-ma byuṅ ma-thag-tu ñams-stobs-la mi-gnod-par smyuṅ-bahi cho-ga byaho //

5.14 de-la rluṅ daṅ ṅal-ba daṅ / khro-ba daṅ / mya-ṅan daṅ / lud-pa lu-ba daṅ / glo rdol-ba-rnams-la rims-su gyur-pa-la ni smyuṅ-bahi cho-ga mi-byaho //

5.15 smyuṅ-bar bya-bahi čhad ni bkres-śiṅ skom-par gyur-pa daṅ / phyi-sa daṅ gcin čhul bźin-du[26] hbyuṅ-bar gyur-pa daṅ / lus yaṅ-bar gyur-na smyuṅ-bahi cho-ga legs-pa yin-no //

5.16 smyuṅ-bahi cho-ga ha-caṅ drags-na ni skem-pahi nad daṅ / sñom-pa daṅ / mgo hkhor-ba daṅ / dbugs mi-bde-ba daṅ / ṅal-bahi nad-du hgyur-ro //

5.17 de-la bad-kan daṅ rluṅ-gi rims-la ni / skom-du chu skol-ba dron-po blud-do //

5.18 mkhris-pa daṅ / chaṅ[27] daṅ / dug-las gyur-pahi rims-la ni skom-du ro kha-ba skol-bahi khu-ba graṅ-mo blud-do //

[18] hjag- *to* -ba *blotted out in* D
[19] čhaṅ-bar P] čhad-par DN
[20] ma-gyur-na *by emendation*] gyur-na DNP
[21] -do *by emendation*] -de DNP
[22] snad- *to* daṅ *blotted out in* D
[23] -las *blotted out in* D
[24] hkhrugs- NP] hkhrug- D
[25] -te *in 5.11 to* daṅ *in 5.12 blotted out in* D
[26] -du DN] -tu P
[27] chaṅ NP] čha-ba D

erupt (*raktāṅga-koṭha-tā*), pimples emerge (*vipaka-*) from the excretory channels (**srotas*), vomiting (*mūkatā-* ?), and uncomfortable breathing (*-śvāsāḥ*).

5.10 If all these items have become complete (*sarva-rūpānvito*), (the patient) is not suitable for curing (*asādhyaḥ*). If they have not become complete (*anyathā*), it is said (*mataḥ*) that he is difficult to cure (*kṛcchra-sādhyo*).

5.11 As for accidental fever (*āgantur*), having arisen due to injury (*abhighāta-*), practising a violent spell (*abhicāra-*), a curse (*śāpa-*), or being smitten by demons (*abhiṣaṅga-*), and becoming a hot fever of the bile due to the affliction caused by disturbance of the mind, also when the mind is disturbed by desires, griefs, fears, or anger, that fever arises.

5.12 When (accidental) fevers have arisen due to such (factors as) those (mentioned in 5.11), they are taught (*vinirdiśet*) (to be characterised) by the respective signs (*yathāsvaṃ*) of those (humours) due to whichever of the three humours (*doṣair*), wind, bile, and phlegm having arisen the fevers have developed.

5.13 As for the ways of curing the disease of fever, immediately after the fever has first appeared (*jvarādau*), the treatment of fasting (*laṅghanaṃ*) is to be administered (*iṣyate*) without harming the (patient's) strength (*balāvirodhi*).

5.14 In that (connection), in the case of wind (*anila-*), fatigue (*śrama-*), anger (*krodha-*), grief (*śoka-*), coughing (*kāsa-*), and pulmonary rupture (*kṣaya-*), if they have developed into fever, the treatment of fasting is not to be administered.

5.15 As for the proper measure of administering fasting, the treatment of fasting (*-laṅghite*) is good (*sādhu-*) if (the patient) has become hungry and thirsty (*kṣut tṛṭ*), if his faeces and urine have come to arise according to pattern (*malānulomatvaṃ*), and if his body has become light (*lāghavaṃ*).

5.16 If the treatment of fasting is too severe (*ati-laṅghite*), it will develop into (*syur*) the disease of dryness (*śoṣa-*), laziness (*tandrā-*), reeling head (*bhrama-*), uncomfortable breathing (*śvāsa-*), and the disease of fatigue (*-klamāḥ*).

5.17 In that (connection), in the case of fever due to phlegm and wind (*kaphavāta-jvare*), warm (*uṣṇaṃ*) boiled water (*jalam*) is to be given (*deyaṃ*) to drink to one who is thirsty (*pipāsave*).

5.18 In the case of fever that has arisen (*uttheṣu*) due to bile (*pitta-*), liquor (*madya-*), or poison (*viṣa-*), one should give to drink to one who is thirsty the cool (*-śītalam*) liquid (made) from boiling (*śṛta-*) (herbs that have) a bitter taste (*tiktakaiḥ*).

5.19 (1) bcah-sga daṅ / (2) ba-le-ka daṅ / (3) ldum-bu skra-lo daṅ / (4) pu-śel-će daṅ / (5) gla-sgaṅ daṅ (6) ćan-dan-rnams skol-bahi khu-ba graṅ-mo blud-na yaṅ skom-pa daṅ skyug-pa daṅ / rims daṅ lus cha-ba sel-to //

5.20 smyuṅ-bahi cho-ga byas-pahi rjes-la / kha-zas smin-pa ni rluṅ daṅ mkhris-pa daṅ bad-kan so-sohi ćhos-par byed-pahi sman gaṅ yin-pahi khu-ba-las gźi blaṅs-pahi thug-pa phan-źiṅ hphrod-par blud-do /

5.21 yaṅ-na hbras-yos btags-pahi thug-pa sla-ba bcah-sgas btab-pa blud-do //

5.22 yaṅ-na rluṅ-gi rims-la ni / sa[28]-śuhi chan ri-dags daṅ ri-byahi śa khu-bcud[29] daṅ bcas-pa sbyin-no //

5.23 des źi-bar ma-gyur-na / źag bdun lon-pahi hog-tu ćhos-par byed-pahi sman daṅ / źi-bar byed-pahi sman blud-do //

5.24 źag bdun-gyi sṅa-rol rims gsar-bu byuṅ-bahi ćhe / sman btaṅ-ba ni sman de-ñid-kyis nad-gźi.śin-tu skyed-par byed-do[30] //

5.25 de-la rluṅ-las gyur-pahi rims-la ni ćhos-par byed-pahi sman bilba-la sogs-pa rća-ba lṅa skol-bahi khu-ba blud-do //

5.26 yaṅ-na pi-pi-liṅ-gi rća-ba daṅ / sle-tres dan / bcah-sga-rnams lhan-cig skol-bahi khu-ba blud-do //

5.27 yaṅ-na sle-tres daṅ / gla-sgaṅ daṅ / byi-ćher[31] daṅ / bcah-sga-rnams lhan-cig skol-bahi khu-ba blud-do //

5.28 yaṅ-na skyu-ru-ra daṅ / gla-sgaṅ daṅ / rća-ba lṅa-pa daṅ / sle-tres daṅ / hu-suhi hbras-bu-rnams lhan-cig skol-bahi khu-ba blud-do //

5.29 yaṅ-na (1) rća-mkhris daṅ / (2) gla-sgaṅ daṅ / (3) sle-tres daṅ / (4)

[28] sa- NP] sā- D
[29] -bcud P] -bcad DN
[30] -do P] -de DN
[31] -ćher D] -ćer NP

5.19 If one gives (*dadyāt*) to drink the cool (*su-śītalam*) liquid (*vāri*) (made) from (*-sādhitam*) boiling (1) ginger (*viśva-*), (2) fragrant mallow (*ambu-*), (3) oldenlandia (*parpaṭa-*), (4) vetiver (*uśīra-*), (5) nut grass (*ghana-*), and (6) sandal (*candana-*), it will also remove (*-nut*) thirst (*tṛṭ-*), vomiting (*chardi-*), fever (*jvara-*), and body heat (*dāha-*).

5.20 After having administered the treatment of fasting (*laṅghitāya*), as for ripe foods, the soup (*peyā*) from the basis obtained from the liquid (made) from (*kṛtā*) whatever drugs cause to digest (*pācanaiḥ*) the individual (*yathāsvam*) (humours) wind, bile, and phlegm, is beneficial (*hita*) and should be given to drink as suitable.

5.21 Alternatively (*vā*), thin soup made by crushing parched rice (*vāṭya-maṇḍo*), laced with ginger (*sa-viśvo*), should be given to drink.

5.22 Alternatively (*vā*), in the case of fever due to wind, one should give (the patient) rice pap (*śāly-annam*) accompanied by soup (*accha-yūṣa-vat*) of the flesh of game and mountain birds.

5.23 If it does not become calm by that (means), after the lapse of seven days (*saptame dine*) one should give (the patient) to drink (*pāyayet*) drugs that cause to mature (*pācanam*) and drugs that make calm (*śamanīyam*).

5.24 As for administering drugs before seven days when a new fever has arisen (*taruṇe jvare*), those very (*tad eva*) drugs greatly (*aty-artham*) increase the humours (*doṣa-kṛt*).

5.25 In that (connection), in the case of fever that has arisen due to wind (*vātike jvare*), one should give (the patient) to drink the liquid (obtained) from boiling (*kvāthaḥ*) the five roots (*pañca-mūlasya*), (that is) the Bengal quince etc. (*bilvādi-*), drugs that cause to mature (*pācanam*).

5.26 Alternatively (*atha vā*), one should give (the patient) to drink the liquid (obtained) from boiling together the root of long pepper (*pippalī-mūla-*), guduch (*guḍūcī-*), and ginger (*viśva-*).

5.27 Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together (*kvātho*) guduch (*amṛtā-*), nut grass (*abda-*), camel thorn (*duḥsparśa-*), and ginger (*viśva-*).

5.28 Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together emblic myrobalan (*dhātrī-*), nut grass (*abda-*), the five roots (*pañca-mūla-*), guduch (*amṛtā-*), and the fruits of the coriander (*dhānyaka-*).

5.29 Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together (1) chirata (*kirāta-*), (2) nut grass (*abda-*), (3) guduch

ba-la-ka daṅ / (5) bṛ-ha-tī rnam gñis daṅ / (6) gze-ma-rnams lhan-cig skol-bahi khu-ba blud-do //

5.30 yaṅ-na sthi-ra daṅ / ka-la[32]-śi daṅ / bcah-sga-rnams lhan-cig skol-bahi khu-ba blud-na rluṅ-nad-la phan-no //

5.31 yaṅ-na thal-tres daṅ / pi-pi-liṅ daṅ / rgun daṅ / śu-tihi hbras-bu daṅ / ha-re-nu-ka-rnams lhan-cig skol-bahi khu-ba blud-do //

5.32 yaṅ-na thaṅ-śiṅ daṅ / bṛṃkṣa[33]-da-ni daṅ / sman ra-sna daṅ / sgron-śiṅ daṅ / 'e-la-ba-lu-ka-rnams lhan-cig skol-bahi khu-ba blud-do //

5.33 yaṅ-na sle-tres daṅ / 'aṃ-śu-ma-ti daṅ / rgun daṅ ba-tya-la-ka-rnams lhan-cig skol-bahi khu-ba blud-do //

5.34 yaṅ-na (1) ras-na daṅ / (2) śiṅ-mṅar daṅ / (3) doṅ-ka daṅ / (4) tam-pal daṅ / (5) śal-ma-li daṅ / (6) ba-la-rnams lhan-cig skol-bahi khu-ba blud-do //

5.35 yaṅ-na khyi lce-ba daṅ / rgun daṅ śi-ri-*par[34]-ni daṅ / thal-tres daṅ / sle-tres-rnams lhan-cig skol-bahi khu-ba blud-do //

5.36 hdi-rnams ni rluṅ-las gyur-pahi rims[35] sel-bar byed-do // goṅ-nas thal-tres žes smos-pa man-chad-kyi sbyor-ba lṅa-po hdi-dag kun-gyi khu-ba ni bu-ram daṅ sbyar-bar[36] byaho //

5.37 mkhris-pa-las gyur-pahi rims-la ni / chos-par byed-pahi sman skyu-ru-ra daṅ / rgun daṅ / ba-la-ka daṅ / rca-mkhris-rnams lhan-cig skol-bahi khu-ba blud-do //

5.38 yaṅ-na pu-ce-śel daṅ / rgun daṅ / nimba daṅ / śiṅ-mṅar-rnams lhan-cig skol-bahi khu-ba blud-do //

5.39 yaṅ-na 'am[37]-bra daṅ / rca-mkhris-pa daṅ / byi-cher-pa daṅ / skro[38]-lo-rnams lhan-cig skol-bahi khu-ba blud-do //

5.40 yaṅ-na dug-mo-ñuṅ daṅ / pu-ce-śel daṅ / gla-sgaṅ daṅ / śiṅ-mṅar-rnams lhan-cig skol-bahi khu-ba blud-do //

[32] -la- P] -le- D : N *not clear*
[33] bṛṃkṣa- DN] brkṣa- P
[34] -par- *by emendation*] -sar- DNP
[35] rims DN] rim P
[36] sbyar-bar DP] shun-par P
[37] 'am- DN] 'a- P
[38] skro- N] sro- D : skra- P

(*amṛtā-*), (4) fragrant mallow (*udīcya-*), (5) the two Indian nightshades (*bṛhatī-dvaya-*), and (6) the caltrop (*-gokṣuraiḥ*).

5.30 Alternatively, if one gives (the patient) to drink the liquid (obtained) from boiling together (*kvātho*) uraria (*sthirā-*), uraria (*kalasi-*), and ginger (*-viśvaiḥ*), it is beneficial for wind disease (*vāta-jvarāpahaḥ*).

5.31 Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together sarsaparilla (*śārivā-*), long pepper (*pippalī*), grapes (*drākṣā-*), the fruits of dill (*śatapuṣpā-*), and fragrant pepper (*hareṇu-*).

5.32 Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together deodar (*dāru*), groundsel (*vṛkṣādanī*), the drug groundsel (*rāsnā*), pine (*saralam*), and elephant apple (*elavālukam*).

5.33 Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together guḍuch (*amṛtā-*), uraria (*aṃśumatī-*), grapes (*drākṣā-*), and sida (*vāṭyālaka-*).

5.34 Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together (1) groundsel (*rāsnā*), (2) liquorice (*madhuka-*), (3) drumstick (*śamyāka-*), (4) white teak (*kāśmarī-*), (5) silk cotton tree (*śālmali-*), and (6) sida (*-balā*).

5.35 Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together gentian (*trāyamāṇā-*), grapes (*mṛdvīkā-*), white teak (*śrīparṇī-*), sarsaparilla (*śārivā-*), and guḍuch (*amṛtā-*).

5.36 These (decoctions) remove fever that has arisen due to wind (*vāta-jvara-ghnāḥ*). The liquid (*kvāthāḥ*) from all these five mixtures as far as that called sarsaparilla above (5.31) must be mixed with crude sugar (*guḍānvitāḥ*).

5.37 In the case of fever that has arisen due to bile (*jvare paittike*), one should give (the patient) to drink the liquid (obtained) from boiling together (*kvāthaḥ*) drugs that cause to mature (*pācanam*) : emblic myrobalan (*dhātrī-*), grapes (*drākṣā-*), nut grass (*ambu-*), and chirata (*bhūnimba-*).

5.38 Alternatively (*api vā*), one should give (the patient) to drink the liquid (obtained) from boiling together kurroa (*kaṭukā-*), grapes (*drākṣā-*), neem (*nimba-*), and liquorice (*madhuka-*).

5.39 Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together nut grass (*abda-*), chirata (*kirāta-*), camel thorn (*duḥsparśa-*), and oldenlandia (*parpaṭa-*).

5.40 Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together (*kaṣāyo*) the kurchi plant (*vatsa-*), kurroa (*tiktā-*), nut grass (*abda-*), and liquorice (**madhuka-*).

5.41 yaṅ-na gseṅ[39]-phrom daṅ / me-tog 'utpa-la daṅ padma **daṅ** / thal-tres daṅ / sle-tres-rnams **lẖan-cig skol-bahi** khu-ba kha-ra **daṅ sbyar-bahaṃ** / yaṅ-na skro[40]-lo **skol-bahi khu-ba** graṅ-ba blud-na mkhris-**pahi** rims sel-to //

5.42 yaṅ-na **(1)** khyi lce-ba daṅ / (2) skro[40]-lo daṅ / (3) ba-la-ka daṅ / **(4) pu-ċe-śel daṅ** / (5) rċa-mkhris daṅ / (6) byi-ċher-rnams lhan-cig-tu **skol-bahi khu-ba** bsgraṅs-pa sbraṅ-rċi daṅ sbyar-źiṅ blud-na mkhris-pahi rims sel-to //

[**5.43**[41] yaṅ-na pu-ċe-śel daṅ / rċa-mkhris daṅ / byi-ċher-rnams lẖan-cig skol-bahi khu-ba bsgraṅs-pa sbraṅ-rċi daṅ sbyar-te blud-na mkhris-**pahi** **rims** sel-to //]

5.44 yaṅ-na **pu-ċe-śel** daṅ / katpa-la daṅ / dug-mo-ñuṅ daṅ / gla-sgaṅ-rnams lẖan-cig skol-bahi khu-ba blud-do //

5.45 yaṅ-na goṅ-du sman-gyi sde-ċhan[42] bśad-pahi skabs-nas smos-**pa** / thal-tres-la sogs-pahi sde-ċhan[42] daṅ / 'utpa-la-la[43] sogs-pahi sde-ċhan[42] gñis so-sor skol-bahi khu-ba kha-ra daṅ sbyar-ba so-sor blud-do //

5.46 yaṅ-na (1) gla-sgaṅ daṅ / (2) 'a-ru-ra daṅ / (3) rgun daṅ / (4) pu-ċe-śel daṅ / (5) doṅ-ka daṅ / (6) skro[40]-lo-rnams lẖan-cig skol-bahi khu-ba blud-do //

5.47 yaṅ-na pu-ċe-śel btags-te kha-ra daṅ sbyar-te btaṅ-na mkhris-**pahi** rims-nad sel-to //

5.48 yaṅ-na (1) pu-ċe-śel daṅ / (2) byi-ċher daṅ / (3) rċa-mkhris daṅ / (4) rċa śya-ma daṅ / (5) skro[40]-lo daṅ / (6) ba-śa-ka-rnams lẖan-cig bskol[44]-te bsgraṅs-pahi khu-ba kha-ra daṅ sbyar-te blud-na / khrag daṅ mkhris-pa-las gyur-pahi rims sel-to //

5.49 bad-kan-las gyur-pahi rims-la ni / ċhos-par byed-pahi (1) kha-luṅ-gi rċa-ba daṅ / (2) bcah-sga daṅ / (3) sle-tres daṅ / (4) pi-pi-liṅ-gi rċa-ba-rnams lẖan-cig skol-bahi khu-ba nas-ċhig hkhus-pahi thal-ba daṅ sbyar-

[39] gseṅ- NP] seṅ- D
[40] skro- NP] sro- D
[41] *5.43 is an imperfect repetition of 5.42.*
[42] -ċhan DN] -mċhan P
[43] -la *om.* NP
[44] bskol- D] skol- NP

5.41 Alternatively, if one gives (the patient) to drink the liquid (obtained) from boiling together (*kvāthaḥ*) lodh (*lodhra-*), the flowers blue water lily (*utpala-*) and white lotus (*padma-*), sarsaparilla (*śarivā-*), and guduch (*amṛtā-*), mixed together with sugar (*sa-śarkaraḥ*), or alternatively (*atha vā*) the cool liquid (obtained) from boiling oldenlandia (*parpaṭodbhavaḥ*), it removes (*hanyād*) fever due to bile (*pitta-jvaram*).

5.42 Alternatively, if one gives (the patient) to drink the cooled liquid (obtained) from boiling together (*kaṣāyo*) (1) gentian (*trāyantī-*), (2) oldenlandia (*parpaṭa-*), (3) fragrant mallow (*udīcya-*), (4) kurroa (*tiktā-*), (5) chirata (*bhūnimba-*), and (6) camel thorn (*duḥsparśa-*), mixed with honey (*madhu-saṃyuktaḥ*), it removes (*udasyati*) fever due to bile (*pitta-jvaram*).

5.43 cf. **5.42**

5.44 Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together (*niryūhaḥ*) kurroa (*tiktā-*), box myrtle (*kaṭphala-*), the kurchi plant (*vatsa-*), and nut grass (*abda-*).

5.45 Alternatively (*vā*), one should give (the patient) to drink separately the liquid (obtained) from boiling separately and mixing with sugar (*sitā-yuktaḥ*) the two groups (*gaṇayor*) sarsaparilla etc. (2.15) and blue water lily etc. (2.22) (*sārivotpala-pūrvayoḥ*) mentioned on the occasion of discussing the groups of drugs above (in chapter two).

5.46 Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together (*niryūho*) (1) nut grass (*abda-*), (2) chebulic myrobalan (*abhaya-*), (3) grapes (*drākṣā-*), (4) kurroa (*tiktā-*), (5) drumstick (*śamyāka-*) and (6) oldenlandia (*parpaṭa-*).

5.47 Alternatively (*vā*), if one pounds (*kalka-peṣyā*) kurroa (*tiktā*), mixes it with sugar (*sa-sitā*) and administers it, it removes diseases of fever due to bile (*pitta-jvare*).

5.48 Alternatively, if one gives (the patient) to drink the liquid (*jalam*) (obtained) from boiling (*śṛtam*) together (1) kurroa (*tiktā-*), (2) camel thorn (*yāsaka-*), (3) chirata (*bhunimba-*), (4) black grass (*śyāma-*), (5) oldenlandia (*parpaṭa-*), and (6) Malabar nut tree (*-vāsakaiḥ*), when it has been cooled and mixed with sugar (*sitā-yuktam*), it removes (*jayet*) fever that has arisen due to blood and bile (*rakta-pitta-jvaram*).

5.49 In the case of fever that has arisen from phlegm (*kapha-jvare*), one should give (the patient) to drink the liquid (*ambu*) (obtained) from (*-udbhavam*) boiling together (the following drugs) that cause to mature (*pācanam*) : (1) the root (*śiphā-*) of the lemon tree (*mātuluṅga-*), (2) ginger (*viśva-*), (3) guduch (*vayasthā-*), and (4) the roots of long pepper (*granthika-*), mixed with the alkali extracted from burnt barley (*sa-kṣāram*), or alternatively (*vā*) the

baham / yaṅ-na pi-pi-liṅ-la sogs-pahi sde-ćhan sñar bstan-pa-rnams skol-bahi khu-ba nas-ćhig hkhus-pahi thal-ba daṅ sbyar-ba blud-do //

5.50 yaṅ-na pu-će-śel daṅ / 'a-ru-ra daṅ / dbyi-mo[45] daṅ / thaṅ-śiṅ daṅ / yuṅ-rnams lhan-cig skol-bahi khu-ba blud-do //

5.51 yaṅ-na (1) 'am[46]-ba-ta daṅ / (2) pu-će-śel daṅ / (3) murba daṅ / (4) 'a-rañja daṅ / (5) 'a-ri-ta daṅ / (6) ku-la-ka-rnams lhan-cig skol-bahi khu-ba blud-do //

5.52 yaṅ-na (1) bcah-sga daṅ / (2) boṅ-ṅa dkar-po daṅ / (3) ru-rta daṅ / (4) thaṅ-śiṅ daṅ / (5) byi-ćher daṅ / (6) gla-sgaṅ-rnams lhan-cig skol-bahi khu-ba blud-do //

5.53 yaṅ-na ćha-ba gsum źes bya-ba / bcah-sga daṅ / pi-pi-liṅ daṅ / na-le-śam-rnams daṅ / sman nag-ta-ma-la daṅ / śi-ri-parni daṅ / sgron-śiṅ daṅ / sle-tres-rnams lhan-cig skol-bahi khu-ba blud-do //

5.54 yaṅ-na nā-ga-ge-sar daṅ / yuṅ daṅ / skyer-pa daṅ / ćha-ba gsum daṅ / pu-će-śel daṅ / dug-mo-ñuṅ lhan-cig skol-bahi khu-ba blud-do //

5.55 yaṅ-na bcah-sga daṅ / byi-ćher daṅ / ba-śa-ka daṅ / gla-sgaṅ-rnams lhan-cig skol-bahi khu-ba blud-do //

5.56 yaṅ-na doṅ-ga daṅ / dug-mo-ñuṅ-gi[47] śun-lpags daṅ / murba daṅ / byehu rug-pa daṅ / kehu-ka-rnams lhan-cig skol-bahi khu-ba blud-do //

5.57 sman-gyi sbyor-ba bdun-po hdi-dag kyaṅ / bad-kan-gyi rims sel-to //

5.58 yaṅ-na (1) nim-pa daṅ / (2) bcah-sga daṅ / (3) sle-tres[48] daṅ / (4) thaṅ-śiṅ daṅ / (5) li zuṅ-ba daṅ / (6) rća-mkhris daṅ / (7) ma-ru daṅ / (8) pi-pi-liṅ daṅ / (9) br-ha-ti-rnams lhan-cig skol-bahi khu-ba blud-na bad-kan-gyi rims sel-to //

5.59 yaṅ-na[49] sapta-parni daṅ / sle-tres daṅ / nim-pa daṅ / stag-ma-

[45] mo NP] moṅ D
[46] 'am- DN] 'am- P
[47] -gi D] -kyi NP
[48] -tres DN] -kres P
[49] -na om. P

liquid (obtained) from boiling the group (of drugs) long pepper etc. (*kaṇādi-*) expounded previously (2.3), mixed with the alkali extracted from burnt barley (*sa-kṣāram*).

5.50 Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together kurroa (*tiktā-*), chebulic myrobalan (*harītakī-*), chaba pepper (*cavya-*), deodar (*devadāru-*), and turmeric (*-niśāḥ*).

5.51 Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together (1) velvetleaf (*ambaṣṭhā-*), (2) kurroa (*kaṭukā-*), (3) bowstring hemp (*mūrvā-*), (4) Indian beech (*karañja-*), (5) neem (*ariṣṭa-*), and (6) wild snake gourd (*-kūlakaḥ*).

5.52 Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together (1) ginger (*nāgara-*), (2) white aconite (*ativiṣā-*), (3) costus (*kuṣṭha-*), (4) deodar (*dāru-*), (5) camel thorn (*duḥsparśa-*), and (6) nut grass (*-mustakāḥ*).

5.53 Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together the so-called three hot ones (*ṣoṣaṇo*), ginger, long pepper, and black pepper, the drug Indian beech (*naktamālaś*), white teak (*śrīparṇī-*), pine (*sarala-*), and guduch (*-amṛtāḥ*).

5.54 Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together nagkassar (*nāgapuṣpam*), turmeric and barberry (*haridre dve*), the three hot ones (*vyoṣa-*), kurroa (*tiktā-*), and the kurchi plant (*vatsaka-*).

5.55 Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together ginger (*śuṇṭhi-*), camel thorn (*durālabhā-*), Malabar nut (*vāsā-*), and nut grass (*mustaka-*).

5.56 Alternatively, one should give (the patient) to drink the liquid (obtained) from boiling together drumstick (*śamyāka-*), the bark (*valka-*) of the kurchi (*kauṭaja-*), bowstring hemp (*mūrvā-*), holy basil (*surasa-*), and cabbage (*-kembukam*).

5.57 These (*ete*) seven mixtures (*yogāḥ*) of drugs (5.50-56) also remove fever due to phlegm (*śleṣma-jvarāpahāḥ*).

5.58 Alternatively, if one gives (the patient) to drink the liquid (obtained) from boiling together (*kvātho*) (1) neem (*nimba-*), (2) ginger (*viśva-*), (3) guduch (*amṛtā-*), (4) deodar (*dāru-*), (5) zedoary (*śaṭi-*), (6) chirata (*bhūnimba-*), (7) orrisroot (*-pauṣkaram*), (8) long peppers (*pippalyo*), and (9) Indian nightshade (*bṛhatī*), it removes (*hanti*) fever due to phlegm (*kapha-jvaram*).

5.59 Alternatively, if one gives (the patient) to drink (*peyam*) the liquid (*jalam*) (obtained) from boiling together (*sādhitam*) dita (*saptaparṇa-*), guduch

rnams lhan-cig skol-bahi khu-ba bsgrańs[50]-pa sbrań-rći dań sbyar-te blud-na bad-kan-gyi rims sel-bar byed-do //

5.60 rluń dań mkhris-pa gñis hdus-pahi rims-la ni čhos-par byed-pahi sman / (1) kanṭa-ka-ri dań / (2) ba-la dań / (3) ra-sna dań / (4) khyi lce-ba dań / (5) sle-tres dań / (6) rća śya-ma-rnams skol-bahi khu-ba blud-na sel-bar byed-do //

5.61 yań-na hbras-bu gsum dań / sa-ma li dań / ra-sna dań / doń-ka dań / ba-śi-rnams lhan-cig skol-bahi khu-ba blud-na / rluń dań / mkhris-pa-las gyur-pahi rims myur-du sel-to //

5.62 yań-na (1) śiń-mñar dań / (2) thal-tres dań / (3) rgun dań / (4) ćan-dan dań / (5) me-tog ma-dhu-ka dań / (6) 'utpa-la dań / (7) taṃ-pal dań / (8) śug-pa dań / (9) gseń[51]-phrom dań / (10) hbras-bu gsum dań / (11) padmahi ze-ba dań / (12) pa-ru-śa-ka dań / (13) pu-śel-će-rnams chu bzań-pohi nań-du bskol[52]-te / bsgrańs-la źag lon[53]-par byas-pahi nań-du / hbras-so brńos-la phub-ma bsal-te btags-pa dań / sbrań-rći dań / kha-ra dań sbyar-te blud-na / rluń dań / mkhris-pahi rims dań / lus ćha-ba dań / skom-pahi nad dań / brgyal-ba dań / skyug bro-ba dań / mgo hkhor-ba dań / khrag lud-pahi nad-rnams sel-te[54] sprin-la rluń bab-pa bźin-no //

5.63 rluń dań bad-kan gñis hdus-pa-las gyur-pahi rims la ni / čhos-par byed-pahi sman pi-pi-liń dań / rgun lhan-cig-tu skol-bahi khu-ba bsgrańs-te sbrań-rći dań sbyar-ba blud-do //

5.64 yań-na doń-ka-la sogs-pahi sman-gyi sle-čhan sñar bstan-pa-rnams lhan-cig-tu skol-bahi khu-ba go-sñod btags[55]-pa dań / bu-ram dań sbyar-te blud-do //

5.65 yań-na (1) thań-śiń dań / (2) skro[56]-lo dań / (3) bargi dań / (4) gla-sgań dań / (5) śu-dag dań / (6) hu-sulu hbras-bu dań / (7) katpa-la dań[57] /

[50] bsgrańs- DN, bsgrań- P
[51] gseń- NP] seń- D
[52] bskol- D] skol- NP
[53] lon- D] yon- NP
[54] -te DN] -lo P
[55] btags- NP] btab- D
[56] skro- NP] sro- D
[57] dań om. DN

(*amṛtā-*), neem (*nimba-*), and false mangosteen (*-sphūrjakaiḥ*), when it has been cooled and mixed with honey (*mākṣika-saṃyuktam*), it removes (*-śāntaye*) fever due to phlegm (*balāsa-jvara-*).

5.60 In the case of fever due to both wind and bile having come together (*vāta-pitta-jvaram*), if one gives (the patient) to drink the liquid (obtained) by boiling (*kvātha*) the (following) drugs that cause to mature: (1) wild eggplant (*nidigdhikā-*), (2) sida (*balā-*), (3) groundsel (*rāsnā-*), (4) gentian (*trāyamāṇā-*), (5) guduch (*amṛtā-*), and (6) black grass (*masūra-vidalā-*), it removes (*haret*) (this fever).

5.61 Alternatively, if one gives (the patient) to drink the liquid (*ambu*) (obtained) from boiling (*śṛtam*) together the three myrobalans (*triphalā-*), silk cotton tree (*śālmali-*), groundsel (*rāsnā-*), drumstick (*rājavṛkṣa-*), and Malabar nut tree (*āṭarūṣaka-*), it quickly (*tūrṇam*) removes (*haret*) fever (*jvaram*) that has arisen due to wind and bile (*vāta-pittodbhavam*).

5.62 Alternatively, if one gives (the patient) to drink (*pītam*) (the liquid obtained) by boiling in good water (*uttama-vāriṇā*) (1) liquorice (*madhuka-*), (2) sarsaparilla (*śārivā-*), (3) grapes (*drākṣā-*), (4) sandal (*candana-*), (5) the mahua flower (*madhūka-*), (6) blue water lily (*utpala-*), (7) white teak (*kāśmarī-*), (8) bird cherry (*padmaka-*), (9) lodh (*lodhra-*), (10) the three myrobalans (*triphalā-*), (11) filament of the lotus (*padma-kesara-*), (12) Asiatic grewia (*parūṣakam*), and (13) vetiver (*mṛṇālam*), and mixing in it (*-yuktam*), when it has been cooled and the day has been made to pass (*uṣitaṃ niśi*), coarse rice that has been fried, had its husks removed, and been ground (*lāja-*), honey (*madhu-*), and sugar (*sitā-*), it removes (*śamayed*) fever due to wind and bile (*vāta-pitta-jvara-*), body heat (*dāha-*), the disease of thirst (*tṛṣṇā-*), fainting (*mūrcchā-*), nausea (*vami-*), reeling head (*bhrama-*), and the disease of ejecting blood (*rakta-pitta-*). It is like (*iva*) wind (*mārutaḥ*) that has fallen upon a cloud (*jīmūtam*).

5.63 In the case of fever that has arisen due to wind and phlegm both having come together (*vāta-kapha-jvare*), one should give (the patient) to drink the liquid (obtained) from boiling together (*kvātha*) drugs that cause to mature: long pepper (*kaṇā-*) and grapes (*drākṣā-*), when it has been cooled and mixed with honey (*sa-madhuḥ*).

5.64 Alternatively (*vā*), one should give (the patient) to drink the liquid (obtained) from (*kvātha-*) boiling together the group (*gaṇa-*) of drugs beginning with drumstick (*rājavṛkṣa-*), expounded earlier (in 2.6), after mixing it with ground cumin (*pṛthvīkājāji-*) and crude sugar (*guḍa-*).

5.65 Alternatively, if one drinks (*pīto*) the liquid (obtained) from boiling together (*kvātha*) (1) deodar (*dāru-*), (2) oldenlandia (*parpaṭa-*), (3) beetle-killer (*bhārgī-*), (4) nut grass (*abda-*), (5) sweet flag (*vacā-*), (6) fruits of the

(8) 'a-ru-ra dan / (9) bcab-sga dan / (10) rtsva hu-ti-ka-rnams lhan-cig-tu skol-bahi khu-bahi nan-du / śiṅ-kun daṅ / sbraṅ-rci śas bskyed-de sbyar-ba hthuṅs-na / bad-kan daṅ / rluṅ-gi rims daṅ / skyigs-bu daṅ / dbugs mi-bde-ba daṅ / lkog-nad lha-gor daṅ / lud-pa daṅ / skem-pahi nad daṅ / mchil[58]-ma maṅ-du hbyuṅ-ba-rnams sel-to //

śiṅ-la thog-śog hbab-pa bźin-no //

5.66 bad-kan daṅ / mkhris-pa gñis hdus-pa-las gyur-pahi rims-la ni / ćhos-par byed-pahi sman śiṅ-mṅar daṅ / ba-la daṅ / 'a-rišta daṅ pa-to-la daṅ / hbras-bu gsum daṅ / hdi-rnams lhan-cig skol-bahi khu-ba hthuṅs-na myur-du sel-bar byed-do //

5.67 yaṅ-na yuṅ daṅ skyer-pa[59] daṅ / gla-sgaṅ daṅ / pu-śel-ćc daṅ / śiṅ-mṅar daṅ / doṅ-ga-rnams lhan-cig skol-bahi khu-ba bsgraṅs-te / sbraṅ-rci daṅ sbyar-te blud-na / bad-kan daṅ / mkhris-pahi rims med-par byed-do //

5.68 nad-gźi rluṅ daṅ / mkhris-pa daṅ / bad-kan gsum-char hdus-pa-las gyur-pahi rims gso-bahi thabs ni / gñis śas che-la / gcig śas chuṅ-na gaṅ śas chuṅ-ba dehi stobs bskyed-par byaho //

gcig śas che-la gñis śas chuṅ-na / gaṅ śas che-bahi stobs dbri-bar byaho //

yaṅ-na gaṅ śas chuṅ-ba dehi stobs bskyed-par bya-ste / de-ltar śas che-chuṅ mi-mñam-pa-la ni / mdor-na gaṅ śas che-bahi stobs ni dbri / gaṅ śas chuṅ-bahi stobs ni bskyed-de / ci-nas kyaṅ stobs mñam-źiṅ cha mthun-par byaho //

gsum-char śas mñam-du hkhrug-pa-la ni / thog-mar bad-kan gźil-bahi cho-ga byaho //

dehi hog-tu mkhris-pa gźil-bahi cho-ga byaho //

de-nas rluṅ gźil-bahi cho-ga bya-ste / de-lta-buhi ćhul-gyis nad-gźi gsum-las gyur-pahi rims gźom-par byaho //

5.69 de-la gsum hdus-pahi rims-la ni ćhos-par byed-pahi sman (1) dha-ma-ka daṅ / (2) hbras-bu gsum daṅ / (3) thaṅ-śiṅ daṅ / (4) śug-pa daṅ /

[58] mchil- DN] hchil- P
[59] -pa P] -ma DN

coriander (*dhānyaka-*), (7) box myrtle (*katphala-*), (8) chebulic myrobalan (*abhayā-*), (9) ginger (*viśva-*), and (10) bhūtika grass (*bhūtika-*), after mixing in it, increasing the portions (*-utkaṭaḥ*), asafoetida (*hiṅgu-*) and honey (*madhu-*), it removes (*hanyāt*) fever due to phlegm and wind (*kapha-vāta-jvara-*), hiccough (*hikkā-*), uncomfortable breathing (*śvāsa-*), the throat disease *lha-gor* (*gala-graha-*), cough (*kāsa-*), the disease of dryness (*śoṣa-*), and the plentiful appearance of saliva (*praseka-*). It is like (*iva*) a lightning flash (*aśaniḥ*) falling upon a tree (*tarum*).

5.66 In the case of fever that has arisen from phlegm and bile both having come together (*kapha-pittotthaṃ jvaraṃ*), if one drinks the liquid (*niryūhaḥ*) (obtained) from boiling (*śṛtaḥ*) these drugs that cause to mature: liquorice (*yaṣṭi-madhu-*), sida (*balā-*), neem (*ariṣṭa-*), wild snake gourd (*paṭola-*), and the three myrobalans (*tri-phalā-*), it quickly (*kṣipram*) removes (*apohati*) (this fever).

5.67 Alternatively, if one cools the liquid (obtained) from boiling together (*kaṣāyo*) turmeric and barberry (*niśā-dvaya-*), nut grass (*ambuda-*), vetiver (*uśīra-*), liquorice (*madhuka-*), and drumstick (*āragvadha-*), mixes it with honey (*mākṣika-*), and gives it (to the patient) to drink, it makes him without (*anta-kṛt*) fever due to phlegm and bile (*kapha-pitta-jvara-*).

5.68 As for the method of healing fever (*jvaraṃ*) that has arisen due to the humours wind, bile, and phlegm (all) three having come together (*tri-doṣa-jam*), if two (humours) have a large portion and one (humour) has a small portion, one must increase (*saṃvṛddhyā*) the strength of that one (*ekasya*) which has a small portion. If one (humour) has a large portion and two (humours) have a small portion, one must diminish (*śamanena*) the strength of the one that has a large portion (*ucchritasya*). Alternatively, one must increase the strength of those ones which have a small portion. Thus, in the case of the size of the portions being unequal, in short, one must decrease the strength of (the humour) that has a large portion and one must increase the strength of (the humour) that has a small portion. In any case, one must make the strength (of the humours) equal and the parts agree. In the case of (all) three (humours) being disturbed in equal portions, first one must administer the treatment for removing phlegm (*śleṣman-*). After that, one must administer the treatment for removing bile. Then, one must administer the treatment for removing wind. By such means must one subdue (*hanyāt*) fever (*jvaraṃ*) that has arisen due to the three humours (*tri-doṣa-jam*).

5.69 In that (connection), in the case of fever due to the three (humours) having come together (*sannipāteṣu*), one should give (the patient) to drink the liquid (obtained) from boiling together (*sādhitam*) drugs that cause to mature: (1) geranium grass (*dhyāmaka-*), (2) the three fruits (*triphalā-*),

(5) ćan-dan daṅ / (6) pu-śel-će daṅ / (7) pu-će-śel daṅ / (8) siṅ pa-ru-ṣa-ka-rnams lhan-cig skol-bahi khu-ba blud-do //

5.70 yaṅ-na (1) *ćha[60]-ba gsum daṅ / (2) gla-sgaṅ daṅ / (3) hbras-bu gsum daṅ / (4) pu-će-śel daṅ / (5) pa-to-la daṅ / (6) ba-ri-sla daṅ / (7) dug-mo-ñuṅ daṅ / (8) rca-mkhris daṅ / (9) sle-tres daṅ / (10) pa-ta-rnams lhan-cig skol-bahi khu-ba yaṅ nad-gźi gsum-las gyur-pahi rims sel-te //

5.71 gsum hdus-pahi rims dehi mjug-tu *rna[61] droṅ-du skraṅs-par[62] gyur-na de ni gso dkah-ba yin-te / gtar-te khrag dbyuṅ-ba daṅ / sman-gyis bsku-ba daṅ / mar bluṅ-bas gźil-bar byaho //

5.72 nad-gźi gsum hdus-pas / lus daṅ / ṅag daṅ / sems-kyi spyod-pa-rnams ro bźin-du bya-ba mi-byed-par bsdus-nas / srog-la thug-pahi nad ror hbyin-pa źes bya-ba skyed[63]-par byed-de[64] / ror hbyin-pahi nad de mi-la thebs-par gyur-na / śi-bahi khoṅs-su bcug-ste / so-śi bslo-bar dam bcas-nas / snod chur byiṅ-ba sñeg[65]-pa bźin-du / haṅ bya stod-la myur-du[66] ñams-su blaṅ-źiṅ gso-bar byaho //

5.73 de-la gso-bahi thabs ni / śiṅ-tog kha-luṅ-gi khu-ba siṅ-kun daṅ / bcah-sga daṅ / sman ro ćha-ba daṅ / kha-ba daṅ / rno[67]-ba-dag daṅ / sbyar-bahi khu-ba bćags-pa slar dran-par ma-gyur-gyi bar-du khar blugs-so //

5.74 śiṅ ma-dhu-kahi sñiṅ-po daṅ / rgyam-ćha daṅ / śu-dag daṅ / na-le-śam daṅ / pi-pi-liṅ-rnams ćha mñam-la chuhi naṅ-du bdar-te / bćags-nas snar blugs-na yaṅ slar dran-par hgyur-ro //

5.75 (1) śi-ri-ṣahi hbras-bu daṅ / (2) pi-pi-liṅ daṅ / (3) na-le-śam daṅ / (4) rgyam-ćha daṅ / (5) skyer-khaṇḍa daṅ / (6) byi-sku daṅ / (7) ldoṅ-ros

[60] ćha *by emendation*] tsa DNP
[61] rna *by emendation*] sna DNP
[62] skraṅs-par D] skraṅ-bar NP
[63] skyed- D] bskyed- NP
[64] -de NP] -do D
[65] sñeg- D] bsñeg- NP
[66] -du DP] -tu N
[67] rno- DN] rna- P

(3) deodar (*dāru-*), (4) bird cherry (*padmaka-*), (5) sandal (*candana-*), (6) vetiver (*uśīra-*), (7) kurroa (*tiktā-*), and (8) the tree Asiatic grewia (*parūṣaka-*).

5.70 Alternatively, also the liquid (*jalam*) (obtained) from boiling together (1) the three hot ones (*tryūṣaṇa-*), (2) nut grass (*abda-*), (3) the three fruits (*triphalā-*), (4) kurroa (*tiktā-*), (5) wild snake gourd (*paṭola-*), (6) neem (*ariṣṭa-*), (7) the kurchi plant (*-vatsakaiḥ*), (8) chirata (*bhūnimba-*), (9) guduch (*amṛtā-*), and (10) velvetleaf (*pāṭhā-*) removes (*-hṛt*) fever (*jvara-*) that has arisen from the three humours (*tri-doṣa-*).

5.71 At the end (*ante*) of that (*tasya*) fever due to the three (humours) having come together, if there has arisen swelling (*syāc chophaḥ*) at the root of the ear (*karṇa-mūle*), that is difficult to cure (*kṛcchra-pratikriyaḥ*). It must be overcome (*taṃ jayet*) by opening (the veins) and drawing blood out (*śoṇita-srāva-*), by anointing with medicaments (*pralepanaiḥ*), and by drinking ghee (*ghṛta-pāna-*).

5.72 The three humours (*trayo doṣāḥ*), by having come together, when they have compressed (*samākṣipya*) into not doing any act, like a corpse, the activities (*ceṣṭā*) of body (*deha-*), voice (*vāg-*), and mind (*cetas-*), promote (*prakurvanti*) the disease that strikes at life (*prāṇāyatana-gocarāḥ*), called "the disease that casts out as a corpse (*abhinyāsam*)". If a man (*naram*) is afflicted (*grastaṃ*) by that (*tena*) disease that casts out as a corpse, having placed him among the dying (*pratyākhyāya mṛtopamam*) and having taken a vow (**labdhasaṃjño*) to risk life and death, one must run a race like (*iva*) one pursuing a vessel (*pātram*) sinking (*majjat*) in water (*ambhasi*), and having at the beginning (*ālabdhāmanaṃ*) decided quickly (*kṣipraṃ*), one must treat him (*pragṛhṇīyād*).

5.73 As for the method of treatment in that (case), one should pour (*dadyāt*) into the mouth (*mukhe*) (of the patient) while he has not regained his memory (*prabodhanaṃ*) the liquid that has been strained after the juice of the lemon fruit (*mātuluṅga-rasaṃ*) has been mixed with asafoetida (*hiṅgu-*), ginger (*śuṇṭhi-*), and drugs that have a pungent (*kaṭu-*), bitter (*tikta-*), or sharp (*tīkṣṇa-*) taste.

5.74 He will also regain his memory (*saṃjñā-prabodhanam*) if one pours into his nose (*nasyam*) equal parts (*samāḥ*) of the essence of the mahua tree (*madhūka-sāra-*), rock salt (*sindhūttha-*), sweet flag (*vacā-*), black pepper (*ūṣaṇa-*), and long pepper (*kaṇā-*), after pounding them (*ślakṣṇaṃ piṣṭvā*) in water (*ambhasā*) and straining them.

5.75 He will also regain his memory (*prabodhāya*) if one smears on his eye (*añjanaṃ syāt*) equal parts of (1) the fruits of the siris tree (*śirīṣa-bīja-*), (2) long pepper (*kṛṣṇā-*), (3) black pepper (*marica-*), (4) rock salt (*saindhava-*), (5) barberry extract (*añjanaṃ?*), (6) garlic (*rasona-*), (7) red arsenic (*śilā-*), and

daṅ / (8) śu-dag-rnams cha mñam-la / ba-gcin-gyi naṅ-du bdar-te / bčags-nas[68] mig-tu bskus-na yaṅ dran-par hgyur-ro //

5.76 gaṅ cho-ga de-ltar byas-te / yaṅ-na slar dran-par *ma-gyur-pa[69] de ni hphral-bahaṁ / rkaṅ-pa gñis-kyi rtiṅ-par lcags-kyi thur-mas bsreg-go //

5.77 (1) bya-ghri daṅ / (2) byi-čher daṅ / (3) bha-gi daṅ / (4) li zur-ba daṅ / (5) bu-bran śiṅ daṅ / (6) ma-nu-rnams lhan-cig skol-bahi khu-ba hthuṅs-na yaṅ / bad-kan daṅ / ror hbyin-pahi nad rims rmad-du[70] ži-bar byed-do //

5.78 (1) kha-luṅ daṅ / (2) śiṅ *'a-sma-bhi[71] daṅ / (3) bilba daṅ / (4) bya-ghri[72] daṅ / (5) pā-thā daṅ / (6) 'e-raṇḍahi rča-ba-rnams skol-bahi khu-ba lan-chva daṅ ba-gcin daṅ sbyar-te blud-na yaṅ ror hbyin-pahi nad daṅ / lto sbo-žiṅ[73] rtul-bahi nad sel-to //

5.79 (1) ka-ra-bi daṅ / (2) ma-nu daṅ / (3) 'e-raṇḍahi rča-ba daṅ / (4) khyi lce-ba daṅ / (5) ba-śa-ka daṅ / (6) sle-tres daṅ / (7) sñar bśad-pahi rča-ba lṅa-pa chen-po žes bya-ba / bilba-la sogs-pa daṅ / (8) rča-ba lṅa-pa chuṅ-ṅu žes bya-ba / prisṇa[73a]-parṇi-la sogs-pa daṅ / lṅa čhan[74] che-chuṅ gñis bsdus-pahi miṅ ni / rča-ba bcu-pa žes bya[75]-ste / bcu-po de-dag daṅ / (9) li zur-ba daṅ / (10) bu-bran śiṅ daṅ / (11) byi-čher daṅ / (12) bhargi daṅ / (13) pu-na-sna-ba daṅ / hdi-rnams cha mñam-la ba-gcin-gyi naṅ-du bskol[76]-te hthuṅs-na yaṅ dran-pa sor chud-par hgyur-žiṅ / ror hbyin-pa žes bya-bahi rims čhabs chen-po daṅ / ṅal-bahi nad čhabs chen-po yaṅ myur-du sel-bar byed-do //

5.80 (1) ka-rañja[77] daṅ / (2) kru-trug-tres daṅ / (3) bčod daṅ / (4) khyi lce-ba[78] daṅ / (5) bilba daṅ / (6) ku-la-ka-ja daṅ / (7) bṛ-ha-ti rnam gñis daṅ / (8) ka-ra[79]-bi daṅ / (9) čha-ba gsum daṅ / hdi-rnams skol-bahi khu-ba hthuṅs-na yaṅ / ror hbyin-pahi nad-kyi rkyen-gyis mid-pa hgags-śiṅ sgra ṅar-ṅar-por gyur-pa yaṅ sel-bar byed-do //

5.81 da ni rims ldaṅ-dub-kyi[79a] dus mi-hdra-bar bśad-de / daṅs-ma-la sogs-pa lus-zuṅs bdun[80]-gyi gnas-rnams-*la[81] rluṅ-la sogs-pa nad-gži gsum-po-

[68] -nas DN] nad P
[69] ma-gyur-pa *by emendation*] gyur-pa DNP
[70] rmad-du D] rmun-du N, rmon-bu P
[71] 'a-sma-bhi *by emendation*] ska-sma-bhi DN, sgam-sma-bhi P
[72] -ghri D] -gri NP
[73] -žiṅ DN] -śiṅ P
[73a] prisṇa- P] pṛṣṇa- DN
[74] čhan DN] mčhan P
[75] bya- *om.* D
[76] bskol- D] skol- NP
[77] ka-rañja P] ka-randa D : N *not clear*
[78] -ba *om.* P
[79] -ra- DN] -rā- P
[79a] -kyi D] -gyi NP
[80] bdun- DN] mdun- P
[81] -la *by emendation*] *om.* DNP

(8) sweet flag (*vacā-*), after pounding them in cow's urine (*gomūtra-*) and straining them.

5.76 When one has administered (these) treatments thus (*kṛte kriyā-vidhāv evaṃ*), alternatively, one who has (still) *not regained his memory (*saṃjñā yasya na jāyate*) must be burned (*dahet*) with an iron instrument (*loha-śalākayā*) on the forehead (*lalāṭe*) or (*vā*) on the heels of both feet (*pādayos*).

5.77 If one drinks (*peyam*) the liquid (*ambu*) (obtained) from boiling together (*pakva-*) (1) wild eggplant (*vyāghrī*), (2) camel thorn (*durālabhā*), (3) beetle-killer (*bhārgī*), (4) zedoary (*śaṭī*), (5) wax tree (*śṛṅgī*), and (6) orrisroot (*sa-pauṣkaram*), it too will make amazingly calm (*praśānaye*) fever due to phlegm (*śleṣma-*) and the fever (known as) 'the disease that casts out as a corpse (*abhinyāsa-*)'.

5.78 If one gives (the patient) to drink the liquid (obtained) from boiling (*kvātho*) (1) lemon (*mātuluṅga-*), (2) Indian rock-foil tree (*aśma-bhid-*), (3) Bengal quince (*bilva-*), (4) wild eggplant (*vyāghrī-*), (5) velvetleaf (*pāṭhā-*), and (6) roots of the castor oil plant (*uruvūka-jaiḥ*), and mixing it (*āḍhyo*) with salt (*lavaṇa-*) and cow's urine (*mūtra-*), it too removes (*-nut*) the disease that casts out as a corpse (*abhinyāsa-*) and the sluggish disease of distended stomach (*ānaha-śūla-*).

5.79 If one boils (*niṣkvāthya*) in cow's urine (*mūtreṇa*) equal parts (*tulyā*) of these (drugs): (1) black cumin (*kāravī-*), (2) orrisroot (*pauṣkara-*), (3) roots of the castor oil plant (*eraṇḍa-*), (4) gentian (*trāyantī-*), (5) Malabar nut tree (*vāsaka-*), (6) guduch (*amṛtā-*), (7) the so-called large group of five roots explained earlier (that is) the Bengal quince etc. (2.28), (8) the so-called small group of five roots (that is) pointed-leaved uraria etc. (2.29), the name (given) to these two groups of five (roots), the large and the small collectively is the so-called group of ten roots - those ten (roots) (*daśamūla-*), (9) zedoary (*śaṭī-*), (10) wax tree (*śṛṅgī-*), (11) camel thorn (*yāsa-*), (12) beetle-killer (*bhārgī-*), and (13) hogweed (*punarnava-*), and drinks (the liquid) (*pītāś*), it too restores the memory (*ceto-vibodhanāḥ*) and it, too, quickly (*āśu*) removes (*ghnanti*) intense (*samuddhatam*) fever (*jvara-*) of (the kind) known as '(the disease that) casts out as a corpse (*abhinyāsa-*)' and intense (*samuddhatam*) disease of fatigue (*āyāsam*).

5.80 If one drinks the liquid (obtained) from boiling (*kvāthaḥ syād*) the following: (1) Indian beech (*karañja-*), (2) leadwort (*vahni-*), (3) Indian madder (*mañjiṣṭhā-*), (4) gentian (*trāyanti-*), (5) the Bengal quince (*bilva-*), (6) wild snake gourd (*-kūlakam*), (7) the two Indian nightshades (*bṛhatyau*), (8) balsam pear (*suṣavī*), and (9) the three hot ones (*vyoṣam*), it too removes (the disease characterised by) the voice having become hoarse when the oesophagus is blocked by reason of the disease that casts out as a corpse (*gala-śodhanaḥ*).

5.81 Now the time for irregular fever is expounded as being different. When the three humours (*doṣair*) wind etc. have entered the abodes of the seven

rnams žugs-pa-las rims ldañ-dub-can-du gyur-te / de yañ (1) rgyun-chags-kyi rims dañ / (2) rtag-pahi rims[82] dañ / (3) ñin re-bahi rims *dañ[83] (4) ñi-ma gñis-śiñ lan gcig[84] ldañ-bahi rims dañ / (5) [85]ñi-ma gsum-žiñ lan gcig ldañ-bahi rims dañ[85] / rnam-pa lnar gyur-te /

5.82 de-dag gso-bahi thabs ni / [1] ćhos-par byed-pahi sman (1) śiñ nim-pa dañ / (2) 'a-ru-ra dañ / (3) sle-tres dañ / (4) gla-sgañ dañ / (5) pa-to-la dañ / (6) dug-mo-ñuñ-gi[86] hbras-bu-rnams cha mñam-ste / lhan-cig-tu sbyar-ba dañ / [2] (1) khyi lce-ba dañ / (2) pu-će-śel dañ / (3) pa-tha dañ / (4) thal-tres rnam gñis dañ / hdi-rnams cha mñam-ste lhan-cig sbyar-ba dañ / [3] (1) pa-to-la dañ / (2) 'a-riśta dañ / (3) rgun dañ / (4) doñ-ga dañ / (5) hbras-bu gsum dañ / (6) *ba-śa-ka-rnams*[87] cha mñam-ste lhan-cig sbyar-ba dañ / [4] (1) ćan-dan dkar-po dañ / (2) pu-śel-će dañ / (3) bu-suhi hbras-bu dañ / (4) gla-sgañ dañ / (5) sle-tres dañ / (6) bcah-sga rnams cha mñam-ste lhan-cig sbyar-ba dañ / [5] (1) thañ-śiñ dañ / (2) sthi-ra dañ / (3) bcah-sga dañ / (4) ba-śa-ka dañ / (5) skyu-ru-ra dañ / (6) *'a-ru-ra[88]-rnams cha mñam-ste lhan-cig sbyar[89]-ba dañ / sman-gyi sbyor-ba lña-po hdi-dag so-sor skol-bahi khu-ba bsgrañs-pahi nañ-du sbrañ-rci dañ / śa-kha-ras bskyed-de / sbyar-ba so-sor hthuñs-na / sman-gyi sbyor-ba re-res goñ-du smos-pahi rims-nad rnam-pa lña-po re-re sel-bar byed-do //

rims-nad-kyi grañs dañ / sman-gyi sbyor-bahi grañs-kyi go-rim bžin-du so-sor sbyar-ro //

yañ-na rims lña-po re-re-žiñ yañ sman-gyi sde-ćhan[90] lña-char-gyis so-so-nas sel-bar yañ bśad-do //

5.83 de-ltar ćhos-par byed-pahi cho-ga bśad-nas / rims-nad-can-gyi khoñ-na / nad-gži ćhos-par gyur-pa-na gnas-pa slar ma-phyin-na yañ gnod-pa chen-por gyur-te / de-bas-na khoñ-na nad-gži ćhos-par gyur-pa dañ / ćhos-par ma-gyur-pa yod-pa / ñams[91]-stobs dañ / dus dañ / nad-las dpags-te / ći rigs-par bkru-sman-gyis dbyuñ-bar byaho //

5.84 de-la bkru[92]-sman ni (1) śiñ-mnar dañ / (2) doñ-ga dañ / (3) rgun dañ / (4) pu-će-śel dañ / (5) pa-tha dañ / (6) hbras-bu gsum dañ / (7) pa-to-la-rnams lhan-cig skol-bahi khu-bahi nañ-du / 'a-ru-rahi phye-ma btab-pa ni bkru[92]-bar byed-de rims sel-lo //

[82] rims D] rim NP
[83] dañ *by emendation*] *om.* DNP
[84] gcig- P] gcig-gi DN
[85] ñi-ma *to* dañ *om.* P
[86] -ñun-gi D] -ñuns kyi NP
[87] ba-śa-ka-rnams *by emendation*] pa-tha-śa-ka-śo-mas DNP
[88] 'a-ru-ra *by emendation*] 'a-ga-ru D, 'a ka ru NP
[89] sbyar- DN] sbyor- P
[90] -ćhan DN] -mćhan P
[91] ñams- D] ñam- NP
[92] bkru- D] bskru- NP

body elements such as chyle (*dhātu-sthāna-gatair*), irregular fevers (*viṣama-jvarāḥ*) arise (*jāyante*). They too become fivefold: (1) continuous fever (*santataḥ*), (2) double quotidian fever (*satataḥ*), (3) quotidian fever (*anyedyus*), (4) (tertian) fever that rises once after two days (*tṛtīyaka-*), and (5) (quartan) fever that rises once after three days (*caturthaka-*).

5.82 As for the methods of healing those (irregular fevers), [1] if one mixes together in equal portions (*samāḥ*) the drugs that cause to mature (namely) (1) the neem tree (*nimba-*), (2) chebulic myrobalan (*abhaya-*), (3) guduch (*amṛtā-*), (4) nut grass (*bhadrā-*), (5) wild snake gourd (*paṭola-*), and (6) fruits of the kurchi plant (*-indrayavaiḥ*); [2] if one mixes together (*yojitāḥ*) in equal portions the following: (1) gentian (*trāyantī*), (2) kurroa (*kaṭukā*), (3) velvetleaf (*pāṭhā*), (4) and both kinds of sarsaparilla (*sārivā-dvayam*); [3] if one mixes together in equal portions (1) wild snake gourd (*paṭola-*), (2) neem (*ariṣṭa-*), (3) grape (*mṛdvīkā-*), (4) drumstick (*śāmyāka-*), (5) the three fruits (*triphalā-*), and (6) Malabar nut (*-vṛṣāḥ*); [4] if one mixes together in equal portions (1) white sandal (*candana-*), (2) vetiver (*uśīra-*), (3) the fruits of the coriander (*dhānya-*), (4) nut grass (*abda-*), (5) guduch (*guḍūcī-*), and (6) ginger (*-viśva-bheṣajaiḥ*), and [5] if one mixes together in equal portions (1) deodar (*devadāruḥ*), (2) uraria (*sthirā*), (3) ginger (*śuṇṭhī*), (4) Malabar nut (*vāsā*), (5) emblic myrobalan (*dhātrī*), and (6) chebulic myrobalan (*harītakī*), after having cooled the liquid (obtained) from boiling separately these five mixtures of drugs, one puts in it honey (*madhu-*) and sugar (*sitā-*) and if one drinks these mixtures separately, each mixture of drugs (*pañca yogā*) removes (*ghnanti*) each of the five kinds of fever (*pañca jvarān*) mentioned above (5.81). They are to be mixed separately according to the order of the number of the disease of fever and the number of the mixture of drugs. Moreover, the group of five fevers is also said to be each removed by the group of five drugs separately.

5.83 After having thus explained the methods of promoting maturation, if in the stomach of the persons who have the disease of fever (*jvariṇām*) a humour (*doṣo*) has become mature (*pakvo*) and remaining (there) does not afterwards go away (*anirhṛto*), great harm will also arise (*syān mahātyayaḥ*). Accordingly (*tasmāt*), having considered with regard to strength, time, and disease the presence of humours in the stomach (*koṣṭha-*) that have matured (*pakva-*) or have not matured (*āma-*), one should remove them as is appropriate (*yuktyā*) by means of cathartics (*kāryaṃ virecanam*).

5.84 In that (connection), as for cathartics, the powder of chebulic myrobalan (*cetakī-*) thrown into (*yutam*) the liquid (*jalam*) (obtained) from boiling together (1) liquorice (*madhuka-*), (2) drumstick (*āragvadha-*), (3) grapes (*drākṣā-*), (4) kurroa (*tiktā-*), (5) velvetleaf (*pāṭhā-*), (6) the three fruits (*-phala-trikaiḥ*), and (7) wild snake gourd (*paṭola-*) causes cleansing (*bhedī*) and removes fever (*jvara-nut*).

5.85 (1) pa-to-la daṅ / (2) doṅ-ga daṅ / (3) pu-ċe-śel daṅ / (4) bi-śa-la daṅ / (5) hbras-bu gsum daṅ / (6) śiṅ ñe-roṅ[92]-rnams skol-bahi khu-ba nas-ċhig hkhus-pahi thal-ba daṅ sbyar-ba ni hkhru-bar byed-do //
rims thams-cad sbyoṅ-ṅo //

5.86 (1) pu-ċe-śel daṅ / (2) 'a-ru-ra daṅ / (3) śiṅ ñe-roṅ daṅ / (4) dantahi rċa-ba daṅ / (5) khyi lce-ba daṅ / (6) doṅ-ga daṅ / (7) nas-ċhig hkhus-pahi thal-ba daṅ / (8) mar daṅ / (9) rgyam-ċha-rnams lhan-cig skol-bahi khu-ba yaṅ hkhru-bar byed-de / rims sel-to //

5.87 hbras-bu gsum daṅ / pi-pi-liṅ daṅ / śiṅ ñe-roṅ daṅ / rċva śya-ma-rnams źib-tu btags-la / kha[93]-ra daṅ / sbran-rċi daṅ sbrus-te / ri-lur byas-pa yaṅ hkhru-bar byed-pa yin-te / hdus-pahi rims daṅ / hor-nad skraṅs-pa[94] daṅ / khrag lud-pahi nad sel-to //

5.88 rims rñiṅ daṅ / bad-kan zad-par gyur-pa la ni ho-ma bdud-rċi daṅ hdraho //
rims gsar-bu-la ni de dug daṅ hdra-ste mi gsod-par byed-do //

5.89 de-la ho-ma btaṅ[95]-bahi thabs ni / ho-ma rċa-ba lṅa-pa daṅ bskol[96]-te bsgraṅs-paham //
yaṅ-na ho-ma chu bźi-hgyur daṅ bskol[96]-te chu du-bar byas-paham / yaṅ-na ho-ma śim[97]-śa-pahi sñiṅ-po daṅ skol-baham / yaṅ-na ho-ma bźos-pahi hphro-la droṅ-po hthuṅs-na rims sel-to //

5.90 (1) ho-ma (2) pi-pi-liṅ daṅ / (3) śiṅ-mṅar daṅ / (4) rgun daṅ / (5) ldum-bu ba-la daṅ / (6) ċan-dan dkar-po daṅ / (7) thal-tres-rnams daṅ / lhan-cig bskol[96]-te hthuṅs-na rims myur-du sel-to //

5.91 ho-ma śiṅ bilba gźon-nu daṅ skol-baham / yaṅ-na 'e-raṇḍahi rċa-ba daṅ / skol-ba hthuṅs-na de ma-thag-tu gdug-pahi rims sel-bar byed-do //

5.92 ho-ma bu-ram daṅ / bcah-sga daṅ / ba-la daṅ / bya-ghri daṅ /

[92] -roṅ- NP; -raṅ- D
[93] kha- DP; ba- N
[94] skraṅs-pa D; skraṅ-ba NP
[95] btaṅ- DN; gtaṅ- P
[96] bskol- D; skol- NP
[97] śim- N; śin- D; śi- P

5.85 The liquid (obtained) from boiling (*kvathaḥ*) (1) wild snake gourd (*paṭola-*), (2) drumstick (*āragvadha-*), (3) kurroa (*tiktā-*), (4) the cucumber plant (*viśālā-*), (5) the three fruits (*triphalā*), and (6) turpeth tree (*trivṛt-*), when mixed with the alkali extracted from burnt barley (*sa-kṣāra*), causes cleansing (*bhedanaḥ*). It purges all fevers (*sarva-jvara-viśodhanaḥ*).

5.86 Also, the liquid (obtained) from (*-jaḥ*) boiling together (*kvatha*) (1) kurroa (*tiktā-*), (2) chebulic myrobalan (*abhayā-*), (3) turpeth tree (*trivṛd-*), (4) the root of wild croton (*dantī-*), (5) gentian (*trāyanti-*), (6) drumstick (*rājavṛkṣa-*), (7) the alkali extracted from burnt barley (*kṣāra-*), (8) ghee (*ājya-*), and (9) rock salt (*saindhava-*) causes cleansing (*bhedī*) and removes fever (*jvarāpahaḥ*).

5.87 Also, if one grinds finely the three fruits (*triphalā*), long pepper (*kṛṣṇā*), turpeth tree (*trivṛt*), and black grass (*śyāmā*), and stirs in sugar (*sitā*) and honey (*madhu*) to make a pill (*modakam*), it causes cleansing and removes (*nirasyati*) fever that is due to a combination (of the humours) (*sannipāta-jvaram*), the swelling disease of dropsy (*śopham*), and the disease of ejecting blood (*rakta-pittam*).

5.88 If the fever has become old (*jīrṇa-jvare*) and the phlegm exhausted (*kaphe kṣīṇe*), milk (*kṣīram*) is (*syād*) like nectar (*amṛtopamam*). In the case of new fever (*taruṇe*) it (*tad eva*) is like poison (*viṣavad*) and kills a man (*hanti mānavam*).

5.89 In that (connection), as for the method of administering milk, the milk (*kṣīram*) should be boiled (*śṛtam*) with the five roots (*pañcamūlyā*) and cooled. Alternatively (*vā*), the milk may be boiled with four times as much water (*caturguṇa-jalena*) until the water has been turned to steam. Alternatively (*vā*), the milk may be boiled with the pith of sissoo (*śiṃśapā-gaṇḍikābhir*). Alternatively (*vā*), if one drinks milk that is warm immediately after milking (*dhāroṣṇam*), it removes fever (*jvarāpaham*).

5.90 If one boils (1) milk (*payasā*) together (*niṣkvāthya*) with (2) long pepper (*kaṇā-*), (3) liquorice (*madhuka-*), (4) grapes (*mṛdvīkā-*), (5) the vegetable sida (*balā-*), (6) white sandal (*candana-*), and (7) sarsaparilla (*-sārivāḥ*) and drinks (*pītāḥ*) (the liquid) it quickly (*kṣipram*) removes fever (*jvara-nivāraṇāḥ*).

5.91 If one boils (*sādhitam*) milk (*payaḥ*) with (the skin of) fresh (fruit of) the Bengal quince tree (*bilva-peśībhir*) or alternatively (*vā*), if one boils it with the root (*mūlena*) of the castor oil plant (*eraṇḍakasya*) and drinks it (*pītam*), it removes (*hanti*) immediately (*sadyo*) painful (*sa-parikartikam*) fever (*jvaram*).

5.92 If one boils (*śṛtam*) milk (*payaḥ*) together with crude sugar (*guḍa-*), ginger (*viśva-*), sida (*balā-*), wild eggplant (*vyāghrī-*), and caltrop (*śvadaṃṣṭrā-*),

gze-ma daṅ lhan-cig bskol[96]-te bsgraṅs-pa hthuṅs[98]-na / skraṅ-ba[99] daṅ / rims daṅ / phyi-sa daṅ / gcin hgags-pa ži-bar byed-do //

5.93 bo-mahi ćhogs kyaṅ ma-slon-te / rims-kyi drod-kyis mdaṅs[100] med-par byas-pa-la ni gso-bahi thabs gžan bya-ste / mar-khu ñi[101]- ćhehaṃ / yaṅ mar sman daṅ bskol[102]-bahi mehi drod-las dpags-te btuṅ-bar byaho //

5.94 de-la mar sman daṅ skol-ba ni / rgun daṅ skol-bahaṃ / yaṅ-na ba-la daṅ skol-bahaṃ / yaṅ-na śiṅ-mṅar daṅ skol-bahaṃ / yaṅ-na hbras-bu gsum daṅ skol-bahaṃ / yaṅ-na sle-tres daṅ skol-bahi mar hthuṅs-na / de ma-thag-tu rims sel-bar byed-do //

5.95 ba-śa-ka chen-pohi mar žes bya-ba ni / (1) śiṅ ba-śa-ka daṅ / (2) śiṅ 'a-riṣṭa daṅ / (3) sle-tres daṅ / (4) bhargi daṅ / (3) rća-ba lṅa-pa daṅ / (6) hbras-bu gsum daṅ / (7) byi-ćher daṅ / (8) śiṅ-mṅar daṅ / (9) rgun daṅ / (10) btaṅ-pal-rnams btags-pahi phye-ma žo gñis gñis mar sraṅ sum-ću-rća gñis daṅ / chu mar-gyi bži-hgyur daṅ / bskol[96]-te chu[103] du-bar byas-pahi mar hdihi miṅ ni ba-śa-ka chen-pohi mar žes bya-ste / de-la ćhod ran-par hthuṅs-na rims thams-cad sel-to //

5.96 ba-śa-ka chuṅ-ṅuhi mar bya-ba ni / śiṅ ba-śa-ka skol-bahi khu-ba daṅ / ba-śa-ka ñid phye-mar btags-pa rnam-pa gñis-kyis[104] mar skol-la sman-gyi khu-ba du-bar byas-te bsgraṅs-nas sbraṅ-rći daṅ sbyar-bahi miṅ ni / ba-śa-ka chuṅ-ṅuhi mar žes bya-ste / de-las ćhod ran-par hthuṅs-na / rims daṅ glo-gcoṅ chen-po zad byed-kyi nad daṅ / dbugs mi-bde-ba daṅ / lud[105]-pa daṅ / skya-rbab daṅ / mkhris-pa daṅ / khrag lud-pahi nad sel-to //

5.97 dge-bahi mar žes bya-ba ni / (1) ru-rta daṅ / (2) sug-smel daṅ / (3) rgya-spos[106] daṅ / (4) bal-bu daṅ / (5) dantahi rća-ba daṅ / (6) thaṅ-śiṅ daṅ / (7) 'e-la-ba-lu-ka daṅ / (8) ćan-dan dkar-po daṅ / (9) 'u-tpa-la daṅ / (10) bćod daṅ / (11) bi-śa-la daṅ / (12) bṛ-ha-tī rnam gñis daṅ / (13) yuṅ daṅ / skyer-pa daṅ / (14) thal-tres rnam gñis daṅ / (15) parṇi rnam gñis daṅ / (16) ha-re-ṇu-ka daṅ / (17) padmahi ze-ba daṅ / (18) byi-daṅ[107]-ka daṅ / (19)

[98] hthuṅs- DN] mthuṅs- P
[99] skraṅ-ba NP] skraṅs-pa D
[100] mdaṅs NP] mdoṅs D
[101] ñi- D] ñe- NP
[102] bskol- N] skol- DP
[103] chu DN] chuṅ P
[104] -kyis DN] -kyi P
[105] lud- DN] lus- P
[106] -spos DN] -snos P
[107] -daṅ- NP] -doṅ- D

cools it and drinks it (*pibet*), it makes calm (*upaśamam*) swelling (*śvayathu-*), fever (*jvara-*), and arrested faeces and urine (*viṇ-mūtra-vibandha-*).

5.93 If on the other hand he does not throw up a large quantity of milk and he has been made without vital fluid (*pīta-sārāṇāṃ*) by the heat of the fever (*jvaroṣmā-*), a different (*kṣīrāt param*) method of treatment (*kramam*) should be applied (*kuryāt*): having regard to the strength of the (digestive) fire (*yathāgni-balam*) he should be given to drink plain ghee (*ājyena*) or else ghee boiled up with drugs (*saṃpakvena vā*).

5.94 In that (connection), as for ghee boiled up with drugs, if he drinks (*pibet*) ghee (*sarpir*) that has been boiled up with grapes (*drākṣā-siddhaṃ*) or boiled up with sida (*balayā*) or boiled up with liquorice (*madhukena vā*) or boiled up with the three fruits (*phala-trayeṇa vā*) or boiled up with guduch (*guḍūcyā vā*), it immediately (*sadyo*) removes fever (*jvarāpaham*).

5.95 As for the so-called 'Great Malabar nut ghee (*bṛhad-vāsā-ghṛtaṃ*)', if one boils up (*vipaktavyam*) two drams each (*akṣa-sammitaiḥ*) of the powder (obtained) from grinding (1) the Malabar nut tree (*vāsā-*), (2) the neem tree (*ariṣṭa-*), (3) guduch (*amṛtā-*), (4) beetle-killer (*bhārgī-*), (5) the five roots (*pañcamūlī-*), (6) the three fruits (*-phala-trikaiḥ*), (7) camel thorn (*yāsa-*), (8) liquorice (*madhuka-*), (9) grapes (*drākṣā-*), and (10) white teak (*kāśmarya-*) with thirty-two ounces of ghee (*ghṛta-prasthaṃ*) and with four times as much water as ghee, until the water has been made into steam, as for the name of this ghee it is the so-called (*proktam*) 'Great Malabar nut ghee (*bṛhad-vāsā-ghṛtaṃ*)'. In that (connection), if one drinks (*pibet*) it in moderate quantity (*mātrā-mataḥ*), it removes all fever (*sarva-jvarāpaham*).

5.96 As for the so-called 'Little Malabar nut ghee', if one boils (*pakvaṃ*) ghee (*sarpiḥ*) with both the liquid (obtained) from boiling (*kvātha-*) the Malabar nut tree (*vṛṣasya*) and with the Malabar nut itself ground into powder (*kalka-*), until the liquid from the drugs has been turned into steam, cools it and mixes it with honey (*sa-mākṣikam*), as for its name it is the so-called 'Little Malabar nut ghee'. If one drinks (*pānāt*) it in moderate quantity it removes (*-nut*) fever (*jvara-*), the great consumption, the disease that causes wasting (*kṣaya-*), uncomfortable breathing (*śvāsa-*), cough (*kāsa-*), yellow disease (*pāṇḍu-*), and the disease of ejecting bile and blood (*asra-pitta-*).

5.97 As for the so-called 'Excellent Ghee (*kalyāṇakam*)', if one (takes) equal portions of (1) costus (*kuṣṭha-*), (2) cardamom (*elā-*), (3) Indian valerian (*vakra-*), (4) silver fir (*tālīsa-*), (5) root of wild croton (*danti-*), (6) deodar (*dāru-*), (7) elephant apple (*elavāluka-*), (8) white sandal (*candana-*), (9) blue water lily (*utpala-*), (10) Indian madder (*mañjiṣṭhā-*), (11) the cucumber plant (*viśālā-*), (12) the two Indian nightshades (*bṛhatī-dvaya-*), (13) turmeric and barberry (*haridre*), (14) both kinds of sarsaparilla (*sārive*), (15) tick trefoil and pointed-leaved uraria (*parṇyau*), (16) fragrant pepper (*kaunti-*), (17)

hbras-bu gsum dan / (20) rcva[108] śya-ma dan / (21) sri-śin rna-mahi me-tog dan / (22) bal-po scho-rnams cha mñam-ste / žo gñis gñis žib-tu btags-la mar sran sum-cu-rca gñis dan / chu mar-gyi bži-hgyur dan / lhan-cig-tu bskol[96]-nas / chu du-bar byas-pa ni dge-bahi mar žes bya-ste / hdi ni ñams-stobs skyed[109]-cin bzin-mdog bzan-ba dan / bu man-bar byed-la / rims dan brjed-byed dan[110] / smyo-byed dan / gcin sñi-bahi nad dan / skran-ba[111] dan dug sel-te / dreg dan / skya-rbab dan / skran[112] dan / dbugs mi-bde-ba dan / skyigs-bu hon-ba dan / gcin hgags-pa drag-po-rnams kyan hjoms-par byed-do //

5.98 dge-ba chen-po žes bya-bahi mar ni / gon-ma dge-bahi mar de dan / sman de-dag-ñid-kyi sten-du / hčho-byed ces bya-bahi sman sna bcu-ste / (1) ji-ba-ka dan / (2) ri-śa-ba-ka dan / (3) me-da dan / (4) ma-hā-me-da dan / (5) bu-čhad[113]-rto dan / (6) ra-mñe-ba dan / (7) mudga-parni dan / (8) ma[114]-śa-parni dan / (9) ji-ba-nti dan / (10) śin-mnar-rnams dan / rca-ba bcu snar smos-pa-rnams-kyis kyan mnan[115]-la / ho-ma mar-gyi bži-hgyur-gyi nan-du bskol[116]-te / ho-ma du-bar byas-pahi mar-gyi min ni dge-ba chen-pohi mar žes bya-ste / nad-do-cog sel-to //

5.99 (1) dug-mo-ñun dan / (2) pu-śel-če[117] dan / (3) ti-ra dan / (4) pu-če-śel[118] dan / (5) čan-dan dkar-po dan / (6) hon-ma dkar-po dan / (7) gla-sgan dan / (8) khyi lce-ba dan / (9) thal-tres dan / (10) bilba dan / (11) rgun dan / (12) ta-ma-la-ka dan / (13) pi-pi-lin dan / (14) skyu-ru-ra dan / (15) bya-ghri dan / hdi-rnams žib-tu btags-te / snar phye-mahi sman sbyar-bahi thabs bstan-pa bžin-du skol-bahi mar ni rims sel-žin / glo-gcon chen-po zad-par byed-pa dan / lus čha-ba dan / lud-pa hjam-por byed-de / glo-hor dan klad-pa na-ba yan med-par byed-do //

5.100 (1) gla-sgan dan / (2) 'a-ri-sta dan / (3) sthi-ra dan / (4) byi-čher dan / (5) ba-la dan / (6) skra[119]-lo dan / (7) gze-ma dan / (8) khyi lce-ba dan / (9) da-ba-ni dan / (10) bya-ghri dan (11) ka-la-śi-rnams lhan-cig-tu skol-bahi khu-ba dan / mar-gyi nan-du phye-mahi sman (12) ma-nu dan / (13) rgun dan / (14) me-da dan / (15) skyu-ru-ra dan / (16) ja-da dan / (17) dantahi rca-ba-rnams

108 rcva NP] rca D
109 skyed- D] bskyed- NP
110 dan om. P
111 skran-ba P] skrans-ba D, bskran-ba N
112 skran NP] skren D
113 -čhad- DN] -čhan- P
114 ma- P] ka- DN
115 mnan- NP] hsnan- D
116 bskol- D] skol- NP
117 -če DN] -rče P
118 pu-če-šel DN] pu-šel-če P
119 skra- NP] sro- D

filament of the lotus (**padma-keśara-*), (18) embelia (*viḍaṅga-*), 19) the three fruits (*triphalā-*), (20) black grass (*śyāmā-*), (21) white nutmeg (*jāti-puṣpa-*), and (22) pomegranate (*sa-dāḍimam*), grinds them finely (so that there are) two drams of each (*akṣāṃśakaiḥ*), and boils (*pacet*) them together with thirty-two ounces of ghee (*sarpiṣaḥ prastham*) and four times as much water as ghee (*toya-caturguṇe*), until the water has been made into steam, (that is) the so-called (*nāma*) 'Excellent Ghee (*kalyāṇakam*)'. This (*etat*) promotes strength (*bala-karam*), makes the complexion good (*varṇa-karam*), makes one's sons numerous (*prajā-karam*), removes (*apaham*) fever (*jvara-*), epilepsy (*apasmāra-*), madness (*unmāda-*), the disease of loose urine (*meha-*), swelling (*śopha-*), and poison (*viṣa-*), and also overcomes (*-nut*) rheumatism (*vātāsṛk-*), yellow disease (*pāṇḍutā-*), internal tumours (*gulma-*), uncomfortable breathing (*śvāsa-*), the coming of hiccoughs (*hikkā*)- and severe stoppage of urine (*ugra-kṛcchra-*).

5.98 As for the so-called 'Great Excellent Ghee (*mahā-kalyāṇakam*)', if, in addition (*anvitam*) to that above(-mentioned) 'Excellent Ghee' (5.97) and those very drugs, one also grinds the ten drugs called 'Life-giving (*jīvanīya-*)' (namely) (1) jīvaka (**jīvaka*), (2) ṛṣabhaka (**ṛṣabhaka*), (3) medā (**medā*), (4) mahāmedā (**mahāmedā*), (5) kākolī (**kākolī*), (6) kṣīra-kākolī (**kṣīra-kākolī*), (7) wild green gram (**mudga-parṇī*), (8) black gram (**māṣa-parṇī*), (9) milky yam (**jīvantī*), and (10) liquorice (**madhuka*), and the ten roots (*daśa-mūla-vat*) mentioned previously (in 5.79) and boils (*pakvam*) them in four times as much milk (*kṣīreṇa*) as ghee, until the milk has been made into steam, the name of the ghee is the so-called (*smṛtam*) 'Great Excellent Ghee (*mahā-kalyāṇakam*)' and it removes all diseases (*akhilārti-ghnam*).

5.99 If one grinds finely these (drugs) : (1) kurchi (*vatsa-*), (2) vetiver (*uśīra-*), (3) tick trefoil (*sthirā-*), (4) kurroa (*tiktā-*), (5) white sandal (*candana-*), (6) white aconite (*ativiṣā-*), (7) nut grass (*ambuda-*), (8) gentian (*trāyantī-*), (9) Indian sarsaparilla (*sārivā-*), (10) Bengal quince (*bilva-*), (11) grape (*drākṣā-*), (12) feather-foil (*tāmalakī-*), (13) long pepper (*kaṇā-*), (14) emblic myrobalan (*dhātrī*), and (15) wild eggplant (*nidigdhikā*), and boils them (*siddham*) according to the method of mixing drugs from powder explained previously (5.95), the ghee (*sarpiḥ*) removes fever (*jvarāpaham*), makes mild (*-ghnam*) the great consumption that causes wasting (*kṣaya-*), heat of the body (*santāpa-*), and cough (*kāsa-*), and also makes (the patient) free from (*-nut*) swelling of the lungs (*halīmaka-*) and headaches (*śiroṛti-*).

5.100 If one boils (*pakvam*) the powder (*kalkaś*) (obtained) from grinding finely the powder-drugs (12) orrisroot (*pauṣkaram*), (13) grape (*drākṣā*), (14) medā (*medā*), (15) emblic myrobalan (*dhātry*), (16) feather-foil (*ajhaṭā-*), and (17) the roots of wild croton (**dantī*), in ghee and in the liquid (*jale*) (obtained) from boiling (*śṛte*) together (1) nut grass (*ghana-*), (2) neem (*ariṣṭa-*),

źib-tu btags-pahi phye-ma skol-la / sman-gyi khu-ba du-bar byas-te bćags-pahi mar ni / rims dan / glo-gcoṅ zad byed dan / lud-pa daṅ / klad-pahi nad sel-to //

5.101 dpyad de-dag-gis kyaṅ rims rñiṅ thams-cad-la / nad-gźi loṅ-ga-na gnas-pa ma-phyin-na / sman-mar mas btaṅ-ba daṅ / bkru-sman drag-po mas btaṅ-ba gñi-ga cho-ga bźin-du byaho //

5.102 de-la sman-mar mas btaṅ-ba ni / (1) ċan-dan dkar-po daṅ /(2) me-tog 'utpa-la daṅ / (3) ta-pal daṅ / (4) śiṅ-mṅar dan / (5) 'a-ka-ru daṅ / (6) ku-la-ka-rnams daṅ / til-mar daṅ / lhan-cig skol-ba mas btaṅ-na rims thams-cad sel-to //

5.103 yaṅ-na pa-to-la dan / po-son-cha daṅ / 'a-ri-sta daṅ / sle-tres daṅ / śiṅ-mṅar-rnams daṅ / til-mar lhan-cig-pahi sman-mar mas btaṅ-na / des kyaṅ rims sel-to //

5.104 yaṅ-na hjam-rći mas btaṅ-ba-la phan-pa źes bya-bahi sman / (1) dha-ba-ni daṅ / (2) ba-śi-ka daṅ / (3) thaṅ-śiṅ daṅ / (4) sug-smel daṅ / (5) pa-tha daṅ / (6) ra-sna daṅ / (7) ba-la daṅ / (8) śu-dag daṅ / (9) ji-ba-ka daṅ / (10) zaṅ[120] rći-ba daṅ / (11) me-da daṅ / (12) me-da chen-po daṅ / (13) ru-rta daṅ / (14) parṇi rnam gñis daṅ / (15) pi-pi-liṅ daṅ / (16) sle-tres daṅ / (17) gze-ma[121] daṅ / (18) po-son-cha daṅ / (19) bu-bran śiṅ daṅ / (20) śiṅ-mṅar daṅ / (21) 'a-ri-sta daṅ / (22) ba-śa-ka daṅ / (23) 'a-śva-gandha-rnams-las źo gñis gñis źib-tu btags-la / til-mar sraṅ brgya ñi-śu-rća brgyad daṅ / chu til-mar-gyi bźi-bgyur daṅ / hdi-rnams lhan-cig-tu skol-la / chu du-bar byas-nas bćags-pahi til-mar hdi-las ćhod ran-par mas btaṅ-na / rims-nad thams-cad sel-źiṅ / rluṅ-nad ćhabs[122] chen-po thams-cad med-par byed-do //

5.105 bkru-sman drag-po mas btaṅ-ba źes bya-ba ni / (1) pa-to-lahi rća-ba daṅ / (2) po-son-cha daṅ / (3) pu-će-śel daṅ / (4) gze-ma daṅ / (5) doṅ-ga daṅ / (6) sti-ra daṅ / (7) ba-la daṅ / (8) 'a-ri-śta[123] daṅ / (9) gla-

[120] yaṅ NP] zaṅs D
[121] gze-ma P] ga-tha-ma DN
[122] ćhabs D] ćhab NP
[123] -śta P] -ṣa DN

(3) tick trefoil (*sthirā-*), (4) camel thorn (*yāsa-*), (5) sida (*balā-*), (6) oldenlandia (*parpaṭa-*), (7) caltrop (*-gokṣurakaiḥ*), (8) gentian (*trāyantī-*), (9) wild eggplant (*dhāvanī-*), (10) wild eggplant (*vyāghrī-*), and (11) uraria (*kalaśī-*), until the liquid from the drugs is turned into steam and (then) strains it, the ghee (*ghṛtam*) removes (*hanti*) fever (*jvaram*), consumption that causes wasting (*kṣaya-*), cough (*kāsa-*), and headaches (*śiro-rujāḥ*).

5.101 By those methods too in the case of all (*sarveṣu*) chronic fevers (*jīrṇa-jvareṣu*), if the humour (*doṣe*) that resides in the receptacle of digested food (*pakvāśayāśrite*) does not go away, one should apply (*prayoktavyāḥ*) in accordance with medical practice (*yathā-vidhi*) both purging medicinal oil (*sneha-vastiḥ*) and severe purging cathartic (*sa-nirūhaḥ*).

5.102 In that (connection), as for purging medicinal oils, if one boils (*siddham*) together with sesame oil (*tailam*) (1) white sandal (*candana-*), (2) the flower blue water lily (*utpala-*), (3) white teak (*kāśmarya-*), (4) liquorice (*madhuka-*), (5) agalloch (*aguru-*), and (6) wild snake gourd (*-kūlakaiḥ*) and purges with it (*vidhātavyam vastau*), it removes all fever (*sarva-jvarāpaham*)

5.103 Alternatively, if one purges (*anuvāsana-yoga-taḥ*) with the medicinal oil (*tailam*) (obtained by boiling (*śṛtam*)) together with sesame oil (*tailam*) wild snake gourd (*paṭola-*), emetic nut (*madana-*), neem (*ariṣṭa-*), guduch (*guḍūcī-*), and liquorice (*madhuka-*), that also (*etat*) removes fever (*jvara-haraṃ*).

5.104 Alternatively, in the case of the purging oily enema (*anuvāsanikam*), if one grinds finely two drams each (*kārṣikair*) of the so-called beneficial drugs: (1) wild eggplant (*dhāvanī-*), (2) Malabar nut (*vṛṣa-*), (3) deodar (*dāru-*), (4) cardamom (*elā-*), (5) velvetleaf (*pāṭhā-*), (6) groundsel (*rāsnā-*), (7) sida (*balā-*), (8) sweet flag (*-vacāḥ*), (9) jīvaka (*jīvaka-*), (10) ṛṣabhaka (*-ṛṣabhakau*), (11) medā and (12) mahāmedā (*mede*), (13) costus (*kuṣṭham*), (14) wild green gram and black gram (*parṇyau*), (15) long pepper (*kaṇā-*), (16) guduch (*amṛtā-*), (17) caltrop (*śvadaṃṣṭrā-*), (18) emetic nut (*madana-*), (19) wax tree (*śṛṅgī-*), (20) liquorice (*madhuka-*), (21) neem (*ariṣṭa-*), (22) Malabar nut (**vāsaka-*), and (23) winter cherry (*aśvagandhā-*), boils these (*pacet*) together with 128 ounces (*āḍhakam*) of sesame oil (*tailasya*) and four times as much water as sesame oil, until the water has been turned into steam, strains the sesame oil (*tailam*) and purges with it (*anuvāsanikam*) in moderate quantity, it removes all diseases of fever (*sarva-jvara-vināśanam*) and makes free (*nāśayati*) of all (*kṛtsnān*) intense (*uddhatān*) wind diseases (*vāta-vikārāṃś*).

5.105 As for the so-called severe purging cathartic (5.101), if one boils (*pacet*) together, in milk (*kṣīre*) and water that is half (*ardha-vāriṇi*) the amount of milk, (1) the root of the wild snake gourd (*paṭolam*), (2) emetic nut (*madanam*), (3) kurroa (*tiktā-*), (4) caltrop (*śvadaṃṣṭrā*), (5) drumstick (*āragvadha-*), (6) uraria (*-sthirāḥ*), (7) sida (*balā-*), (8) neem (*ariṣṭa-*), (9) nut

sgaṅ daṅ / (10) pu-śel-če-rnams lhan-cig-tu ho-ma daṅ / chu ho-ma phyed-kyi naṅ-du skol-la / chu du-bar byas-te / ho-ma ñi-čhe lus-pa bsgraṅs-la / sbraṅ-rči daṅ / mar daṅ sbyar-bahi naṅ-du / po-son-cha daṅ / gla-sgaṅ daṅ / pi-pi-liṅ daṅ / dug-mo-ñuṅ daṅ / śiṅ-mṅar-rnams žib-tu btags-pahi phye-ma daṅ sbyar-ba hdi rims-so-cog bsal-bahi phyir mas btaṅ-na / nad-gži phyir hbyuṅ-žiṅ / lus śin-tu dag-par hgyur-te / de ma-thag tu rims med-par byed-do //

5.106 yaṅ-na bkru-sman drag-po mas btaṅ-ba ni / (1) po-son-cha daṅ / (2) doṅ-ga daṅ / (3) *pu-śel-če[124] daṅ / (4) śiṅ-mṅar daṅ / (5) lo-ma rnam[125] bži žes bya-ba / sa-la-parṇi[126] daṅ / pṛśṇa-parṇi daṅ / mudga-parṇi daṅ / ma-śa-parṇi[127]-rnams skol-bahi khu-ba dron-mohi naṅ-du / (6) réva[128] śya-mahi rča-ba daṅ / (7) ñehu-śiṅ-gi rča-ba daṅ / (8) gla-sgaṅ daṅ / (9) śiṅ-mṅar daṅ / (10) po-son-cha-rnams žib-tu btags-pahi phye-ma daṅ / sbraṅ-rči daṅ / mar daṅ / bu-ram sbyar-ba ni bkru-sman btaṅ-bahi naṅ-na mchog yin-te / btaṅ ma-thag-tu rims rñiṅ[129]-gi gnod-pa thams-cad sel-to //

5.107 yaṅ-na bkru-sman drag[130]-po mas btaṅ-ba ni / (1) pṛśṇa-parṇi daṅ / (2) sthi-ra daṅ / (3) po-son-cha daṅ / (4) ba-la-rnams skol-bahi khu-ba dron-mohi naṅ-du / (5) pi-pi-liṅ daṅ / (6) po-son-cha daṅ / (7) śiṅ-mṅar daṅ / (8) gla-sgaṅ-rnams žib-tu btags-pahi phye-ma daṅ / mar daṅ / sbraṅ-rči daṅ / śa-rahi khu-ba daṅ / rgyam-čha bro-ba čam daṅ / hdi-rnams sbyar-te mas btaṅ-na rims sel-ciṅ yi-ga hbye[131]-ba daṅ / rñul phyin-pa daṅ / ñams-stobs skye-bar[132] byed-do //

5.108 sman mas btaṅ-bahi cho-ga hdi-dag-gi skabs-su / sman-gyi čhad-la sogs-pa cho-ga bžin-du ma-smos-pa ni / hog-nas las lṅahi lehu-las rgyas-par hbyuṅ-ṅo //

5.109 rims ldaṅ-dub-can-gyis gnod-par gyur-pa-la ni / ho-ma skol-ba pi-pi-liṅ-gi phye-ma daṅ sbyar-te / gžan mi-bsam-par btuṅ-ṅo //

yaṅ-na ho-ma skol-bahi naṅ-du ñiṅ-re bžin pi-pi-liṅ bcu-bcur bskyed-de

[124] pu-śel-če *by emendation*] pu-če-śel DNP
[125] rnam DP] rnams N
[126] parṇi P] -parti DN
[127] -parṇi- DN] -pharṇi- P
[128] réva DN] rča P
[129] rñiṅ- DP] sñiṅ- N
[130] drag- DP] dgra- N
[131] hbye- DP] hphye- N
[132] skye-bar NP] skyed-par D

grass (*ambuda-*), and (10) vetiver (*-uśīraṃ*), until the water has been turned into steam, cools the pure milk that remains (*kṣīrāvaśeṣitaṃ*) and mixes (*prakalpitaṃ*) it with the powder (*kalka-*) (obtained) from grinding finely emetic nut (*madana-*), nut grass (*abda-*), long pepper (*kaṇā-*), kurchi (*vatsa-*), and liquorice (*yaṣṭī-*) in a mixture of honey and ghee (*madhu-sarpiḥ-samanvitaṃ*), if one purges with this (*vastim etaṃ prayojayet*) in order to remove all fevers (*sarva-jvara-vināśāya*), the humour emerges (*doṣa-cyuta-*), the body becomes very pure (*viśuddhāṅgaḥ*), and it makes (the patient) immediately (*kṣaṇād*) become (*bhavati*) free of fever (*nirjvaraḥ*).

5.106 Alternatively, as for the severe purging cathartic, if one mixes (*upeto*) with honey (*madhu-*), ghee (*sarpir-*), and crude sugar (*guḍa-*) the powder (obtained) from grinding finely (*kalkitaḥ*) (6) the roots of black grass (*śyāmā-*), (7) the roots of asparagus (*śatāhvā-*), (8) nut grass (*abda-*), (9) liquorice (*yaṣṭī-*), and (10) emetic nut (*madana-*) in the warm liquid (obtained) from boiling (*kvāthaḥ*) (1) emetic nut (*madana-*), (2) drumstick (*āragvadha-*), (3) vetiver (*uśīra-*), (4) liquorice (*yaṣṭī-*), and (5) the so-called 'four leaves (*parṇī-catuṣṭayāt*)' (namely) tick trefoil (*śālu-parṇī-*), pointed-leaved uraria (*pṛśni-parṇī-*), wild green gram (*mudga-parṇī-*), and black gram (*māṣa-parṇī-*), (this) is the best (*anuttamaḥ*) among the purging cathartics (*nirūho*), and immediately (*sadyo*) one has purged with it (*prayojitaḥ*) one removes (*hanyāt*) all (*sarva-*) the afflictions (*āyāsān*) from chronic fever (*jīrṇa-jvara-*).

5.107 Alternatively, as for the severe purging cathartic, if one mixes ghee (*ājya-*), honey (*mākṣika-*), juice (*rasa-*) of śa-ra (?) (*sādhu-māṃsa-*), and a slight taste of rock salt (*iṣal-lavaṇa-saṅgatam*) with the powder (*kalkitaṃ*) (obtained) from grinding finely (5) long pepper (*kṛṣṇā-*), (6) emetic nut (*madana-*), (7) liquorice (*yaṣṭī-*), and (8) nut grass (*abda-*) in the warm liquid (*jalam*) (obtained) from boiling (*kvathitaṃ*) (1) pointed-leaved uraria (*pṛṣṭuparṇī-*), (2) tick trefoil (*sthirā-*), (3) emetic nut (*rātha-*), and (4) sida (*balā-*) and if one purges with it (*dadyāt...vastiṃ*), it removes fever (*jvara-haraṃ*), makes the appetite expand (*ruci-pradam*), makes sweat come (*sveda-pradam*), and makes strength increase (*bala-pradam*).

***5.108** As for the measures of drugs etc. according to medical practice that have not been discussed on the occasion of (dealing with) these practices with respect to purging drugs (in this chapter), they will be treated extensively below in the chapter (ch. 30) on the five (kinds of) treatment.

* Tibetan only

5.109 In the case of one who has been afflicted (*-pīḍitaḥ*) by irregular fever (*viṣama-jvara-*), one should mix boiled milk (*kṣīreṇa*) with the powder of long pepper (*upakulyāṃ*) and should drink it (*pibet*) without thinking of (anything) else (*susamāhitaḥ*). Alternatively (*vā*), if one throws long peppers (*pippalī-*) into boiled milk increasing (*vardhamānaṃ*) (the number) by ten each day

hcab-pa hthuṅs-la / pi-pi-liṅ-gi graṅs brgyar phyin-nas slar yaṅ ñin-re bžin bcu-bcu phri[133]-ste btuṅ-bar byaho //

5.110 ho-ma daṅ mar bskol[134]-te bsgraṅs-pa sbraṅ-rci daṅ / kha-ra daṅ / pi-pi-liṅ daṅ / sbyar-te dkrugs-pa hthuṅs-na / rims ldaṅ-dub-can daṅ / sñiṅ na-ba daṅ / glo rdol-ba daṅ / lud-pa daṅ / glo-gcon zad byed-kyi nad sel-to //

5.111 bilbaḥi phye žun-mar daṅ sbyar-baham / yaṅ-na dar-ba daṅ sbyar-baham yaṅ-na ho-ma daṅ / ba-laṅ-gi lci[135]-baḥi khu-ba daṅ sbyar-ba hthuṅs-na / rims ldaṅ-dub-can sel-to //

5.112 thog-ma rims-kyis hdebs-par čhor ma-thag-tu ni mar-khu maṅ-du hthuṅs-la phyir skyug-par byaho //

5.113 yaṅ-na rims-kyis thog-mar hdebs-pa čhor ma-thag-tu / kha-zas hgraṅs-par[136] zos-la / chaṅ žim-po maṅ-du hthuṅs-te ñal-na hbyuṅ-bar hgyur-ro //

yaṅ-na śiṅ-kun daṅ / rgyam-čha daṅ / mar rñiṅ[137]-pa gsum sbyar-te blugs-so //

5.114 yaṅ-na rims-la / ldon-ros daṅ / pi-pi-liṅ daṅ / rgyam-čha-rnams-las hbras-kyi hbru čam re-re žib-par[138] til-mar daṅ lhan-cig btags-te mig-tu bskuho //

5.115 rims ldaṅ-dub-can-la ni / (1) nas daṅ / (2) yuṅs-kar daṅ / (3) ru-rta daṅ / (4) nimbaḥi lo-ma daṅ / (5) rča-ba pa[139]-la-śa daṅ / (6) śu-dag daṅ / (7) 'a-ru-ra-rnams cha mñam-ste / žun-mar daṅ hrjis[140]-la bsregs-te snar bdug-par byaho //

5.116 yaṅ-na sa-bi[141]-de-ba daṅ / śu-dag daṅ / gla-sgaṅ chen-po daṅ / na-khu-li-rnams btags-te / lhan-cig-tu sbyar-ba bsregs-te / snar bdug-go //

yaṅ-*na[142] rims ži-bar bya-baḥi phyir sman de-dag goṅ-ma gñis-kyis lus bsku-baham lus dril-bar byaho //

5.117 (1) śi-ri-śa daṅ / (2) bilba daṅ / (3) 'a-mra daṅ / (4) *da[143]-ḍhid-tha daṅ / (5) 'a-rju-na-rnams-kyi lo-ma daṅ / (6) skye-ba daṅ / (7) skyer-pa daṅ /

[133] phri- P] bri- DN
[134] bskol- D] skol- NP
[135] lci- NP] lce- D
[136] hgraṅs-par D] hdrans-par N : hdran-par P
[137] rñiṅ- DN] sñiṅ- P
[138] žib-par D] žib rab-tu NP
[139] pa- NP] pha- D
[140] hrjis- NP] sbyar- D
[141] -bi- P, -be- DN
[142] yaṅ-na *by emendation*] yaṅ DP, yar N
[143] da- *by emendation*] 'a- DNP

and drinks it, when he has reached the total of a hundred long peppers, he should again be made to drink it decreasing by ten each day.

5.110 If one boils (*śṛte*) milk (*kṣīre*) and ghee, cools them, mixes them with honey (*madhu*), sugar (*sitā*), and long peppers (*kṛṣṇā*), stirs (*viloḍitāḥ*), and drinks (the medicament), it removes (*-apahāḥ*) irregular fever (*viṣama-jvara-*), heart disease (*hṛd-roga-*), pulmonary rupture (*kṣata-*), cough (*kāsa-*), and consumption (*kṣaya-*), the disease that causes wasting.

5.111 If one drinks (*peyam*) the powder of the Bengal quince (*bilva-jam*) mixed with ghee (*sarpiṣā*), or alternatively (*vā*) mixed with buttermilk (*mathitena*), or alternatively (*vā*) milk (*kṣīram*) mixed with (*-anvitam*) the liquid from cow dung (*gomaya-*), it removes (*-nāśāya*) irregular fever (*viṣama-jvara-*).

5.112 Immediately one perceives that one is first smitten by fever (*jvarāgame*), if one drinks (*pītvā*) much ghee (*sarpir bahu*), it will make one vomit again (*pracchardayet punaḥ*).

5.113 Alternatively (*vā*), immediately one perceives that one is first smitten by fever, if one eats food to satiety (*annopasaṃhitam*) and drinks (*pītvā*) much (*prabhūtam*) sweet liquor (*madyam*) and sleeps (*svapyāt*), (the fever) will come out. Alternatively, mixing (*saṃyuktam*) the three (items together, namely) asafoetida (*hiṅgu-*), rock salt (*saindhava-*), and old ghee (*anava-ghṛtam*), one must pour (them into the nose) (*nasyam*).

5.114 Alternatively, in the case of fever (*jvare*), together with sesame oil (*tailam*), one should grind very finely each the size of a grain of rice (*taṇḍula-*!) (the lumps in the mixture resulting) from red arsenic (*śilā-*), long pepper (*kṛṣṇā-*), and rock salt (*-saindhavaiḥ*).

5.115 In the case of irregular fever (*viṣama-jvare*), (one should take) equal portions of (1) barley (*yavāḥ*), (2) white mustard (*sarṣapa-*), (3) costus (*kuṣṭham*), (4) leaves of neem (*nimba-pattram*), (5) the root dhak (**palāśa-*), (6) sweet flag (*vacā-*), and (7) chebulic myrobalan (*harītakī-*), knead them with ghee (*sarpir*), burn it and make it fumigate the nose (*dhūpaḥ*).

5.116 Alternatively, one should grind sida (*sahadevā-*), sweet flag (*vacā-*), large nut grass (*bhadrā-*), and Indian groundsel (*nākulī-*), mix them together, burn them and fumigate the nose with them (*pradhūpanam*). Alternatively (*vā*), in order to make fever calm (*jvara-śāntaye*), with both those (*ābhir*) medicaments (mentioned) above, one should smear the body (*pradeha-*) or massage the body (*-udvartane*).

5.117 If one grinds the following (drugs, namely) (1) siris (*śirīṣa-*), (2) Bengal quince (*bilva-*), (3) the leaves (*-pallavaiḥ*) of the mango tree (*āmra-*), (4) the wood apple (*dadhittha-*), and (5) the arjun tree (*arjuna-*), (6) Indian bdellium (*pura-*), and (7) barberry (*āsitaka-*), mixes them together, burns

hdi-rnams btags-la lhan-cig-tu sbyar-te / bsregs-pas bdugs-na yaṅ rims-so-cog daṅ / gdon thams-cad sel-to //

5.118 (1) gu-gul daṅ / (2) dhya-ma-ka daṅ / (3) śu-dag daṅ / (4) sra-rċi pog daṅ / (5) nimba daṅ / (6) 'a-rka daṅ / (7) 'a-ka-ru daṅ / (8) thaṅ-śiṅ daṅ / hdi-rnams lhan-cig-tu sbyar-bahi bdug-pa hdihi min ni / gźan-gyis[144] mi-thub-pa żes bya-ste / des bdugs-na yaṅ rims-nad thams-cad sel-to //

5.119 rgya-skyegs-kyi khu-ba daṅ / til-mar gñis-las sraṅ sum-cu-rċa gñis gñis daṅ / żo-kha-chu til-mar-gyi bżi-hgyur-gyi naṅ du / (1) 'a-śo-gandha[145] daṅ / (2) yuṅ daṅ / (3) thaṅ-śiṅ daṅ / (4) ha-re-nu-ka daṅ / (5) ru-rta daṅ / (6) gla-sgaṅ daṅ / (7) ċan-dan dkar-po daṅ / (8) murba daṅ / (9) sbor[146] daṅ / (10) ra-sna daṅ / (11) śu-ti daṅ / (12) la-phug-rnams-kyi phye-ma lhan-cig-tu bskol[124]-te / til-mar hbah-żig lus-pahi miṅ ni rgya-skyegs-la sogs-pahi mar żes bya-ste / des lus bsku-ba-la sogs-pa byas-na / rims-so-cog daṅ / zad byed-kyi nad daṅ / smyo-byed daṅ / dbugs mi-bde-ba daṅ / brjed-byed daṅ / rluṅ sel-ciṅ / gnod-sbyin daṅ / srin-po daṅ / hbyuṅ-po hjoms-par byed-la / sbrum-ma-rnams-la yaṅ dge-ba yin-no //

5.120 mi mkhris-pahi nad drag-pos btab-nas[147] / lus śin-tu ċha-bar gyur-pa-la ni / khaṅ[148]-pa bsil-żiṅ bser-bu hoṅ-bahi gnas-su bżag-la / bsil-bahi cho-ga hog-nas hbyuṅ-ba hdi-dag byaho //

5.121 de-la bsil-bar bya-bahi cho-ga ni skyu-ru-ra mar-gyi naṅ-du brños-te / btags[149]-pahi phye-ma rċabs skyur-pos hdag-gu byas-pas lus-la bskus-na / ċha-ba żi-bar hgyur-ro //

5.122 yaṅ-na chuhi lbu-baham / rgya-śug-gi lo-ma brduṅs-te / rċabs skyur-pos[150] btab-paham / ña-lcibs śin-tu bsil-baham / rċva[151] durba[152] btags-te[153] rċabs skyur-pos[150] btab-paham / hdam śin-tu bsil-bas lus thams-cad bsku-bar byaho //

5.123 yaṅ-na sñar smos-pahi śiṅ nya-gro-dha[154]-la sogs-pahi[155] sman-gyi sde-ċhan-nam / me-tog 'utpa-la-la[156] sogs-pa sman-gyi sde-ċhan phye-mar byas-la / rċabs skyur-po daṅ sbyar-bas lus-la bsku-bar byaho //

[144] gyis DN] -gyi P
[145] 'a-śo-gandha D] 'aśobandha N, 'aśogandha P
[146] sbor NP] spod D
[147] -nas om. NP
[148] khaṅ- NP] khoṅ- D
[149] btags- P] btab- D, btabs- N
[150] -pos P] -bas DN
[151] rċva D] rċa NP
[152] durba NP] dūrba D
[153] -te P] -pa DN
[154] -dha- D] -da- NP
[155] -pahi om. DN
[156] -la om. P

them, and fumigates (*dhūpaḥ*) with them, they too remove (*-apahaḥ*) all fevers (*sarva-jvara-*) and spirits (*graha-*).

5.118 As for the name of this (*ayam*) fumigant (*dhūpaḥ*) (obtained) by mixing together the following (drugs, namely) (1) Indian bdellium (*pura-*), (2) geranium grass (*dhyāma-*), (3) sweet flag (*vacā-*), (4) olibanum (*sarja-*), (5) neem (*nimba-*), (6) mudar (*arka-*), (7) agalloch (*aguru-*), and (8) deodar (*dāru-*), it is the so-called 'Invincible by others (*aparājitaḥ*)'. If one fumigates with that, it too removes all fever diseases (*sarva-jvara-haro*).

5.119 If one boils (*siddham*) together the powder (obtained) from (1) winter cherry (*aśvagandhā-*), (2) turmeric (*niśā-*), (3) deodar (*dāru-*), (4) fragrant pepper (*kaunti-*), (5) costus (*kuṣṭha-*), (6) nut grass (*abda-*), (7) white sandal (*-candanaiḥ*), (8) bowstring hemp (*mūrvā-*), (9) kurroa (*rohiṇī-*), (10) groundsel (*rāsnā-*), (11) dill (*śatāhvā-*) and (12) radish (*-mūlakaiḥ*), in thirty-two ounces (*prastham*) of both lac gum (*lākṣā-rasa-*) and sesame oil (*taila-*), and in four times (*caturguṇam*) as much whey (*mastu*) as sesame oil, as for the name (*nāma*) of the sesame oil (*tailam*) that remains alone, it is the so-called 'Ghee (made) from lac etc. (*lākṣādikam*)'. If one smears the body and so on (*abhyañjanādikam*) with that (ghee), it removes (*-nut*) all fevers (*sarva-jvara-*), the disease that causes wasting (*kṣaya-*), madness (*unmāda-*), uncomfortable breathing (*śvāsa-*), epilepsy (*apasmāra-*), and wind (*vāta-*), it overcomes (*-ghnam*) yakṣas, rākṣasas, and bhūtas, and it is good (*śasyate*) for pregnant women (*garbhiṇīnām*).

5.120 In the case of a man whose body (*dehinaḥ*) has become very hot (*dahyamānasya*) through being afflicted by severe (*tīvreṇa*) disease of the bile (*pitta-jvareṇa*), he should be placed in a cool house in a place where fresh breezes come (*pravāta-mandira-sthasya*) and one should apply (*kuryāt*) these (*imām*) cooling measures (*śītām kriyām*) treated below (5.121).

5.121 In that (connection), as for measures to make cool, if one fries (*udbhṛṣṭam*) emblic myrobalan (*dhātrī-*) in ghee (*ghṛta-*), makes a paste out of the ground (*piṣṭam*) powder (*cūrṇam*) with sour gruel (*amla-tuṣāmbhasā*), and smears it on the body (*pralepo*), the heat will become calm (*dāha-nut*).

5.122 Alternatively, (*vā*), one should beat the foam of water (*pheno*) or the leaves of the jujube (*badaryā*), grind (the mixture) with sour gruel added to it or very cold 'mother of pearl' (plant) (**śukti*) or durba grass (**darbha*), and smear the whole body with (the mixture to which) sour gruel has been added or with very cold mud.

5.123 Alternatively, one should make into powder the groups of drugs (*vargair*) previously described (*pūrvakaiḥ*) either the group of drugs beginning with the banyan tree (*nyagrodha-*) (2.2) or that beginning with the flower blue water lily (*utpala-*) (2.22), mix it with sour gruel, and smear it on the body (*pradeho*).

5.124 yan-na sman-gyi sde-chan de gñis-las gan yan run-ba skol-bahi khu-ba bsgrans-pahi nan-du / cha-ba mi-bzod-pahi mi ñid bju-bar byaho //

5.125 yan-na bu-ram chan-ham / rgun-chan-gi chaham / chan tha-mal[156]-paham / rcabs skyur-poham[157] / ho-mahi rgun lus-la byug-na yan cha-ba sel-te bzan-no //

5.126 (1) śug-pa dan / (2) me-tog 'utpa-la dan / (3) ka-lta-ra dan / (4) padmahi rca-lag[158] dan / (5) le-bgan-rci[159] dan / (6) pu-śel-ce dan / (7) bcod dan / (8) padma dan / (9) bcag dan / (10) katpala[160] dan / (11) thal-tres rnam gñis dan / (12) gsen[161]-phrom dan / (13) gla-sgan dan / (14) rgun dan / (15) hbra-go dan / (16) can-dan dkar-po dan / (17) skyu-ru-ra dan / (18) ñchu-śin-rnams lhan-cig-tu skol-bahi khu-bahi nan-du / sman de-dag ñid-kyi phye-ma dan / rgya-skyegs-kyi khu-ba dan / ho-ma dan / cha dan / rcabs-kyi dans-ma dan / żo-kha-chu dan / til-mar-rnams blugs-te bskol[162]-la / til-mar ñi-che lus-par byas-la bcags-pa hdi ni / pags-pahi mdog bzan-żin / lus cha-ba dan / skom-pahi nad sel-bahi mchog yin-te[163] lus-la[164] bsku-bar byaho //

5.127 ka-lin-ya-ka dan / rgya-śug[165] dan / *'a-nanta[166] dan / śin-mnar dan / bcag-rnams[167] btags-la żun-mar dan sbyar-te / mgor bskus-na yan skom-pahi nad dan / lus cha-bahi gnod-pa sel-to //

5.128 bal-po sehu dan / rgya-śug dan / gsen[161]-phrom dan / da-dhi-tha dan / kha-lun-rnams btags-la / żun-mar dan sbyar-ba[168] hdis[169] kyan[170] skom[171]-pahi nad dan lus cha-ba sel-to //
mgo bsku-bar byaho //

5.129 padmahi lo-ma dan / chu-śin-gi lo-ma btin[172]-bahi sten-du ñal-la /

[156] -mal- NP] -ma-le- D
[157] -poham P] -haham DN
[158] -lag DN] -logs P
[159] -rci D] -rce NP
[160] katpala P] katala DN
[161] gsen- NP] sen- D
[162] bskol- D] skol- NP
[163] -te *om.* P
[164] -la *om.* NP
[165] -śug P] -śu-ka DN
[166] 'a-nanta *by emendation*] 'a-danta DNP
[167] -rnams DP] -cams N
[168] -ba *om.* DN
[169] hdis D] hdi NP
[170] kyan D] han NP
[171] skom- DP] bskom- N
[172] btin- P] dan ñi sna D (*with cross above and below* si); dan ti sna N

5.124 Alternatively (*vā*), the man who has insufferable heat (*dāha-kheditaḥ*) must be made to hold himself (*gāhayet*) in the cooled (*śītaṃ*) liquid (obtained) from boiling (*kaṣāyaṃ*), as may be appropriate, (one) of those two (*tayor*) groups of drugs (5.123).

5.125 Alternatively, if one smears (*sekā*) over the body crude sugar liquor (*sīdhunā*) or the sour liquid from grape liquor (*madhu-śuktena*) or ordinary liquor (*maireyair*) or sour gruel (*amla-kāñjikaiḥ*) or the milk-grape (*payasā*), those too remove heat (*dāha-nivāraṇāḥ*) and are good (*praśasyante*).

5.126 In the liquid obtained from boiling (*kvatha-*) together (1) bird cherry (*padmaka-*), (2) the flower blue water lily (*utpala-*), (3) white water lily (*kahlāra-*), (4) parts of the lotus (*mṛṇāla-bisa-puṣkaraiḥ*), (5) safflower (*kusumbha-*), (6) vetiver (*uśīra-*), (7) Indian madder (*mañjiṣṭhā-*), (8) lotus (*padma-*), (9) red ochre (*gairika-*), (10) box myrtle (*-kaṭphalaiḥ*), (11) both kinds of sarsaparilla (*śārivā-dvaya-*), (12) lodh (*lodhra-*), (13) nut grass (*abda-*), (14) grape (*kṣīrī-?*), (15) wild date palm (*kharjūra-*), (16) white sandal (*-candanaiḥ*), (17) emblic myrobalan (*dhātrī-*), and (18) asparagus (*śatāvarī-*), if one pours the powder from those drugs themselves (*kalka-prayojitaiḥ*), the liquid from lac (*lākṣāmbhaḥ-*), milk (*payaḥ-*), sour liquid (*śukta-*), the clear liquid (*svaccha-*) of (sour) gruel (*kāñjika-*), whey (*-mastubhiḥ*), and sesame oil (*tailaṃ*), boils them (*pakvaṃ*) until pure sesame oil is left, and strains it, this (*idaṃ*) (medicament) is good for the colour of the skin (*tvacyaṃ*), excellent (*paraṃ*) for removing (*-apahaṃ*) body heat (*dāha-*) and the disease of thirst (*tṛṣṇā-*) and is to be smeared on the body.

5.127 If one grinds agalloch (*kāliya-*), jujube (*badara-*), Indian sarsaparilla (*anantā-*), liquorice (*yaṣṭi-*), and red ochre (**kāñcana-gairika*), mixes (the powder so obtained) with ghee (*sa-ghṛtaiḥ*), and smears it on the head (*śiro-lepas*), it too removes (*-śāntaye*) the disease of thirst (*tṛṣṇā-*) and the affliction (*ārti-*) of a hot body (*dāha-*).

5.128 If one grinds (*piṣṭvā*) pomegranate (*dāḍimaṃ*), jujube (*badaraṃ*), lodh (*lodhraṃ*), wood apple (*dadhitthaṃ*), and lemon (*bījapūrakam*), and mixes it with ghee, this (*ayaṃ*) too removes (*-nāśanaḥ*) the disease of thirst (*pipāsā-*) and hot body (*dāha-*). It should be smeared (*pralepo*) on the head (*mūrdhni*).

5.129 If one lies down (*svapyād*) on top of a bed (*saṃstare*) of lotus (*ambhoja-*) leaves and banana leaves (*kadalī-dala-*) and if one is fanned

śiṅ tā[173]-lahi lo-ma ċan-dan hdar[174]-bahi khu-bahi naṅ-du dmyugs-pahi bsil-g-yab[175]-kyis g-yabs[176]-na yaṅ lus[177] ċha-bahi[178] gnod[179]-pa sel-to //

5.130 rjiṅ-buhi me-tog padma kha bye-ba daṅ ldan-pahi phyogs-sam / chu hdren-pahi[180] hkhrul-hkhor yod-pahi[181] phyogs-su bsil-khaṅ bzaṅ-po byas-pahi naṅ-du hdug-ciṅ / bud-med-kyi lus ċan-dan-gyi hdag-gus byugs-pas mthar sbyar-na yaṅ / lus ċha-bahi gnod-pa sel-to //

5.131 da ni bad-kan daṅ / rluṅ-gi rims-kyis thebs-te / graṅ-bas ñen-pahi cho-ga bśad-de / de-ltar graṅ-bas ñen-pa-la ni / khyim dron-pohi naṅ-du hdug-la rñul gdon-pahi dugs bya-žiṅ gos lci-ba-la sogs-pa bgo-bar byaho //

5.132 sman (1) ka-ya-sta daṅ / (2) na-ku[182]-li daṅ / (3) pu-ċe-śel daṅ / (4) sle-tres daṅ / (5) ʼa-ka-ru daṅ / (6) na-ku-ta-ku[183] daṅ / (7) sa-ha-de-ba daṅ / (8) śu-dag-rnams lhan-cig sbyar-bas lus byug-ciṅ / de-dag bsregs[184]-pas lus bdugs-na yaṅ graṅ-ba sel-to //

5.133 yaṅ-na sman de-dag-ñid btags-pahi phye-ma daṅ / lan-ċhva daṅ / nas-ċhig hkhus-pahi thal-ba daṅ / ċhva daṅ rċabs skyur-po[185]-la sogs-pa daṅ / til-mar-rnams lhan-cig-tu skol-bahi til-mar ñi-ċhe lus-pas[186] lus-la bskus-na yaṅ graṅ-ba sel-to //

5.134 žo-kha-chu-ram / ba-gcin-nam / ċhva dron-pos lus-la byug-gam / yaṅ-na byihu rug-pa daṅ / ziṅ[187]-tig-li daṅ / śi-kru-rnams brduṅs-pas lus-la bskus-na yaṅ graṅ-ba sel-to //

5.135 yaṅ-na sbrebs-par gyur-pa-la ni rluṅ sel-bahi rċi-śiṅ-rnams daṅ / gso-ma brduṅs-pahi khu-ba dron-pohi naṅ-du / lums-su[188] hjug-par byaho //

5.136 yaṅ-na thaṅ-śiṅ daṅ / ʼa-ka-ru bsregs-pas bdug-gam / yaṅ-na pog daṅ / kṣa-bu-ka bsregs-pas bdug-par byaho //

[173] tā- D] ta- NP
[174] hdar- NP] hrdar- D
[175] -g-yab- P] -g-yob- DN
[176] g-yabs- DN] g-yab- P
[177] lus om. NP
[178] ċha-bahi DP] ċhags N
[179] gnod- DP] bnod- N
[180] -pahi P] -bahi DN
[181] yod-pahi P] yoṅ-bahi DN
[182] -ku- NP] -gu- D
[183] na-ku-ta-ku D] žog-tam ku NP
[184] bsregs- DN] bsreg- P
[185] -po- P] -ba- DN
[186] lus-pas om. P
[187] ziṅ- P] zaṅ- DN
[188] lums-su DN] lumsu P

(*upavījitaḥ*) by a fan (made) of a leaf of the palmyra palm (*tāla-vṛnta-*) that has entered the liquid (*ambu-*) (obtained) from grinding sandal (*candana-*), this too removes the affliction of a hot body (*dāhārdito*).

5.130 If one sits in beautiful (*śubhaḥ*) cool houses (*gṛhāḥ*) that have been made in a direction that possesses lotus (*kamala-*) flowers that have opened (*hāsinyo*) in ponds (*vāpyaḥ*) or in a direction that has a machine (*yantra-*) for conducting water (*jala-*) and if at the end one has contact with the bodies (*-aṅgyo*) of women (*nāryas*) that have been smeared (*digdha-*) with the paste of sandal (*candana-*), that too removes (*harā*) the affliction (*dainya-*) of a hot body (*dāha-*)

5.131 Now if one is struck (*udbhūte*) by the fever of phlegm and wind (*kapha-vāta-jvara-*), the method (*kriyā-pathaḥ*) for one afflicted with cold is expounded. Thus, in the case of one afflicted with cold (*śītārte*), he should sit in a warm house (*uṣṇāntarveśma-gaḥ*), heat should be applied to bring out sweat (*svedo*), and he should be made to wear heavy (*guru-*) clothing (*prāvaraṇa-*) etc. (*-ādikaḥ*)

5.132 If one mixes together the drugs (1) black basil (*kaṇasthā-*), (2) chaba pepper (*nākuli-*), (3) kurroa (*tiktā-*), (4) guduch (*vayasthā-*), (5) agalloch (**aguru-*), (6) Indian angelica (*-corakaiḥ*), (7) sida (*sahadevā-*), and (8) sweet flag (*vacā-*), and smears them on the body (*lepa-*), burns them and fumigates the body with them (*-dhūpane*), that too removes cold (*śīta-ghne*).

5.133 Alternatively, if one smears on the body (*abhyaṅgāc*) the pure sesame oil (*tailam*) that remains after boiling (*vipācitam*) together (*-saṃyutaiḥ*) the powder (obtained) from grinding (*piṣṭair*) those very drugs (*etair evauṣadhaiḥ*), salt (*lavaṇa-*), the alkali (*kṣāra-*) extracted from burnt barley, verjuice and sour gruel etc. (*sāmlair*), it too removes cold (*śīta-nāśanam*).

5.134 If one pours (*seko*) on the body hot (*sukhoṣṇair*) whey (*mastu-*) or cow urine (*gomūtra-*) or verjuice (*-śuktair*), or alternatively (*vā*) smears (*lepo*) on the body holy basil (*surasa-*), shrubby basil (*arjaka-*), and horse-radish (*-śigrūṇām*) that have been pounded, those too remove cold (*ati-śīta-hā*).

5.135 Alternatively, in the case of one who has become stiff (with cold) (*śīta-grastasya*), he should be made to enter a bath (*avagāhanam*) in the hot liquid (*uṣṇāmbhas-*) (obtained) from pounding wind-removing (*vāta-ghnam*) fruit trees and hemp (*bhaṅgā-*).

5.136 Alternatively, one should burn deodar (*dāruṇā*) and agalloch (*aguruṇā*) and fumigate with it (*dhūpaḥ*), or alternatively (*vā*) one should burn (white) perfume (*śallakī-*) and black mustard (**kṣavaka*) and fumigate with it.

5.137 bud-med laṅ-ćho-la bab-pa nu-ma rgyas-śin hbur-la yid-ćam dbyibs[189] dgu-źiṅ / rked-pa-la sogs[190]-pahi lus / 'a-ka-ruhi lde-gus byugs-pa daṅ / mthar sbyar-na yaṅ graṅ-ba śin-tu sbrebs-pa[191] med-par byed-do //

5.138 da ni rims-nad-can-gyi kha-zas-kyi bye-brag bśad-de / rims-nad-can-la ni /

5.138.1 kha-zas hbras sa[192]-lu śun-lpags dmar-po-la sogs-pa daṅ / hbras źag drug-cus smin-pa bzaṅ-ṅo //

5.138.2 ćhod-ma daṅ / khu-bcud-du ni / sran-chuṅ daṅ / mon-sran ća-na daṅ / mon-sran sñehu daṅ / rgya-sran daṅ / mon-sran na-gu bzaṅ-ṅo //

5.138.3 bya-ma daṅ / khu-bcud ni / ri-boṅ daṅ / dgo-ba daṅ / hur-ba daṅ / bya har-ti-ra daṅ / barta-ka daṅ / goṅ-ma sreg-rnams-kyi śa bzaṅ-ṅo //

5.138.4 ćhod-ma ni śiṅ pa-to[192a]-lahi lo-ma daṅ / barta-ka daṅ / karko-ta-la sogs-pa bzaṅ-ṅo //

5.139 de-la cho-gar bsruṅ-bahi mdo ni / rims na-baham / rims byaṅ-nas ñams ma-brtas-kyi bar-du / kha-zas lci-ba daṅ / bsil-ba daṅ / chu graṅ-mo daṅ / ñin-par ñal-ba daṅ / mgo mi-hthub-ste ñal-bar gyur-pa-rnams śin-tu[193] bsgrims-te spaṅ-bar[194] byaho //

5.140 rims-la nad[195] bla-gñan[196] hbyuṅ-ba mgo hkhor-ba daṅ / dbugs mi-bde-ba daṅ / skom-dad che-ba daṅ / skyug-pa-la sogs-par gyur-na / rims ñid-la gnod-par mi-hgyur-bahi so-sohi sman gaṅ hos-pa-rnams-kyis de-dag[197] bsal-bar byaho //

5.141 rims drag-po hbyuṅ-du mi-btub-ciṅ cho-ga gźan-gyis ma-slon-pa-la ni / sman chen-po lus-la gdags-pa daṅ / sman-gyi khu-baham / sṅags-chus khrus bya-ba daṅ / źi-bahi cho-ga daṅ / sbyin-sreg daṅ / gtor-ma sbyin-pa daṅ / dkah-thub spyad-pa daṅ / grub-pahi sṅags-kyi cho-ga rgyas-par bya-ba-rnams-kyis źi-bar hgyur-ro //

[189] dbyibs D] skyibs NP
[190] -la sogs- D] legs- NP
[191] -pa D] -ma NP
[192] sa- NP] śa- D
[192a] -to- NP] -ta- D
[193] śin-tu *blurred out in* D
[194] spaṅ-bar NP] bsñad-par D
[195] nad DN] naṅ P
[196] bla-gñan D] bla-brñan NP
[197] -dag *om.* D

5.137 If at the end one has contact (*śleṣair*) with women (*pramadāḥ*) who have entered their youth, whose breasts (*kuca-*) are expanded (*pīna-*) and prominent (*unnata-*), who bend (*namra-*) their figure in a moment, and whose bodies, waists (*madhya-*) etc. are smeared (*ukṣitāḥ*) with a paste of agalloch (*aguru-*), that too makes free of very stiff cold (*jayanty ugraṃ pravepakam!*).

5.138 Now the varieties of foods for those having the disease of fever are expounded. In the case of one who has the disease of fever :

5.138.1 the foods red-husked rice (*rakta-śāli-*) etc. (*-ādyāḥ*) and the rice that ripens in sixty days (*ṣaṣṭikānvitāḥ*) are good (*śasyante*):

5.138.2 as for vegetables (**śāka*) and soups (**yūṣa*), lentils (*masūrāś*), chick peas (*caṇakā*), green gram (*mudgāḥ*), horse gram (*kulatthāḥ*), and moth gram (*sa-makuṣṭakāḥ*) are good:

5.138.3 as for sauces (**vyañjana*) and soups (**yūṣa*), the flesh of the hare (*śaśa-*), the black deer (*eṇa-*), the common quail (*lāva-*), the rain quail bird (*vartira-*), the button quail (*-vartakāḥ*), and the black partridge (*kapiñjalāḥ*) is good:

5.138.4 as for vegetables (**śāka*), the leaves of the wild snake gourd tree (*paṭola-pattra-*), Indian nightshade (*vārtāka-*), and sponge gourd (*karkoṭa-*) etc. (*-ādīni*) are good.

5.139 In that (connection), as for the rule to keep according to medical practice, the one who suffers from fever (*jvaritas*) or who has been cleansed from fever (*tad-vimuktas ca*), as long as he has not grown strong (*a-bala-lābha-taḥ*), should very diligently (*yatnena*) avoid (*tyajet*) heavy (*guru-*) and cool food (*annam*), cold water (*śītalaṃ vāri*), sleeping by day (*divā-svapnam*), and becoming weary (*śramaṃ*) without achieving one's purpose.

5.140 If in (the course of) the fever a supervenient disease (*upadravān*) arises (*upasthitān*) such as (*-ādin*) spinning head (*bhrama-*), uncomfortable breathing (*śvāsa-*), great thirst (*tṛṭ-*), and vomiting (*mūrcchā-* !), one should remove them (*jayej*) by whatever appropriate drugs (*bheṣaja-yuktibhiḥ*) are each (*svaiḥ svair*) not harmful (*avirodhena*) to the fever (*jvara-*) itself.

5.141 If a severe fever (*krūra-jvarāḥ*) cannot come out and (the patient) has not thrown up as a result of other methods (of treatment), it will become calm (*śamaṃ yānti*) by the attachment (*dhṛti-*) to his body of important drugs (*mahauṣadha-*) and by the liquid from the drugs or by bathing (*snāna-*) with holy water, by medical treatment to (make) calm (*śānti-*), by presenting burnt offerings (*homa-*) and oblations (*bali-*), by performing vows (*vrataiḥ*), and by abundantly (*vistaraiḥ*) applying the methods of efficacious (*siddha-*) spells (*mantraiś*).

5.142 [illegible]-nad bya[illegible] [illegible] [illegible] [illegible] [illegible]-pa dang [illegible] [illegible] ba dang [illegible] [illegible] pa [illegible] ba dang [illegible] dang [illegible] [illegible]-ba dang [illegible] [illegible] pa [illegible] [illegible]

[illegible]-nad [illegible] [illegible] [illegible]-pa [illegible]

[illegible] [illegible] D N [illegible] [illegible]

[illegible] [illegible] D N [illegible] [illegible]

[illegible] [illegible]-pa [illegible] [illegible] [illegible] N P [illegible] D

5.142 As for the characteristics ([illegible]) of [the patient in] whom the disease of fever has come out ([illegible]), one must examine whether he desires food ([illegible]), his head aches ([illegible]), he sneezes ([illegible]), his body is light ([illegible]), he sweats ([illegible]), and pimples arise in the mouth ([illegible]).

The chapter ([illegible]) on curing the disease of fever ([illegible]), the fifth ([illegible]), is finished.

§ 6: HKHRU-BA GSO-BAHI LEHU

6.0 da ni hkhru-ba gso-bahi lehu bśad-par byaho //

6.1 de-la hkhru-ba ni kha-zas mi-hphrod-pa daṅ / h̲a-caṅ ici-ba daṅ / h̲a-caṅ snum-pa daṅ / h̲a-caṅ rćub-pa daṅ / h̲a-caṅ ćha-ba za-žiṅ hthuṅ-ba daṅ / h̲a-caṅ maṅ-du za-ba daṅ / h̲a-caṅ ñuṅ-du za-ba-la sogs-pas me-drod med-par byas-nas / nad-gži śas rñed-pa-las / hkhru-bar hgyur-te

6.2 de yaṅ nad-gži gsum re-res gyur-pa daṅ / kun hdus-pa-las gyur-pa daṅ / mya-ṅan-las gyur-pa daṅ / hjigs-pa-las gyur-pa daṅ rnam-pa drug yod-de / de-dag-gi mćhan-ma yaṅ bśad-par bya-ste /

6.3 de-la rluṅ-las gyur-pahi hkhru-bahi mćhan-ma ni / phyi-sahi mdog rća dmar-ba daṅ / dbu-ba-can daṅ / rćub-pa daṅ / ñuṅ-du ñuṅ-bar hgyur-ba daṅ / yaṅ daṅ yaṅ-du hbyuṅ-ba daṅ / hbu-snabs-su hbyuṅ-ba daṅ / hkhrog[1]-pa daṅ / sgra daṅ bcas-su hbyuṅ-ba-rnams-so //

6.4 mkhris-pa-las gyur-pahi hkhru-bahi mćhan-ma ni / phyi-sahi mdog ser-ba daṅ / dmar-ba daṅ / nag[2]-pa daṅ / sño-ba daṅ / ljaṅ-gur[3] hdug-pa daṅ / śin-tu mnam[4]-pa daṅ / sla-ba daṅ / gźaṅ-kha[5] ćha hur-hur-por gyur-ciṅ / hbrum-pa hbyuṅ-ba daṅ / skom-dad che-bar gyur-pa-rnams yin-no //

6.5 bad-kan-las gyur-pahi hkhru-bahi mćhan-ma ni / phyi-sahi mdog dkar-ba daṅ / dri bśul-ba daṅ / bska-ba daṅ / snum-pa daṅ / graṅ-ba daṅ / cher mi-hkhrog[1]-pa daṅ / yi-ga hchu[6]-ba daṅ / braṅ ćha-žiṅ kha-nas chu hbyuṅ-ba-rnams yin-no //

6.6 nad-gži gsum-char hdus-pa-las gyur-pahi hkhru-bahi mćhan-ma ni / phyi-sa phag-ćhil hdra-ba daṅ / mar daṅ / hbru-mar hdra-ba daṅ / śa bkrus-pahi khu-ba hdra-ba-rnams yin-te //

gso dkah-bar śes-par byaho //

[1] hkhrog- D] hkhreg- NP
[2] nag- DN] gnag- P
[3] ljaṅ-gur D] ljaṅ-gu bar N : ljaṅ-gu khar P
[4] mnam- D] mnan- NP
[5] -kha D] -ga NP
[6] hchu- DN] chu- P

CHAPTER 6: DIARRHOEA

6.0 Now the chapter on healing diarrhoea will be expounded.

6.1 In that (connection), as for diarrhoea, diarrhoea arises (*atisāraṃ prakurvate*) as a result of the humours (*doṣā*) obtaining their portions (*uddhatā*) after eating (*adhyaśana-*) and drinking food that is not compatible (*viruddha-*), too heavy (*ati-guru-*), too greasy (*ati-snigdha-*), too rough (*ati-rūkṣa-*), too hot (*aty-uṣṇa-*), (or after) eating too much or eating too little etc. (*-ādibhiḥ*) has made one without (*hatvā*) digestive fire (*agnim*).

6.2 Moreover (*tu*), it (*sa*) is of six kinds (*ṣaḍ-vidhaḥ*) (according as it) has arisen due to the three humours (*doṣaiḥ*) separately (*ekaikaśaḥ*), or it has arisen due to all (the humours) combined (*samastaiś*), or it has arisen due to grief (*śokād*), or it has arisen due to fear (*bhayād*). And the characteristics (*lakṣaṇam*) of those (*tasya*) (six kinds of diarrhoea) will be expounded (*ucyate*).

6.3 In that (connection), as for the characteristics of diarrhoea that has arisen due to wind (*mārutena*), the colour of the faeces (*śakṛd*) becomes red-veined (*aruṇaṃ*), (the faeces) occur accompanied by froth (*phenilaṃ*), rough (*rūkṣam*), smaller and smaller (*alpam alpam*), they emerge lighter and lighter (*muhur muhuḥ*), develop into slimy sediment (*āmaṃ*), and emerge to the accompaniment of rumbling and noise (*sa-ruk-śabdaṃ*).

6.4 As for the characteristics of diarrhoea that has arisen (*pravartate*) due to bile (*pittāt*), the colour of the faeces (*śakṛt*) is yellow (*pīta-*), red (*rakta-*), black (*asita-*), dark blue (*nīla-*), or green (*harita-*), (the faeces) have become very smelly (*durgandhi-*) and easy (*dravam*), the entrance to the anus has developed a gentle warmth (*dāha-*), pimples arise (*pāka-*), and great thirst (*-pipāsaiś*) has occurred.

6.5 As for the characteristics of diarrhoea (*sāryate*) that has arisen due to phlegm (*kaphāt*), the colour of the faeces (*purīṣaṃ*) becomes white (*śvetaṃ*), their smell becomes musty (*visraṃ*), they become viscid (*ghanaṃ*), greasy (*snigdhaṃ*), and cold (*śītalaṃ*), there is not much rumbling (*manda-vedanam*), the appetite is spoilt (*aruci-*), the chest is hot (*-hṛl-lāsaiḥ*) and water emerges from the mouth.

6.6 As for the characteristics of diarrhoea (*atisāraṃ*) that has arisen due to the three humours combined (*doṣa-trayodbhavam*), the faeces resemble (*-sadṛśaṃ*) the fat (*sneha-*) of the pig (*vārāha-*) or resemble ghee (**sarpi-rūpmam* !) and sesame oil, or resemble the liquid (*ambu-*) from washed flesh (*māṃsa-*). (This type of diarrhoea) is to be considered (*vidyād*) difficult to cure (*kṛcchra-sādhyam*).

6.7 phyi-sa sbraṅ-rci hdra-ba daṅ / mar dan hbru-mar hdra-ba daṅ / mchin-pahi dum-bu hdra-bar[7] hbyuṅ-ba daṅ / ho-ma hdra-ba daṅ / śa brduṅs-brduṅs-pa hdra-ba daṅ / ćhon sna-ćhogs-su hdug-pa daṅ / dri śin-tu dku-ba daṅ / żag ćhig-ćhig-po yod-pa ni mi-hćho //

6.8 gźaṅ-khar hbrum-pa hbyuṅ-ba daṅ / gźaṅ phyir byuṅ-ba daṅ / śa zad-pa daṅ / dbugs mi-hde-ba-la sogs-pahi nad bla-gñan[8]-gyis thebs-pa daṅ / me-drod ñams-pa daṅ / ther-zug-tu lto gaṅ-ba daṅ / mkhal-rked na-ba-rnams kyaṅ mi-hćho-bahi mćhan-ma yin-no //

6.9 hjigs-pa daṅ / mya-ṅan gñis-las gyur pahi hkhru-bahi mćhan-ma ni / rluṅ-las gyur-pahi hkhru-bahi mćhan-ma daṅ / hdra-bar śes-par bya-ste / de gñis-la yaṅ rluṅ bsal-bahi cho-ga bya-źiṅ / dgah-ba bskyed-pa daṅ / sñiṅ mal-du dbab-par byaho //

6.10 de-ltar hkhru-ba rnam[9]-pa drug-po thams-cad kyaṅ / smin-pa daṅ / ma-smin-pahi bye-brag-gis rnam-pa gñis-su hgyur-te / [10]de-la hkhru-ba ma-smin-pa ni / phyi-sa chuhi naṅ-du btaṅ-na żabs-su hgro-bar hgyur-ro //

hkhru-ba smin-pa ni chuhi naṅ-du btaṅ-na steṅ-du hoṅ-źiṅ khyer[11]-bar hgyur-ro //

6.11[12] de-la hkhru-ba ma[13]-smin-pa-la ni / smyuṅ-bahi cho-ga daṅ / skyug-pahi cho-ga go-rim bźin-du byaho //

hdihi skom daṅ zas ni bcah-sga daṅ / ba-le-ka skol-bahi khu-ba daṅ / kha-zas yaṅ-bahi bag dgeho //

6.12[14] hkhru-ba[15] ma-smin[16]-pa bcad[17] sñas-na / skran daṅ / mje-la sogs-pahi nad-du hgyur-te / de-bas-na thog-mar 'a-ru-ras bkrus-la phyi-sa bcad-pahi cho-ga byas-na bzaṅ-ṅo //

6.13 de-la bcad-pahi thabs ni / pi-pi-liṅ-la sogs-pahi sde-ćhan sñar bśad-

[7] -bar NP] -ba D

[8] -gñan- D] -brñan- NP

[9] rnam- DP] rnams- N

[10] DNP *insert here 6.11 and 6.12 as far as* hgyur-te.

[11] khyer- NP] byer- D

[12] *6.11 occurs twice, the first time after* hgyur-te *in 6.10 (see n. 10), the second time at the end of 6.10*

[13] ma- *omitted by* DNP *at the first occurrence of 6.11*

[14] *6.12 as far as* hgyur-te *occurs twice, the first time in 6.10 (see n. 10) and the second time following the second occurrence of 6.11.*

[15] hkhru-ba DNP (1): hkhru-ba DP] hkhrus N (2)

[16] smin- DN] yin- P (1): smin- DNP (2)

[17] bcad DNP (1): bcad-pa P] gcad-pa DN (2)

6.7 As for one whose faeces (*śakṛt*) resemble (*-upamaṃ*) honey (*kṣaudra-*), or resemble ghee or sesame oil (*sneha-*), or emerge like a piece of liver (*yakṛt-*), or resemble milk (*kṣīra-*), or resemble pounded flesh (*vesavara-*), or become of various colours (*nānā-varṇotkaṭaṃ*), or whose smell becomes very foul (*pūti*), or which (contains) isolated spots of fat (*candrikā-*), he is not cured (*na sidhyati*).

6.8 (The following) are also characteristics of one who (can)not be cured (*na jīvati*): he is afflicted by supervenient diseases (*upadrutaḥ*) such as (*ādi-*) pimples arising in the entrance to the anus (*pakva-gudaḥ*), the anus falling back (*bhraṣṭa-gudaḥ*), the flesh being exhausted (*kṣīṇa*), and the breathing being uncomfortable (*śvāsa-*), the heat of his digestive fire is impaired (*gatoṣmā*), his belly is constantly full (*nityam ādhmātaḥ*), and he has pains in his abdomen (*kukṣi-rogī*).

6.9 As for the characteristics of diarrhoea that has arisen (*-samudbhūtau*) due both to fear (*bhaya-*) and grief (*śoka-*), they are to be considered (*jñeyau*) similar to the characteristics of diarrhoea that has arisen due to wind (*vātātisāra-vat*). In the case of both of those (*tayor*) (kinds of diarrhoea) also, the method of treatment (*kriyā*) to remove wind (*vāta-harī*) is to be applied (*kāryā*), joy is to be promoted (*harṣaṇa-*), and the mind is to be set at rest (*-āśvāsanaiḥ*).

6.10 Thus all (*sarve*) six kinds of diarrhoea (*atisārā*) also become twofold (*dvidhā jñeyāḥ*) by analysis (*bhedataḥ*) into those that are mature (*pakva-*) and those that are not mature (*āma-*). In that (connection), as for diarrhoea that is not mature (*āmaṃ*), if one puts the faeces (*śakṛt*) in water (*toye*), they will go to the bottom (*majjati*). As for diarrhoea that is mature (*pakvaṃ*), if one puts (the faeces) in water, they come to the top and are carried along (*plavati*).

6.11 In that (connection) (*tatra*), in the case of diarrhoea that is not mature (*āme*), the treatment of fasting (*laṅghanaṃ*) and the treatment of (making) vomit (*vamanaṃ*) are successively (*yathākramam*) to be applied (*kāryaṃ*). As for his (*asya*) drinks (*pānaṃ*) and foods (*annaṃ*), careful attention is recommended (*śasyate*) (to be given) to the liquid (*udakaṃ*) (obtained) from boiling ginger (*viśva-*) and fragrant mallow (*udīcya-*) and to light food (*laghv-annam*).

6.12 Since (*hi*), if one cuts off (*saṃstambhito*) (too) early (*ādau*) diarrhoea that is not mature (*āmaḥ*), it develops (*-kṛt*) into such (*ādi-*) diseases (*roga-*) as internal tumours (*gulma-*) and skin disease (*kuṣṭha-*), accordingly (*ataḥ*) if one first cleanses (*sāryaṃ*) with chebulic myrobalan (*harītakyā*) and (then) applies the treatment for cutting off faeces (*sandhānam*), it is good (*iṣyate*).

6.13 In that (connection), as for the method of cutting off (faeces), one should give to drink (*prayoktavyaḥ*) rice soup (*peyā-*) and liquid soup (*yūṣa-*)

pa-rnams skol-bahi sman-gyi khu-ba-las gźi blańs-te / hbras-thug dań / khu-bcud byas-paham / dar-bahi thug-pa blud-do //

6.14 de-la dar-bahi thug-pa ji-ltar sbyar-bahi thabs ni / hog-nas źib-tu ston-to //

6.15 yań-na yuń-la sogs-pahi sde-čhan-nam / śu-dag-la sogs-pahi sde-čhan skol-bahi khu-ba[18]-las gźi blańs-la / hbras-thug byas-te / blud-na hkhru-ba ma-smin-pa źi-bar hgyur-ro //

6.16.1 yań-na (1) hcah-sga dań / (2) boń-ńa[19] dkar-po dań / (3) śiń-kun dań / (4) gla-sgań dań / (5) dug-mo-ńuń dań / (6) kru-trug-tres-rnams lhan-cig-tu sbyar-ba dań /

6.16.2 gla-sgań dań / te-je-ba-ti dań / pa-tha dań / pi-pi-liń dań / dug-mo-rnams lhan-cig-tu sbyar-ba dań /

6.16.3 rgyam-čha dań / dug-mo-ńuń-gi hbras-bu dań / śu-dag dań / pu-će-śel-rnams lhan-cig-tu sbyar-ba dań /

6.16.4 (1) ćabs-ru-čha dań / (2) śu-dag dań / (3) 'a-ru-ra dań / (4) pa-thā dań / (5) byi-dań-ga[20] dań / (6) hcah-sga-rnams lhan-cig-tu sbyar-ba dań /

6.16.5 sug-smel dań / dug-mo-ńuń-gi hbras-bu dań / śa-ba-rahi gseń-hphrom[21] dań / yuń dań / skyer-pa-rnams lhan-cig-tu sbyar-ba dań /

6.16.6 dug-mo-ńuń-gi śun-lpags dań / boń-ńa dkar-po dań / hcah-sga dań / gla[22]-sgań-rnams lhan-cig-tu sbyar-ba dań /

6.16.7 smin-par byed-pahi sman-gyi sbyor-ba drug-po hdi-dag-las gań yań ruń-ba skol-bahi khu-ba blud-do //

6.17 yań-na / sman-gyi sbyor-ba hdi-dag-las / gań yań ruń-ba źib-tu btags-pahi phye-ma / chu gćan-mar[23] bskol[24]-baham / chań-ńam rćabs[25] skyur-pohi nań-du btab-ste blud-do //

6.18 yań-na / (1) čha-ba gsum dań / (2) boń-ńa dkar-po dań / (3) śiń[26]-kun dań / (4) śu-dag dań / (5) kha-ru-čha dań / (6) 'a-ru-ra-rnams źib-tu btags-pahi phye-ma chu skol-bahi nań-du btab-ste blud-na hkhru-ba ma-smin-pa čhabs chen-po sel-bar byed-do //

[18] khu-ba- DP] khus- N
[19] boń-ńa DN; bo-ńa P
[20] -ga NP] -ka D
[21] gseń-hphrom NP] seń-phrom D
[22] gla- DP] blań- N
[23] -mar D] -ma NP
[24] bskol- D] skol- NP
[25] rćabs DN] brćabs P
[26] śiń- D] śun- P . N *not clear*

prepared by taking the foundation from the liquid (obtained) by boiling the drugs in the group long pepper etc. (*pippaly-ādiḥ*) discussed earlier (2.3) or (one should give to drink) buttermilk soup (*khala-*).

*6.14 In that (connection), as for the method of mixing buttermilk soup, it is described precisely below (21.16).

* Tibetan only

6.15 Alternatively, if one gives to drink (*peyo*) rice soup prepared by taking the foundation from the liquid (obtained) by boiling (the drugs in) the group (*gaṇaḥ*) turmeric etc. (*haridrādi-*) (2.17.2) or (*vā*) the group sweet flag etc. (*vacādir*) (2.17.1), diarrhoea that is not mature (*āma-*) becomes calm (*-śāntaye*).

6.16.1 Alternatively, (1) ginger (*nagara-*), (2) white aconite (*ativiṣā-*), (3) asafoetida (*hiṅgu-*), (4) nut grass (*musta-*), (5) kurchi (*vatsaka-*), and (6) leadwort (*-citrakāḥ*) mixed together;

6.16.2 nut grass (*ghanaṃ*), heart-pea (*tejovatī*), velvetleaf (*pāṭhā*), long pepper (*pippali-*), and kurchi (*indrayava-*) mixed together;

6.16.3 rock salt (*saindhavaṃ*), fruits of the kurchi (*kauṭajaṃ bījaṃ*), sweet flag (*vacā*), and kurroa (*kaṭuka-rohiṇī*) mixed together;

6.16.4 (1) black salt (*viḍaṃ*), (2) sweet flag (*vacā*), (3) chebulic myrobalan (*abhayā*), (4) velvetleaf (*pāṭhā*), (5) embelia (*viḍaṅgaṃ*), and (6) ginger (*viśva-bheṣajam*) mixed together;

6.16.5 cardamom (*elā*), fruits of the kurchi (*kuṭaja-bījāni*), śābaraka lodh (*lodhraṃ śābarakaṃ*), turmeric and barberry (*niśe*) mixed together;

6.16.6 bark of the kurchi (*vatsaka-*), white aconite (*ativiṣā-*), ginger (*śuṇṭhī-*), and nut grass (*ambudāḥ*) mixed together;

6.16.7 one should give to drink the liquid (obtained) from boiling (**śṛtāḥ*) whichever are appropriate (*-vidhayo*) among these (*ete*) six (*ṣaḍ*) mixtures of drugs (*yogāḥ*) that promote maturity (*pācanā*).

6.17 Alternatively (*vā*), the powder (obtained) by grinding finely (*ślakṣṇa-cūrṇitāḥ*) whichever are appropriate among these mixtures of drugs should be boiled in clean water (*uṣṇāmbu-*) or put in liquor (*madya-*) or sour gruel (*dhānyāmlaiḥ*) and given to drink (*pītā*).

6.18 Alternatively, if one puts in boiling water (*uṣṇenāmbhasā*) and gives to drink (*pītvā*) the powder (obtained) from grinding finely (1) the three hot (plants) (*try-ūṣaṇa-*), (2) white aconite (*ativiṣā-*), (3) asafoetida (*hiṅgu-*), (4) sweet flag (*vacā-*), (5) sochal salt (*sauvarcala-*), and (6) chebulic myrobalan (*-abhayāḥ*), it removes (*jahyād*) intense (*āyatam*) diarrhoea (*atīsāram*) that is not mature (*āma-*)

6.19 yaṅ-na / (1) śu-dag daṅ / (2) bilba daṅ / (3) pi-pi-liṅ daṅ / (4) bcah-sga daṅ / (5) ru-rta daṅ / (6) go-sñod daṅ / (7) ku-la-ka daṅ / (8) byi-daṅ-ka-mams żib-tu btags-pahi phye-ma chu skol-bahi naṅ-du btab-ste hthuṅs-na hkhru-ba hchad-do //

6.20 da ni hkhru-ba smin-pahi cho-ga bśad-de / de-la pho-bahi drod chuṅ-ste / hkhru-ba smin-pa yaṅ daṅ yaṅ-du hbyuṅ-bar gyur-pa-la ni / gcod-sman-gyi cho-ga smyur-te byaho //

6.21 de-la gcod-pahi sman ni (1) ldum-bu sa-maṅ-ga daṅ / śiṅ śal-ma[26a]-lihi lo-ma daṅ / gseṅ-hphrom[31] daṅ / pa-tha daṅ[27] / dh̲a[28]-ta-kahi me-tog-mams lh̲an-cig-tu sbyar-ba daṅ / (2) śiṅ lvaṅ-ko daṅ / gandh̲a-pri-yaṃ-ku daṅ / me-tog padma daṅ / ti-ri-tra daṅ / bilbahi śiṅ-tog[28a]-gi śegs-ma-mams lh̲an-cig-tu sbyar-ba daṅ / (3) śiṅ dir-gh̲a-brintihi śun-lpags daṅ / bcah-sga daṅ / śiṅ-mnar-mams lh̲an-cig-tu sbyar-ba daṅ / (4) dug-mo-ñuṅ-gi śun-lpags daṅ / bal-po sehu daṅ / gseṅ-hphrom[29] daṅ / dh̲a-ta-ki daṅ / gandh̲a-ma-li-ka[30] lh̲an-cig-tu sbyar-ba daṅ / sman-gyi sbyor-ba hdi bżi-las gaṅ yaṅ ruṅ-ba żib-tu btags-pahi phye-ma / hbras bkrus-pahi khu-ba sbraṅ-rci daṅ sbyar-bahi naṅ-du btab-ste / hthuṅs-na hkhru-ba smin-pa gcod-par hgyur-ro //

6.22 yaṅ-na hkhru-ba smin-pa-la / gla-sgaṅ skol[31]-bahi khu-ba bsgraṅs-pa sbraṅ-rci daṅ sbyar-te blud-do //

6.23 de-bżin-du gseṅ[32]-phrom-la sogs-pahi sde-ċhan daṅ / 'am-pa-śta-la sogs-pahi sde-ċhan snar bśad-pa[33] yon-tan chen-po hdi gñis-las / gaṅ yaṅ ruṅ-ba *gcig[34] skol[31]-bahi khu-ba bsgraṅs[35]-pa sbraṅ-rci daṅ sbyar-te blud-do //

6.24 yaṅ-na taṃ-bal daṅ / me-tog padmahi hdab-ma daṅ / śiṅ ro ċha-bahi śun-lpags-mams lh̲an-cig-tu skol[36]-bahi khu-ba bsgraṅs-pa / padmahi ze-ba daṅ / sbraṅ-rci daṅ sbyar-te hthuṅs-na gcod-par hgyur-ro //

6.25 śiṅ nya-gro-dh̲a-la sogs-pahi sde-ċhan snar bśad-pa żib-tu btags-pahi phye-mas bya[37] sreg-pahi khoṅ[38]-pa bkaṅ-la / snod kha bcad-pahi naṅ-du

[26a] śal-ma- P] śalma- DN
[27] dh̲athā daṅ / *inserted here by* DNP
[28] dh̲a- NP] da- D
[28a] -tog- NP] -leg- D
[29] gseṅ-hphrom N] gseṅ-phrom P : seṅ-phrom D
[30] -ka P] -ga DN
[31] skol- NP] bskol- D
[32] gseṅ- NP] seṅ- D
[33] -pa NP] -pahi D
[34] gcig *by emendation*] cig D : gcin NP
[35] bsgrans- DN] sgrans- P
[36] skol- DP] sol- N
[37] bya P] phye D, phya N
[38] khoṅ- P] kho- DN

6.19 Alternatively, if one puts in boiling water (*uṣṇāmbunā*) and drinks (*pitum*) the powder (obtained) by grinding finely (1) sweet flag (*vacā-*), (2) Bengal quince (*bilva-*), (3) long pepper (*kaṇā-*), (4) ginger (*viśva-*), (5) costus (*kuṣṭha-*), (6) cumin (*dīpyaka-*), (7) wild snake gourd (*kūlaka-*), and (8) embelia (*viḍaṅga-*), diarrhoea (*āmam*) is terminated (*jayet*).

6.20 Now the method (of treatment) for mature diarrhoea is described. In that (connection), in the case of one in whom the (digestive) fire of the stomach is small and mature diarrhoea (*pakvo 'sakṛd-atīsāro*) has become lighter and lighter (*grahaṇī-mārdavād*), the method (of treatment) (*vidhiḥ*) with terminating drugs (*saṅgrāhiko*) is to be applied (*kāryaḥ*) quickly (*kṣipram*).

6.21 In that (connection), as for terminating drugs, (1) if one mixes together the vegetable Indian madder (*samaṅgā*), the leaves of the silk cotton tree (*śālmali-vṛntam*), lodh (*lodhram*), velvetleaf (*pāṭhā*), and the flowers of the fulsee flower tree (*sa-dhātakī*); (2) if one mixes together mango tree (*āmrāsthi*), perfumed cherry (*phalinī*), lotus flower (*padmam*), lodh (*tirīṭam*), and the rind (*peśikā*) of the fruit of the Bengal quince (*bilva-*); (3) if one mixes together bark (*valkalam*) of Indian trumpet flower (*dīrghavṛntasya*), ginger (*nāgaram*), and liquorice (*madhuyaṣṭikā*); (4) and if one mixes together bark of the kurchi (*tvag-vṛkṣa-*), pomegranate (*dāḍimam*), lodh (*lodhram*), fulsee flower tree (*dhātakī*), and sensitive plant (*gaṇḍa-kalika*) — if one puts in the liquid from washed rice (*taṇḍulāmbunā*) mixed with honey (*madhu-lehitāḥ*) the powder (obtained) by grinding finely whichever are appropriate among these (*ete*) four (*catvāro*) mixtures of drugs (*yogās*) and if one drinks (the mixture) (*prayojyās*), mature diarrhoea (*pakvātisāra-*) is terminated (*-nāśāya*).

6.22 Alternatively, in the case of mature diarrhoea (*pakvātisāriṇe*), one should give (the patient) to drink (*deyo*) the liquid (obtained) by boiling (*kvāthaḥ*) nut grass (*musta-*), cooling it, and mixing it with honey (*sa-mākṣikaḥ*).

6.23 Likewise (*evam*), one should give (the patient) to drink (*yojyau*) after cooling it and mixing it with honey, the liquid (obtained) by boiling whichever one is appropriate among these two groups (*vargau*) of (drugs) that have previously been explained and that possess great qualities (*mahāguṇau*) (namely), the group lodh (*lodhra-*) etc. (2.7) and the group velvetleaf (*ambaṣṭhā-*) etc. (*-ādikau*) (2.8).

6.24 Alternatively, if one cools the liquid (*raso*) (obtained) by boiling together (*pakvāt*) white teak (*kāśmarī-*), leaves (*pattra-*) of the lotus flower (*padma-*), and bark (*valkala-*) of the pungent-tasting tree (*kaṭvaṅga-*), mixes it with lotus filaments (*sa-padma-kesaro*) and honey (*mākṣikānvitaḥ*), and drinks it, (diarrhoea) is terminated (*grāhī*).

6.25 If one stuffs (*pūrṇa-*) the inside of the partridge bird (*tittireḥ*) with the powder (obtained) by grinding finely the previously explained (2.2)

bćos-pahi khu-ba bsgraṅs-pa / sbraṅ-rĉi daṅ / kha-ra daṅ sbyar-te hthuṅs-na / dmu-rjiṅ[39] sel-bar byed-ciṅ / hkhru-ba gcod-do //

6.26 yaṅ-na (1) rća-ba lṅa-pa daṅ / (2) ba-la daṅ / (3) bilba daṅ / (4) bu-suhi hbras-bu daṅ / (5) 'u-tpa-la daṅ / (6) bcah-sga-rnams skol-bahi khu-ba-las gźi blans-pahi hbras-thug bal-po sehus skyur-por byas-paham / yaṅ-na / kha-ra daṅ / sbraṅ-rĉi daṅ / rgun-la sogs-pas mṅar-bar byas-pa blud-do //

6.27 yaṅ-na katpala daṅ / boṅ-ṅa dkar-po[40] daṅ / gla-sgaṅ daṅ / dug-mo-ñuṅ daṅ / bcah-sga-rnams skol-bahi khu-ba bsgraṅs-pa sbraṅ-rĉi daṅ sbyar-te blud-na / mkhris-pa-las gyur-pahi hkhru-ba sel-to //

6.28.1 yaṅ-na 'u-tpa-la daṅ / dẖa-ta-kahi me-tog daṅ / bcah-sga daṅ / bal-po sehuhi śun-lpags-rnams lẖan-cig-tu sbyar-ba daṅ /

6.28.2 (1) ldum-bu sa-maṅ-ga daṅ / (2) 'u-tpa-la daṅ / (3) padma daṅ / (4) gseṅ[32]-phrom daṅ / (5) chu-śiṅ-gi hbras-buhi khu-ba daṅ / (6) til-rnams lẖan-cig-tu sbyar-ba daṅ /

6.28.3 dug-mo-ñuṅ daṅ / gla-sgaṅ daṅ / rća-mkhris daṅ / skyer-khaṇḍa-rnams lẖan-cig-tu sbyar-ba daṅ /

6.28.4 padmahi rća-ba daṅ / ćan-dan dkar-po daṅ / gseṅ[32]-phrom daṅ / 'u-tpa-la daṅ / bcah-sga-rnams lẖan-cig-tu sbyar-ba daṅ /

6.28.5 (1) pa-tha daṅ / (2) byi-ĉher daṅ / (3) bcah-sga daṅ / (4) śiṅ lvaṅ-kho daṅ / (5) jambūhi[41] śiṅ-tog-gi rus-pa daṅ / (6) katpa-la-rnams lẖan-cig-tu sbyar-ba daṅ /

6.28.6 bilba daṅ / skyer-pahi śun-lpags[42] daṅ / byi-ĉher daṅ / ba-la-*ka-rnams[43] lẖan-cig-tu sbyar-ba daṅ /

6.28.7 dẖa-ta-ki daṅ / boṅ-ṅa dkar-po daṅ / bcah-sga daṅ / dug-mo-ñuṅ-gi śun-lpags daṅ / hbras-bu daṅ / skyer-khaṇḍa-rnams lẖan-cig-tu sbyar-ba daṅ /

6.28.8 katpala daṅ / śiṅ-mṅar daṅ / gseṅ[32]-phrom daṅ / bal-po sehuhi śun-lpags-rnams lẖan-cig-tu sbyar-ba daṅ /

6.28.9 śiṅ lvaṅ-kho daṅ / dẖa-ta-kahi me-tog daṅ / ldum-bu sa-maṅ-ga daṅ / padma-rnams lẖan-cig-tu sbyar-ba daṅ /

[39] -rjiṅ NP] -rjiṅs D
[40] dkar-po DN] kar-pho P
[41] jambūhi D] hjambuhi NP
[42] -lpags NP] -lkogs D
[43] ba-la-ka rnams *by emendation*] ba-la-rnams DNP

group of drugs (*gaṇa-*) beginning with the banyan tree (*nyagrodhādi-*), cools the liquid (*dravaṃ*) (obtained) by cooking (*pakvasya*) it in a vessel whose mouth is closed (*puṭa-*), mixes it with honey and sugar (*madhu-sitā-yuktaḥ*), and drinks it (*pītaḥ*), it removes (*hanty*) dropsy (*udarāmayam*) and terminates diarrhoea.

6.26 Alternatively, taking as foundation the liquid (obtained) by boiling (1) the five roots (*pañcamūli-*), (2) sida (*bala-*), (3) Bengal quince (*bilva-*), (4) fruits of the coriander (*dhānyaka-*), (5) blue water lily (*utpala-*), and (6) ginger (*viśva-*), one should give (the patient) to drink (*deyā*) rice soup (*peyā*) made sour (*amlā*) with pomegranate, or alternatively (*atha vā*) made sweet (*amlesarā*) with sugar, honey, grape etc..

6.27 Alternatively, if one gives (the patient) to drink (*pānayan*), after cooling it and mixing it with honey (*madhu-saṃyutam*), the liquid (obtained) by boiling (*śṛtam*) box myrtle (*kaṭphala-*), white aconite (*ativiṣā-*), nut grass (*ambhoda-*), kurchi (*-vatsakaṃ*), and ginger (*nāgarānvitam*), it removes (*-ghnam*) diarrhoea that has arisen due to bile (*pittātisāra-*)

6.28.1 Alternatively, blue water lily (*utpalaṃ*), the flowers of the fulsee flower tree (*dhātakī-puṣpaṃ*), ginger (*śuṇṭhī*), and bark (*valkalaṃ*) of the pomegranate (*dāḍima-*) mixed together;

6.28.2 (1) the vegetable Indian madder (*samaṅgā-*), (2) blue water lily (*utpala-*), (3) lotus (*padma-*), (4) lodh (*lodhraṃ*), (5) liquid from the fruit of the banana tree (*moca-rasas*), and (6) sesame (*tilāḥ*) mixed together;

6.28.3 kurchi (*śatakratu-yavā*), nut grass (*mustaṃ*), chirata (*bhūnimbaṃ*), and barberry extract (*sa-rasāñjanam*) mixed together;

6.28.4 root of the lotus (*mṛṇālaṃ*), white sandal (*candanam*), lodh (*lodhraṃ*), blue water lily (*utpalaṃ*), and ginger (*viśva-bheṣajam*) mixed together;

6.28.5 (1) velvetleaf (*pāṭhā*), (2) camel thorn (*durālabhā*), (3) ginger (*viśvaṃ*), (4) stones (*asthi*) of the fruit of the mango tree (*āmra-*) and (5) of the jambool tree (*jambu-*), and (6) box myrtle (*kaṭphalam*) mixed together;

6.28.6 Bengal quince (*bilva-*), bark (*-tvak*) of barberry (*dāru-haridrā-*), camel thorn (*dhanva-yāsam*), and fragrant mallow (*sa-bālakam*) mixed together;

6.28.7 fulsee flower tree (*dhātakī*), white aconite (*ativiṣā*), ginger (*śuṇṭhī*), bark (*tvak-*) and fruit (*phalaṃ*) of the kurchi (*vatsa-*), and barberry extract (*tārkṣajam*) mixed together;

6.28.8 box myrtle (*kaṭphalaṃ*), liquorice (*madhukaṃ*), lodh (*lodhraṃ*), and bark (*tvak*) of the pomegranate (*dāḍima-*) mixed together;

6.28.9 mango tree (*cūtāsthi*), flowers of the fulsee flower tree (*dhātakī-*

6.28.10 dug-mo-ñuṅ-gi śun-lpags daṅ / skyer-pa daṅ / pa-tha daṅ / pi-pi-liṅ-gi rca-ba daṅ / bcaḥ-sga-rnams lhan-cig-tu sbyar-ba daṅ /

6.28.11 sman-gyi sbyor-ba bcu-po[44] hdi-dag-las gaṅ yaṅ ruṅ-ba źib-tu btags-pahi phye-ma / hbras bkrus-pahi khu-ba sbran-rci daṅ sbyar-bahi naṅ-du btags-te / hthuṅs-na[45] mkhris-pa-las gyur-pahi hkhru-ba sel-to //

6.29 mkhris-pa-las gyur-pahi hkhru-ba yod bźin-du / mkhris-pa daṅ mi-hphrod-pahi kha-zas zos-pas / khrag hkhrugs-par byas-nas / khrag-las gyur-pahi hkhru-ba ćhabs chen-por gyur-pa-la ni[46] / khrag lud-pahi nad sel-bahi cho-ga smyur[47]-te byaho //

6.30 de-la khrag lud-pahi nad bsal-bahi cho-ga ni / btuṅ-ba daṅ / kha-zas daṅ / mas btaṅ-ba kun-la yaṅ / rahi ho-ma daṅ sbyar-bar byaho //

6.31 ba-ya-sya daṅ / thal-tres daṅ / gseṅ[32]-phrom daṅ / kha-ra daṅ / śiṅ-mṅar-rnams źib-tu btags-pahi phye-ma ho-ma graṅ-mo daṅ / sbraṅ-rci sbyar-bahi naṅ-du btab-ste hthuṅs-na yaṅ khrag-nad-las gyur-pahi hkhru-ba sel-to //

6.32 (1) pog daṅ / (2) rgya-śug daṅ / (3) śiṅ jambū[48] daṅ / (4) pi-ya-la daṅ / (5) 'a-mra daṅ / (6) 'a-rju-na-rnams-las gaṅ yaṅ ruṅ-bahi śun-lpags[49] źib-tu btags-pahi phye-ma / ho-ma daṅ / sbraṅ-rci sbyar-bahi naṅ-du btab-ste hthuṅs-na yaṅ khrag-nad-las gyur-pahi hkhru[50]-ba sel-to //

6.33 (1) 'u-tpa-la daṅ / *sa-maṅga[51] daṅ / chu-śiṅ-gi hbras-bu daṅ / padmahi ze-ba-rnams lhan-cig-tu sbyar-ba daṅ / (2) til daṅ / śa-ba-rahi gseṅ[32]-phrom daṅ / śiṅ-mṅar daṅ / sa-maṃ-ga daṅ / thal-tres daṅ / 'u-tpa-la-rnams lhan-cig-tu sbyar-ba daṅ / (3) 'u-tpa-la daṅ / śal-ma[26]*-lahi śun-lpags daṅ / śiṅ-mṅar[52] daṅ / śa-ba-rahi gseṅ[32]-phrom daṅ / til-rnams lhan-cig-tu sbyar-ba daṅ / sman-gyi sbyor-ba hdi-dag gsum-las / gaṅ yaṅ ruṅ-ba btags-pahi phye-ma ho-ma daṅ / sbraṅ-rci sbyar-bahi naṅ-du btab-ste / hthuṅs-na yaṅ khrag-nad-las gyur-pahi hkhru-ba sel-to //

[44] -po P] -pa D, -ba N

[45] -na NP] ni D

[46] ni NP] na D

[47] smyur- D] myur- NP

[48] jambū D] jambu NP

[49] -lpags DP] -pags N

[50] hkhru- DN] khru- P

[51] sa-maṅga *by emendation*] 'a-maṅga DNP

[52] -mṅar DN] -dmar P

puṣpam), the vegetable Indian madder (*samaṅgā-*), and lotus (*saro-ruham*) mixed together;

6.28.10 bark (*valka-*) of the kurchi (*vatsakam*), barberry (*dārvī*), velvetleaf (*pāṭhā*), root of the long pepper (*granthikam*), and ginger (*nāgaram*) mixed together;

6.28.11 if one grinds finely whichever are suitable among these (*ete*) ten (*daśa*) mixtures of drugs (*vargāḥ*), grinds the powder in the liquid (*toyena*) from washed rice (*taṇḍula-*) after it has been mixed with honey (*madhu-śālinaḥ*), and drinks (*pītāḥ*) them, they remove (*-nāśanāḥ*) diarrhoea that has arisen due to bile (*pittātisāra-*).

6.29 As in the case of one having diarrhoea that has arisen due to bile (*pittātisāriṇaḥ*), if one eats food (*aśana-sevanāt*) that does not agree with (*ahita-*) bile, (the bile) disturbs (*sandūṣya*) the blood (*śoṇitam*), and severe (*uddhatam*) diarrhoea due to blood (*raktātisāram*) arises. In (that case) (*tatra*) one must apply (*kāryā*) quickly (*tūrṇam*) the method (of treatment) (*kriyā*) for removing (*nivāriṇī*) the disease of ejecting blood (*rakta-pitta-*).

6.30 In that (connection), as for the method (of treatment) to remove the disease of ejecting blood, in the case of all drinks (*pāna-*), foods (*bhojana-*), and purgatives (*vastiṣu*), they are also to be mixed (*prayoktavyam*) with goat milk (*ājaṃ payaḥ*).

6.31 If one grinds finely milky yam (*payasyā*), Indian sarsaparilla (*śārivā*), lodh (*lodhram*), sugar (*śarkarā*), and liquorice (*madhu-yaṣṭikā*), puts the powder in cold milk (*śītena payasā*) mixed with honey (*sa-kṣaudrā*), and drinks it (*pītāḥ*), it too removes diarrhoea that has arisen due to blood disease (*rakta-nāśanāḥ*).

6.32 If one grinds finely the bark (*-tvacaḥ*) of whichever may be appropriate (*pṛthak*) among (1) (white) perfume (*śallakī-*), (2) jujube (*badari-*), (3) the jambool tree (*jambū-*), (4) Buchanan's mango (*piyāla-*), (5) mango (*āmra-*), and (6) arjun (*arjuna-*), puts the powder in milk (*kṣīreṇa*) mixed with honey (*madhv-āḍhyāḥ*), and drinks it (*pītaḥ*), it too removes diarrhoea that has arisen due to blood disease (*śoṇita-vāraṇāḥ*).

6.33 (1) Blue water lily (*indīvaram*), Indian madder (*samaṅgā*), fruits of the banana tree (*mocāhva-*), and filaments of lotus (*ambuja-kesaram*) mixed together; (2) sesame (*tilāḥ*), śābaraka lodh (*śābarakam*), liquorice (*yaṣṭī*), Indian madder (*samaṅgā*), Indian sarsaparilla (**śārivā-*), and blue water lily (*utpalam*) mixed together; (3) blue water lily (*utpalam*), bark of the silk cotton tree (*śālmali-śleṣmā*), liquorice (*yaṣṭī*), śābaraka-lodh (*śābarakam*), and sesame (*tilāḥ*) mixed together — if one grinds whichever may be appropriate among these three mixtures of drugs (*yoga-trayam*), puts the powder in milk

6.34 ċan-dan[53] dkar-poham / gandha-pri-yam-ku gñis-las / gan yan run-bahi phye-ma / hbras bkrus-pahi khu-ba sbran-rċi dan / kha-ra sbyar-bahi nan-du btab-ste bthuns-na yan khrag-nad-las gyur-pahi hkhru-ba sel-to //

6.35 yan-na char-pahi chu dan / sbran-rċi dan / bu-ram-gyi dbu-ba sbyar-bahi nan-du / dug-mo-ñun-gi śun-lpags żib-tu btags-pahi phye-ma btab-ste hthuns-na yan khrag-nad-las gyur-pahi hkhru-ba sel-to //

6.36 yan-na śin-mnar dan / 'u-tpa-la dan / chu-srin-gyi sen-mo dan / kha-ra-rnams-kyi phye-ma lhan-cig-tu sbyar-ba btan-no //

6.37 khrag-ċhad dan / phyi-sa thal-ba snrel-żi byun-ba-la ni ho-mahi nan-du hbras-bu gsum-gyi phye-ma btab-paham / yan-na ho-ma bżos ma-thag-pa dron-mo ci ran-par hthuns-te lan man-du hkhrus-na żi-bar hgyur-ro //

6.38 bad-kan-las gyur-pahi hkhru-bas gnod-par gyur-pa-la ni / kha-zas sman (1) pu-ti-ka dan / (2) ċha-ba gsum dan / (3) bilba dan / (4) kru-trug-tres dan / (5) dar-ba dan / (6) bal-po schu dan / (7) śin-kun-rnams dan / legs-par sbyar-bahi khu-bcud dan ldan-pa bzah-bar byaho //

6.39 (1) dbyi-mon dan / bon-ña dkar-po dan / ru-rta dan / pa-tha dan / pu-ċe-śel-rnams lhan-cig-tu sbyar-ba dan / (2) 'a-ru-ra dan / gla-sgan dan / bcah-sga dan / bilba dan / karka-ti-ka-rnams lhan-cig-tu sbyar-ba dan / (3) kru-trug-tres dan / pi-pi-lin dan / pi-pi-lin-gi rċa-ba dan / pi-pi-lin chen-po-rnams lhan-cig-tu sbyar-ba-rnams dan / (4) byi-dan-ka[54] dan / śu-dag dan / *than[55]-śin dan / bu-suhi hbras-bu dan / ċha-ba gsum-po-rnams lhan-cig-tu sbyar-ba dan[56] / sman-gyi sbyor-ba hdi bżi-las gan yan run-ba lhan-cig-tu skol-bahi khu-ba blud-na yan bzan-ste / me-drod dan / ñams-stobs bskyed-do //

[53] ċan-dan DN| ċan-dan dan P
[54] -ka [DP] -ga N
[55] than- *by emendation*] śan- DNP
[56] dan NP| -ste D

(*kṣīra-*) mixed with honey (*kṣaudra-vad*), and drinks it, it too removes diarrhoea that has arisen due to blood disease (*rakta-nāśanam*).

6.34 If one puts the powder (*kalkaṃ*) from whichever of the two may be appropriate, white sandal (*candanasya*) or (*vā*) perfumed cherry (*priyaṅgor*), in the liquid from washed rice (*taṇḍulāmbhasā*), after it has been mixed with honey (*kṣaudra-*) and sugar (*-śarkaram*), and drinks it (*pītvā*), it too removes diarrhoea that has arisen due to blood disease (*rakta-sruter dāhān mucyate*).

6.35 Alternatively, if one grinds finely the bark of kurchi (*vatsa-*), puts the powder in rain water (*jyeṣṭhāmbunā*), honey (*madhu-*), and froth from crude sugar (*phāṇitam*) mixed (together), and drinks it, it too removes diarrhoea that has arisen due to blood disease (*rakta-hṛd*).

6.36 Alternatively (*vā*), one should administer mixed together the powder (*kalko*) from liquorice (*madhuka-*), blue water lily (*utpala-*), the nails of the sea monster (*-śaṅkhānāṃ*), and sugar (*śarkarānvitaḥ*).

6.37 In the case where dysentery (*raktaṃ sāryamāṇaṃ*) and the passing of faeces (*śakṛd*) have occurred alternately (*vyatyāsena*), one should put the powder of the three fruits (*tri-phalā-*) in milk (*kṣīreṇa*), or alternatively (*vā*), if one drinks in moderation (*yuktyā*) warm milk immediately after milking (*sadyodbhavena*) and purges many times (*virecayet*), (the disease) will become calm.

6.38 In the case of one who has been afflicted (*-pīḍitam*) by diarrhoea that has arisen due to phlegm (*śleṣmātīsāra-*), one should make him eat (*bhojayet*) foods containing soups (*yūṣaiḥ*) that have been (made) from the drugs (1) bonduc nut (*pūtika-*), (2) the three hot ones (*vyoṣa-*), (3) Bengal quince (*bilva-*), (4) leadwort (*agni-*), (5) buttermilk (*takra-*), (6) pomegranate (*dāḍima-*), and (7) asafoetida (*hiṅgu-*) well mixed (*saṃskṛtair*).

6.39 (1) Chaba pepper (*cavyaṃ*), white aconite (*ativiṣā*), costus (*kuṣṭham*), velvetleaf (*pāṭhā*), and kurroa (*kaṭuka-rohiṇī*) mixed together; (2) chebulic myrobalan (*abhayā*), nut grass (*ambu-dharaḥ*), ginger (*śuṇṭhī*), Bengal quince (*bilva-*), and cucumber (*karkaṭikā-*) mixed together; (3) leadwort (*citrakaṃ*), long pepper (*pippalī*), root of long pepper (*pippalī-mūlaṃ*), and big pepper (*gaja-pippalī*) mixed together; (4) embelia (*krimi-śatrur*), sweet flag (*vacā*), deodar (*dāru*), fruits of the coriander (*dhānyakaṃ*), and the three hot ones (*sa-kaṭtṛṇaṃ* !) mixed together if one gives (the patient) to drink (*deyā*) the liquid (obtained) by boiling together whichever may be appropriate among these (*ete*) four (*catvāraḥ*) mixtures of drugs (*yogāś*), it is good (*śubhāḥ*) and increases (*-pradāḥ*) the heat of the (digestive) fire (*vahni-*) and the (patient's) strength (*bala-*).

6.40 yan-na (1) 'a-ru-ra daṅ / (2) kru-trug-tres daṅ / (3) pa-tha daṅ / (4) śu-dag daṅ / (5) pi-pi-liṅ-gi rća-ba daṅ / (6) dug-mo-ñuṅ daṅ / (7) bcaḥ-sga-rnams skol-bahi khu-ba dron-moham / yaṅ-na de-dag-gi phye-mahi sman byas-na / bad-kan-las gyur-pahi hkhru-ba sel-to //

6.41 śiṅ 'aṃ-ko-ṭahi rća-ba daṅ / *pa-tha daṅ*[57] / skyer-pa-rnams-las sraṅ re-re btags-te / char-pahi chus brjis-la żo gñis ćam reṅ-bur byas-te / mas btaṅ-na hkhru-ba thams-cad kyaṅ sel-bar byed-do //

6.42 bilba daṅ / gla-sgaṅ daṅ / dḥa-ta-kahi me-tog daṅ / pa-thā daṅ / bcaḥ-sga-rnams-kyi phye-ma daṅ / chu-śiṅ-gi hbras-buhi khu-ba-rnams cha mñam-la bu-ram daṅ / dar-ba sbyar-bahi naṅ-du btab-ste hthuṅs-na yaṅ hkhru-ba gcod-do //

6.43 da ni rluṅ-las gyur-pahi hkhru-bahi cho-ga bśad-de / khrag daṅ / phyi-sa byuṅ-bahi rjes-la rluṅ-gi mthus phyi-sa hgags-te / behu-snabs dbu-ba hdra-bar hbyuṅ-źiṅ hkhrog[58]-pahi nad-kyi miṅ ni behu-snabs-su hbyuṅ-źiṅ *hkhrog[59]-pa żes bya-ste / de-la ni me-drod chen-po źig-na / kru-trug-tres daṅ / hilha ho-ma daṅ[60] / skol-bahi khu-ba / bu-ram daṅ / til-mar daṅ sbyar-te naṅ-par hthuṅs-na / phyi-sa hgags-pa bde-bar hgyur-ro //

6.44 ho-ma bskol[61]-te phyuṅ-pahi naṅ-du pi-pi-liṅ-gi phye-maham / yaṅ-na na-le-śam-gyi phye-ma btab-ste / żag gsum-gyi bar-du hthuṅs-na behu-snabs-su hbyuṅ-źiṅ *hkhrog[62]-pa yun riṅ-du loṅ-pa yaṅ sel-to //

6.45 (1) til-mar daṅ / (2) mar daṅ / (3) sbraṅ-rći daṅ / (4) kha-ra daṅ / (5) bcaḥ-sga daṅ / (6) bu-ram-gyi khu-ba-rnams lhan-cig-tu sbyar-la dkrugs-te / hthuṅs-na yaṅ de ma-thag-tu behu-snabs-su hbyuṅ-źiṅ *hkhrog[62]-pa sel-to //

[57] pa-tha daṅ / *by emendation*] *om.* DNP
[58] hkhrog- D] hkhreg- NP
[59] hkhrog- *by emendation*] hkhreg- DP, hkhrag- N
[60] ho-ma daṅ NP] ho-mar D
[61] bskol- D] skol- NP
[62] hkhrog- *by emendation*] hkhreg- DNP

6.40 Alternatively, the hot liquid (obtained) from boiling (*kvāthaḥ*) (1) chebulic myrobalan (*pathyā-*), (2) leadwort (*agni-*), (3) velvetleaf (*pāṭhā-*), (4) sweet flag (*vacā-*), (5) root of long pepper (*granthika-*), (6) kurchi (*-vatsakāḥ*), and (7) ginger (*sa-nāgarā*); or alternatively (*vā*), if one makes a medicament from the powder (*kalka*) from those, it removes (*jayet*) diarrhoea (*srutim*) that has arisen due to phlegm (*ślaiṣmikīṃ*).

6.41 If one grinds (*peṣayet*) an ounce (*palam*) each of the root of the pistachio tree (*aṅkoṭha-mūlasya*), of *velvetleaf (*pāṭhā-*), and of barberry (*dārvyoś ca*), kneads (the powder) with rain water (*jyeṣṭhāmbunā*), makes a pill (*vartiḥ*) the size of two drams (*akṣa-mātrā*), and purges with it, it too removes all (kinds of) diarrhoea (*sarvātisāra-nut*).

6.42 If (one takes) equal parts (*samāḥ*) of the powder (obtained) from Bengal quince (*bilva-*), nut grass (*abda-*), the flower of the fulsee flower tree (*dhātakī-*), velvetleaf (*pāṭhā-*), and ginger (*śuṇṭhī-*), and of the liquid (obtained) from the fruit of the banana tree (*-moca-rasāḥ*), puts them in crude sugar (*guḍa-*) mixed with buttermilk (*takreṇa*), and drinks them (*pītā*), that too terminates (*rundhanty*) diarrhoea (*atisaram*).

6.43 Now the method (of treatment) of diarrhoea that has arisen due to wind is explained. After blood (*rakte*) and faeces (*purīṣe ca*) have emerged (*srute*), the faeces (*viḍ*) are blocked (*vivarjitam*) by the power of the wind (*vāyunā*) and the name of the disease (characterised) by the emerging (*pravartate*) of a slimy sediment that resembles froth (*phenābham*) and by rumbling is the so-called (*iti khyātam*) 'emerging as slimy sediment and rumbling (disease) (*nirvāhikā*)'. In that (connection), in the case of one in whom the heat of the (digestive) fire is great (*dīptāgnini*), if he drinks (*pāyayet*) in the morning (*prātaḥ*) the liquid (obtained) by boiling (*śṛtam*) leadwort (*agni-*) and Bengal quince (*bilva-*) in milk (*kṣīraṃ*), after mixing (the liquid) with crude sugar (*guḍa-*) and sesame oil (*taila-*), the blocked faeces become comfortable (*sukhadaṃ varcasaḥ kṣaye*).

6.44 If one boils milk (*payasā*), puts in the extract the powder of long pepper (*pippali-kalkaḥ*) or alternatively (*vā*) the powder of black pepper (*maricodbhavaḥ*) and drinks it (*pīto*) for three days (*try-ahān*), it removes (*hanyāt*) (the disease characterised by the faeces) emerging as slimy sediment and by rumbling (*nirvāhikāṃ*) even after the lapse of a long time (*cira-kālānubandhinīm*).

6.45 If one mixes together (*sarvam*) the liquid (obtained) from (1) sesame oil (*tailaṃ*), (2) ghee (*sarpir*), (3) honey (*kṣaudraṃ*), (4) sugar (*sitā*), (5) ginger (*viśvaṃ*), and (6) crude sugar (*sa-phāṇitam*), stirs it (*āloḍya*), and drinks it (*pātavyaṃ*), it too immediately (*sadyo*) removes (*haret*) (the disease characterised by the faeces) emerging as slimy sediment and by rumbling (*nirvāhikāṃ*).

6.46 dha-ta-kahi me-tog daṅ / rgya-šug-gi lo-ma daṅ / šiṅ ka-pittha daṅ / drub-mar-caṅ daṅ / gseṅ[32]-phrom-rnams-kyi phye-ma žo daṅ sbyar-te hthuṅs-na yaṅ behu-snabs-su hbyuṅ-žiṅ *hkhrog[62]-pas ñam-thag-pa sel-to //

6.47 bilbahi hbras-buhi šags[63]-ma daṅ / bu-ram daṅ / gseṅ[34]-phrom daṅ / til-mar daṅ / na-le-šam-rnams lhan-cig-tu sbyar-te / zos-na yaṅ behu-snabs-su hbyuṅ-žiṅ / *hkhrogs[64]-pas dub-par[65] gyur-pa myur-du sel-žiṅ bde-bar hgyur-ro //

6.48 des kyaṅ ži-bar ma-gyur-na / šin-mṅar daṅ / til-mar mas btaṅ-bahi cho-ga ni / šiṅ šal-ma-lihi lo-ma bćos dkris-la / hjim-pas g-yogs-te / me-mar-mur-gyi naṅ-du bcug-la / hjim-pa ni skams / lo-ma ni ćhos-par gyur-nas / lo-ma de gtun-gyi naṅ-du žib-tu brduṅs-pahi phye-ma / mar daṅ / šiṅ-mṅar-gyi phye-ma daṅ ldan-par ho-ma sraṅ sum-cu-rća gñis bskol[61]-te / phyuṅ-bahi naṅ-du brjis-pahi miṅ ni / mas btaṅ-bahi sman hjam-žiṅ hbyil[66]-ba žes bya-ste[67] / hdi mas btaṅ-na / rims daṅ / mkhris-pa-las gyur-pahi hkhru-ba sel-žiṅ / skran daṅ / ćhad rñiṅ hjoms-par byed-la / pho-bahi nad daṅ / skraṅ-ba[68] med-par byed-do //

6.49 da ni pho-bahi me-drod ñams-pa gso-bahi cho-ga bšad-de / me-drod bri-nas / nad-gži-rnams-kyis pho-bahi me-drod dkrugs-pa-las / pho-bahi me[69]-drod hkhrugs-pahi nad / rluṅ daṅ mkhris-pa daṅ / bad-kan gsum so-so-las gyur-pa daṅ / kun hdus-pa-las gyur-pa rnam-pa bžir gyur-te / de-dag mćhan-ma daṅ / gso-bahi thabs ni hkhru-ba daṅ hdraho //

de-la rluṅ-las gyur-pahi pho-bahi me-drod hkhrugs-par gyur-pahi mćhan-ma daṅ / gso-bahi thabs ni / rluṅ-las gyur-pahi hkhru-bahi mćhan-ma daṅ / gso-bahi thabs daṅ hdraho //

63 šags- DN] šag- P
64 hkhrogs- *by emendation*] hkhregs- DNP
65 dub-par D] du-mar N, du maṅ P
66 hbyil- NP] hkhyil- D
67 -ste P] -sa N : om. D
68 skraṅ-ba NP] skraṅs-pa D
69 me- DP] mehi N

6.46 If one mixes with thick sour milk (*dadhnā*) and drinks (*pibet*) the powder (obtained) from the flower of the fulsee flower tree (*dhataki-*), the leaves of the jujube (*badara-pattra-*), the wood apple tree (*kapittha-*), pyrites (*mākṣikam*), and lodh (*sa-lodhram*), it too removes affliction (*ārdiaḥ*) by (the disease characterised by the faeces) emerging as slimy sediment and by rumbling (*nirvāhikā-*).

6.47 If one mixes together and eats (*lidhvā*) the rind of the fruit of the Bengal quince (*bilva-peśiṃ*), crude sugar (*guḍaṃ*), lodh (*lodhraṃ*), sesame oil (*tailaṃ*), and black pepper (*marica-yojitam*), one who has become weary (*klāntaḥ*) from (the disease characterised by the faeces) emerging as slimy sediment and by rumbling (*nirvāhikā-*) will also quickly (*kṣipraṃ*) remove (his affliction) and become comfortable (*sukham avāpnuvāt*).

6.48 If (the disease of diarrhoea) has not become calm even by that (remedy in 6.47), as for the method (of treatment) by purging (*anuvāsanam*) with liquorice (*yaṣṭīmadhuka-*) and sesame oil (*tailena*), one should boil the leaves of the silk cotton tree (*śālmali-vṛntam*), roll them up, cover them with clay, and place them in glowing embers (*kukūla-*). When the clay is dry and the leaves are cooked (*pakvaṃ*), one should pound those leaves thoroughly (*saṃkṣuṇṇa-*) in a mortar and knead the powder (*marditam*) (from the leaves) in the extract (obtained) by boiling thirty-two ounces (*prastha-*) of milk (*kṣīra-*) containing (*-samanvitam*) the powder from ghee (*sarpir-*) and liquorice (*madhu-yaṣṭi-*). As for the name of (the mixture), it is called 'the smooth, viscid drug that purges (*picchā-vastir*)'. If one purges (*datto*) with this (*ayam*), it removes (*-nut*) fever (*jvara-*) and diarrhoea that has arisen due to bile (*pittātisāra-*), overcomes (*-ghno*) internal tumours (*gulma-*) and chronic diarrhoea (*jīrṇātisāra-*), and makes free from (*-nāśanaḥ*) disease of the stomach (*grahaṇi-*) and swellings (*śopha-*).

GRAHAṆĪ

6.49 Now the method (of treatment) for healing impaired heat of the (digestive) fire of the stomach is explained. If the heat of the (digestive) fire (*agnau*) is diminished (*mande*) so that the heat of the (digestive) fire of the stomach is disturbed (*dūṣitā*) by the humours (*doṣaiḥ*), the disease of disturbed heat of the (digestive) fire of the stomach (*grahaṇī-*) has occurred (and) it is of four kinds (*caturvidha*) (according as it is) due to wind, bile and phlegm (*doṣaiḥ*), (all) three separately (*pṛthak*) or due to all (*sarvaiś*) combined. As for the characteristics (*lakṣaṇaṃ*) of those (kinds of grahaṇī) and the methods of healing them (*tasyāś cikitsā*), they resemble diarrhoea (*atisāra-vat*). In that (connection), as for the characteristics and methods of healing of disturbed heat of the (digestive) fire of the stomach that is due to wind, they resemble the characteristics and methods of healing for diarrhoea that has arisen due to wind. (Grahaṇī) that has arisen due to bile, that has

mkhris-pa-las gyur-pa daṅ / bad-kan-las gyur-pa daṅ / kun hdus-pa-las gyur-pa yaṅ de-bžin-du so-sor sbyar-ro //

6.50 de-la me-drod bskyed-pahi thabs ni / (1) sman 'a-ja-mo daṅ / (2) kru-trug-tres daṅ / (3) dbyi-moṅ daṅ / (4) ċha-ba gsum daṅ / (5) rgyam-ċha daṅ / (6) sňar bśad-pahi thal-ba rnam gñis daṅ / (7) pi-pi-liṅ-gi rca-ba daṅ / (8) śiṅ-kun-rnams (9) śiṅ-tog kha-luṅ-gi khu-bas ri-lur byas-te zos-na / me-drod skyed[70]-par byed-do //

6.51 (1) hbras-bu gsum daṅ / (2) go[71]-byehi hbras-bu daṅ / (3) ċha-ba gsum daṅ / (4) rgyam-ċha daṅ / (5) kha-ru-ċha daṅ / (6) ċabs-ru-ċha-rnams btags-te / rjehu kha sbyar-gyi naṅ-du btab-ste hthuṅs-na / skya-rbab-kyi nad daṅ / pho-bahi nad daṅ / skran daṅ / zug-ciṅ na-ba-rnams sel-to //

6.52 sman la-la-phud daṅ / ċha-ba gsum daṅ / rgyam-ċha daṅ / go-sňod rnam gñis daṅ / śiṅ-kun-rnams-kyi phye-ma mar-khu daṅ brjis-pa kha-zas-kyi sňa-rol-tu zos-na / rluṅ sel-ciṅ me-drod skyed[70]-do //

6.53 (1) śu-ti daṅ / (2) hu-suhi hbras-bu daṅ / (3) pa-thā daṅ / (4) bilba daṅ / (5) kru-trug-tres daṅ / (6) bcah-sga daṅ / (7) la-la-phud daṅ / (8) pi-pi-liṅ-gi rca-ba daṅ / (9) rgya-śug[72]-gi hbras-bu-rnams-kyi phye-ma / mar daṅ / žo mar-gyi bži-hgyur daṅ / ldum-bu ċaṅ[73]-ge-rihi khu-ba mar-gyi bži-hgyur daṅ / hdi-rnams skol-la / mar ñi-ċhe lus-par byas-te[74] / ji ran-par hthuṅs-na / pho-bahi nad daṅ / gžaṅ-hbrum daṅ / gžaṅ byuṅ-ba daṅ / gcin sri[75]-ba daṅ / lto sbo-ba[76] daṅ / bchu-snabs-su hbyuṅ-žiṅ *hkhrog[62]-pa daṅ / dbugs mi-bde-ba daṅ / skya-rbab-kyi nad daṅ / skom-pahi nad daṅ / lud-pa daṅ / drag-tu[77] skyug-ciṅ bchad-du mi-btub-pa-rnams sel-ciṅ yi-ga hbye-bar byed-de /

6.54 mkhris-pa-las gyur-pahi pho-bahi me-drod hkhrugs-pahi nad-la ni / (1) skyer-pahi khaṇḍa daṅ / (2) boṅ[78]-na dkar-po daṅ / (3) bilba daṅ / (4)

[70] skyed- D] bskyed- NP
[71] go- P] ga- DN
[72] -śug- DN] -śugs- P
[73] ċaṅ- P] caṅ- DN
[74] byas-te DN] bya-ste P *written* byaste
[75] sri- DP] bsri- N
[76] sbo-ba NP] sbos-pa D
[77] -tu DP] -du N
[78] boṅ- DN] bo- P

arisen due to phlegm, and that has arisen due to all (three humours) combined are also likewise separately associated (with the appropriate characteristics and methods of healing for the kinds of diarrhoea).

6.50 In that (connection), as for the method of increasing the heat of the (digestive) fire, if one makes (*kṛtā*) a pill (*guḍikā*) from (1) the drug bishop's-weed (*ajamodā-*), (2) leadwort (*agni-*), (3) chaba pepper (*cavya-*), (4) the three hot ones (*try-ūṣaṇam*), (5) rock salt (*lavaṇa-*), (6) the two kinds of alkali (*kṣārau dvau*) previously discussed (3.24.6 and 7), (7) root of long pepper (*granthikam*), and (8) asafoetida (*hiṅgur*), with (9) the liquid from lemon fruit (*amlaḥ*), and eats it, it increases the heat of the (digestive) fire (*agnidā*).

6.51 If one grinds (*ādahet!*) (1) the three fruits (*triphalā-*), (2) the fruit of the marking nut (*aruṣkara-*), (3) the three hot ones (*-vyoṣair*), (4) rock salt, (5) sochal salt, and (6) black salt (*lavaṇa-trayam*), puts (the powder) in a small pot whose opening is closed, and drinks it (*tat pītam*), it removes (*-nut*) yellow disease (*pāṇḍu-*), disease of the stomach (*grahaṇī-*), internal tumours (*gulma-*), and aches and pains (*śūla-*).

6.52 If one eats (*aśitam*) before one's meal (*ādya-grāsa-*) the powder (*cūrṇam*) from (*-jam*) the drug bishop's-weed (*yavānī-*), the three hot ones (*vyoṣa-*), rock salt (*sindhūttha-*), the two kinds of cumin (*jīraka-dvaya-*), and asafoetida (*hiṅgu-*), after kneading it with ghee (*sājyam*), it removes wind (*vāta-nud*) and increases the heat of the (digestive) fire (*agni-kṛt*).

6.53 If one boils (*paced*) until pure ghee (*ghṛtam*) remains the powder (*-kalkair*) from the following (*eṣām*): (1) dill (*śatāhvā-*), (2) fruits of the coriander (*dhānyaka-*), (3) velvetleaf (*pāṭhā-*), (4) Bengal quince (*bilva-*), (5) leadwort (*agni-*), (6) ginger (*viśva-*), (7) bishop's-weed (*-dīpyakaiḥ*), (8) root (**mūla*) of long pepper (*māgadhā-*), and (9) fruit of the jujube (*kolā-*), with ghee (*ghṛtam*), with four times (*caturguṇena*) as much thick sour milk (*dadhnā*) as ghee, and with four times as much liquid (*rasa-*) of the vegetable yellow wood sorrel (*cāṅgerī-*) as ghee, and if one drinks (the mixture) in moderation, it removes (*haret*) disease of the stomach (*grahaṇī-*), piles (*arśo-*), fallen anus (*guda-bhraṃśa-*), retention of urine (*kṛcchra-*), distended stomach (*ānāha-*), (the disease characterised by the faeces) emerging as slimy sediment and by rumbling (*-pravāhikāḥ*), uncomfortable breathing (*śvāsa-*), yellow disease (*pāṇḍu-roga-*), the disease of thirst (*tṛṭ-*), cough (*kāsa-*), and vomiting (*chardi-*) violently without being able to stop, and it makes the appetite expand (*ruci-kṛt*)

6.54 In the case of the disease (*gade*) of disturbed heat of the (digestive) fire of the stomach (*grahaṇī-*) that has arisen due to bile (*paittike*), if one puts in rain water (*jyeṣṭha-toyena*) mixed with honey (*sa-kṣaudram*) and drinks (*pibet*) the powder (*cūrṇitam*) from (1) barberry extract (*tārkṣaja-*), (2)

byi-čher-gyi śun-lpags daṅ / (5) byi-čher-gyi hbras-bu daṅ / (6) gla-sgaṅ daṅ / (7) pā-thā daṅ / (8) dha-ta-ki daṅ / (9) pu-če-śel daṅ / (10) bcaḥ-sga-rnams-kyi phye-ma char-pahi chu sbraṅ-rci daṅ sbyar-bahi naṅ-du btaḥ-ste[79] hthuṅs-na / gžaṅ-hbrum daṅ / beḥu-snabs-su hbyuṅ-žiṅ *hkhrog[74]-pa daṅ / khrag-nad daṅ / mkhal-rked[80] na-ba daṅ / gžaṅ-nad-rnams sel-to //

6.55 dug-mo-ñuṅ-gi śiṅ daṅ / čha-ba gsum daṅ / gla-sgaṅ daṅ / rča-mkhris daṅ / pu-če-śel-rnams cha mñam-pa daṅ / kru-trug-tres chahi ñis-hgyur daṅ / dug-mo-ñuṅ-gi śun-lpags chahi bcu-drug-hgyur daṅ / hdi-rnams-kyi phye-ma hbras bkrus-pahi khu-ba daṅ sbyar-te hthuṅs-na / pho-bahi nad daṅ / mig-ser daṅ / skya-rbab-kyi nad daṅ / gcin-nad daṅ / yi-ga hchus-pa daṅ / hkhru-ba daṅ / skran daṅ / skem-pahi nad daṅ rims sel-to //

6.56 bad-kan-las gyur-pahi[81] pho-bahi me-drod hkhrugs-pahi nad-la ni / (1) sman śa-thi daṅ / (2) čha-ba gsum daṅ / (3) 'a-ru-ra daṅ / (4) thal-ba rnam gñis daṅ / (5) pi-pi-liṅ-gi rča-ba daṅ / (6) kha-luṅ-gi hbras-bu daṅ / (7) rgyam-čha-rnams-kyi phye-ma chu bskol[62]-te / phyuṅ-bahi naṅ-du btaḥ-ste hthuṅs-na / ži-bar hgyur-ro //

6.57 ma-dhu-kahi me-tog bskol[61]-te / gdus-pahi khu-ba bsgraṅs-pahi naṅ-du / sbraṅ-rci dehi bži-cha blugs-te[82] *gla-sgaṅ daṅ*[83] sbyar-te / bum-pahi naṅ padmahi rča-ba daṅ / 'a-ka-ru daṅ / til-mar-rnams sbyar-bas byugs-pahi naṅ-du blugs-te[84] / zla-ba gcig-gi bar-du nas-kyi naṅ-du bžag-pa-las raṅ-par hthuṅs-na me-drod skyed[70]-do //

6.58 pi-pi-liṅ-gi rča-ba daṅ / kru-trug-tres daṅ / 'a-ru-ra daṅ / pi-pi-liṅ daṅ / byi-taṅ-ga-rnams lhan-cig-tu sbyar-bas rja-mahi[85] naṅ-du bskus-la / dehi naṅ-du dar-ba blugs-te / nas-kyi naṅ-du zla-ba gcig-gi bar-du bžag-pa-las raṅ-par hthuṅs-na / pho-bahi nad daṅ / gžaṅ-hbrum daṅ / lud-pa daṅ / skran daṅ / srin-bu-rnams sel-to //

6.59 de-ltar pho-bahi me-drod hkhrugs-pahi nad-kyis thebs-pa-la ni mdor-na čhabs che-chuṅ-la sogs-pa-las dpags-te / śin-tu bye-brag phyed-par byas-nas

[79] -ste DN] -te P
[80] rked DN] -rged P
[81] gyur-pahi DN] hgyur-bahi P
[82] blugs-te] blugs-pa D : blugs-ste N : blug-ste P
[83] gla-sgaṅ daṅ *by emendation*] *om.* DNP
[84] blugs-te D] blug-ste NP
[85] rja-mahi P] rjam-ri DN

white aconite (*ativiṣā-*), (3) Bengal quince (*bilva-*), (4) bark (*tvak*) of camel thorn (**vāsaka*), (5) fruit (*phala-*) of camel thorn (**vāsaka*), (6) nut grass (*ambuda-*), (7) velvetleaf (*pāṭhā*), (8) fulsee flower tree (*dhātakī-*), (9) kurroa (*tiktā-*), and (10) ginger (*nāgara-*), it removes piles (*arśaḥ-*), (the disease characterised by the faeces) emerging as slimy sediment and by rumbling (*pravāhikā-*), blood disease (*rakta-roga-*), disease of the abdomen (*kukṣi-roga-*), and diseases of the anus (*gudārtiṣu*).

6.55 If (one takes) equal portions (*aṃśair*) of kurchi tree (*vatsa-*), the three hot ones (*vyoṣa-*), nut grass (*abda-*), chirata (*bhūnimba-*), and kurroa (*tiktā-*), twice (*dvau*) as much leadwort (*vahni-*), sixteen times (*ṣoḍaśāṃśāt*) as much bark of the kurchi (*tvacu vātsyāś*), mixes the powder from these (*cūrṇam etad*) with the liquid from washed rice (**taṇḍulāmbunā*), and drinks it (*tat pītam*), it removes (*-jit* + *-apaham*) disease of the stomach (*grahaṇī-doṣa-*), jaundice (*kāmalā-*), yellow disease (*pāṇḍu-roga-*), urinary disease (*prameha-*), disturbed appetite (*aruci-*), diarrhoea (*atisāra-*), internal tumours (*gulma-*), the disease of dryness (*śoṣa-*), and fever (*jvara-*).

6.56 In the case of the disease (*gade*) of disturbed heat of the (digestive) fire of the stomach (*grahaṇī-*) that has arisen due to phlegm (*ślaiṣmike*), if one boils water (*uṣṇāmbunā*), puts in the extract the powder from (1) the drug zedoary (*śaṭī*), (2) the three hot ones (*vyoṣa-*), (3) chebulic myrobalan (*abhayā*), (4) the two kinds of alkali (*kṣārau*), (5) root of long pepper (*granthikam*), (6) fruit of the lemon (*bījapūrakam*), and (7) rock salt (*lavaṇa-*), and drinks it (*pānam*), (the disease of the stomach) becomes calm.

6.57 If one boils the flower of mahua (*madhūka-*), pours into the cooled liquid (obtained) from boiling it a long time (*kvātho*) a quarter as much honey (*madhu-pādotkaṭaḥ*), mixes it (*with nut grass) (*abda-samāyutaḥ*), pours it into a bottle (*kumbhe*) whose interior has been smeared (*digdhe*) with a mixture of lotus root (*mṛṇāla-*), agalloch (*aguru-*), and sesame oil (**taila-*), places it in barley for one month, and (then) drinks it in moderation, it increases the heat of the (digestive) fire (*agni-dīpanaḥ*)

6.58 If one smears (*akta-*) inside a pot (*ghaṭe*) with root of long pepper (*granthika-*), leadwort (*agni-*), chebulic myrobalan (*abhayā*), long pepper (*kṛṣṇā-*), and embelia (*viḍaṅga-*) mixed together, pours buttermilk (*takram*) into that (pot), places it for one month (*sthitam-māsam*) in barley, and (then) drinks it in moderation, it removes (*īraṇam*) disease of the stomach (*grahaṇī-*), piles (*arśaḥ-*), cough (*kāsa-*), internal tumours (*gulma-*), and worms (*krimi-*).

6.59 Thus, in the case of one who is afflicted by the disease (*gade*) of disturbed heat of the (digestive) fire of the stomach (*grahaṇī-*), one should in short consider the quantity etc., make a careful analysis (*pravibhajya*), and administer (*yojayed*) as may be appropriate (*yathāvastham*) food and drinks

/ me-drod bskyed-pahi kha-zas dań / btuń-ba dań / sman-gyi phye-ma dań / sman-gyi khu[86]-ba btuń-ba dań / sman-mar-la sogs-pa ci rigs-par btań-ño //

6.60 hkhru-ba dań / pho-bahi me-drod hkhrugs[87]-pahi nad-las / srin[88]-buhi nad hbyuń-bahi phyir / de hog-tu skabs hdir / srin-buhi nad-kyi bye-brag dań / dehi mčhan-ma dań / gso-bahi thabs bśad-de / de-la srin-buhi nad-kyi mčhan-ma ni / rims na-bar hgyur-ba dań / śa-mdog ńan-pa dań / *rus[89]-śiń na-ba dań / sñiń na-ba dań / lus sbrid-pa dań / mgo hkhor-ba dań / kha-zas mthoń-na yid-du mi-hoń-ba dan / hkhru-bar gyur-na / ltor[90] srin-bu skyes-pahi mčhan-ma yin-no //

6.61 de gso-bahi thabs ni / sman byi-tań-ga dań / rgyam-čha dań / nas-čhig hkhus-pahi thal-ba dań / kampi-lya-ka dań / 'a[91]-ru-ra-rnams žib-tu btags-pahi phye-ma / dar-ba dań sbyar-te hthuńs-na / srin-bu thams-cad sel-to //

6.62 śi-kru dań / skyer-pa dań / mu-śa-parṇi dań / gla-sgań dań / hbras-bu gsum dań / hdi-rnams skol-bahi khu-bahi nań-du / pi-pi-liń dań / byi-tań-gahi phye-ma btab-ste / sbyar-ba hthuńs-na yań srin-bu sel-to //

6.63 mu[92]-śa-parṇi btags-pahi phye-ma dań / hbras bsregs-pahi khu-ba zos-la / čhal-nan-du rcabs skyur-po hthuńs-na yań srin-nad sbyoń[93]-ño //

6.64 byi-tań-gahi phye-ma sbrań-rci dań sbyar-te zos-na yań srin-bu sel-to //

6.65 śiń pa-ri-bhad-tra-kahi lo-mahi khu-ba sbrań-rci dań sbyar-te hthuńs-na yań srin-bu sel-to //

6.66 yań-na hbras-bu gsum dań / śu-dag dań / dandahi rca-ba dań / kam-pa[94]-lya-ka-rnams-kyi phye-ma / mar dań / ba-gcn mar-gyi bži-hgyur[95]-gyi

[86] khu- D] žu- NP
[87] hkhrugs- D] hkhrug- NP
[88] srin- DN] srid- P
[89] rus- *by emendation*] ru- DNP
[90] ltor NP] stor D
[91] 'a- DP] 'a-ma- N
[92] mu- P] su- DN
[93] sbyoń- NP] sbyan- D
[94] -pa- D] -pahi- NP
[95] -hgyur- D] -gyur- NP

(*anna-pānani*), powder from drugs (*cūrṇa-*), drinks of the liquid from drugs (*ariṣṭa-*), medicinal oil (*ghṛta-*), etc. that increase the heat of the (digestive) fire (*dīpanāny*).

WORMS

6.60 Since the disease of worms arises from the disease of diarrhoea (**atisāra*) and of disturbed heat of the (digestive) fire of the stomach (**grahaṇī*), after that on this occasion the varieties of diseases of worms, their characteristics, and the methods of curing them are explained. In that (connection), as for the characteristics (*lakṣaṇam*) of the disease of worms (*krimi-*), it is characteristic of worms having arisen (*saṃjāta-*) in the stomach, if pain from fever occurs (*jvara*), bad skin colour (*vivarṇata*), pain (*śūlaṃ*) in the spinal column, heart disease (*hṛd-rogaḥ*), numbness of the body (*sādanam*), reeling of the head (*bhramaḥ*), displeasure if one sees food (*bhakta-dveṣo*), and if diarrhoea has occurred (*atisāraś ca*).

6.61 As for the method of curing that (disease of worms), if one grinds finely (*sampeṣya*) the drug embelia (*viḍaṅga-*), rock salt (*saindhava-*), the alkali extracted from burnt barley (*kṣāra-*), kamala (*kampillaka-*), and chebulic myrobalan (*-harītakīm*), mixes the powder with buttermilk (*takreṇa*), and drinks it (*pibet*), it removes (*-nivṛttaye*) all (kinds of) worm (diseases) (*sarva-krimi-*).

6.62 If one puts the powder (*kalka-*) from long pepper (*kṛṣṇā-*) and embelia (*viḍaṅga-*) in the liquid (*jalam*) (obtained) by boiling (*śṛta-*) these (drugs): horse-radish (*śigru-*), barberry (*dārvī-*), morning-glory (*ākhu-parṇī-*), nut grass (*abda-*), and the three fruits (*-triphalābhiḥ*), mixes them, and drinks (*pibet*) (the mixture), it too removes worms (*krimi-nivāraṇam*).

6.63 If one eats (*adyāt*) the powder (obtained) by grinding (*piṣṭaiḥ*) morning-glory (*ākhu-parṇī-*) and the liquid (obtained) by cooking rice (*pūpikām*) and drinks sour gruel (*sauvīrakaṃ*) as post-prandial drink (*anupibet*), this too cleanses worm disease (*krimi-viśuddhaye*).

6.64 If one eats (*lihyāt*) the powder (*cūrṇam*) from embelia (*vaiḍaṅgaṃ*) mixed with honey (*kṣaudreṇa*), it too removes worms (*krimi-vināśanam*).

6.65 If one drinks (*pibet*) the liquid (*rasaṃ*) from the leaves (*pattrotthaṃ*) of the neem tree (*pāribhadraka-*) mixed with honey (*madhunā*), it too removes worms.

6.66 Alternatively, if one boils (*siddhaṃ*) the powder from the three fruits (*phala-traya-*), sweet flag (*vacā-*), root of wild croton (*danti-*), and kamala (*kampillakaiḥ*) in ghee (*sarpir*) and cow urine (*gavāṃ mūtre*) four times

nas-du bskal[illegible]-la [illegible] bar-gcod [illegible]-bar [illegible]-nas [illegible] ma [illegible]-pa [illegible] ji
[illegible]-par bthuns-na yar [illegible]-bu [illegible]

hkhru-bu [illegible]-bain [illegible]-ste [illegible] [illegible]-gs-[illegible]

[illegible]
[illegible]

the quantity of the ghee, until the cow urine has been made into steam, and drinks (*pibet*) in moderation the ghee (obtained) by straining the remainder, it too removes worms ([illegible]).

The chapter (*adhyāyaḥ*) on healing diarrhoea (*atisāra-*), the sixth (*ṣaṣṭhaḥ*), is finished.

§ 7: KHRAG LUD-PAHI NAD GSO-BAHI LEHU

7.1 de-la khrag lud-pahi nad ni / ñi-ma daṅ / me-la sogs-pahi ċha-ba bsten[1]-pa daṅ / kha-zas-la sogs-pa ċha ches-pa daṅ / skyur-ba daṅ / lan-ċhva daṅ / thal-ba rnon[2]-pohi sman daṅ / ro ċha-bahi bag zos-pas / mkhris-pa hkhrug-par gyur-pa-las mchin-pa daṅ / mcher-pahi naṅ-na khrag gnas-pa lud-par gyur-te / yar yaṅ hbyuṅ-la / mar yaṅ hbyuṅ-bar hgyur-ro //

7.2 de-la rluṅ-las gyur-pahi khrag lud-pahi mċhan-ma ni / khrag-gi mdog sṅo-skyar hdug-pa daṅ / dmar-ba daṅ / sla-ba daṅ / dbu-ba-can-rnams yin-no //

7.3 mkhris-pa-las gyur-pahi khrag lud-pahi mċhan-ma ni / khrag-gi mdog gos ċhon nag-por bċos-pahi kha-dog hdra-ba daṅ / dud-khar hdug-pa daṅ / ba-gcin-gyi mdog hdra-ba daṅ / skyer-khaṇḍahi mdog hdra-ba-rnams yin-no //

7.4 bad-kan-las gyur-pahi khrag lud-pahi mċhan-ma ni / khrag-gi mdog snum-pa daṅ / yid-ċam skya[3]-ba daṅ / hbyil-ba daṅ / ska[4]-ba-rnams yin-no //

7.5 nad-gži gñis gñis hdus-pa-las gyur-pahi khrag lud-pahi mċhan-ma ni / hdren[5]-mar hgyur-ro //

7.6 nad-gži[6] gsum-char hdus-pa-las gyur-pahi khrag lud-pahi mċhan-ma ni / kun-gyi mċhan-ma thams-cad daṅ ldan-pa yin-no //

7.7 de-la nad-gži re-re-las gyur-pahi khrag lud-pa[7] gyen[8]-du hbyuṅ-ba ni gso slaho //

7.8 nad-gži re-re-las gyur-pa daṅ / gñis gñis hdus-pa[9]-las gyur-pahi khrag lud-pa thur-du hbyuṅ-ba ni / kha-zas daṅ / sman-gyi cho-gas mi-ldaṅ-bar gso[10] ċam-du ruṅ-ṅo[10a] //

7.9 nad-gži gsum-char hdus-pa-las gyur-pahi khrag lud-pa ni / gyen-du hbyuṅ-ba yaṅ ruṅ / thur-du hbyuṅ yaṅ ruṅ-ste / śin-tu gso dkah-ba yin-no //

[1] bsten- D] brten- NP
[2] rnon- D] snon- NP
[3] skya- DN] skye- P
[4] ska-NP] bska- D
[5] hdren- NP] hdres- D
[6] -gži DN] -gžig P
[7] -pa D] -pahi NP
[8] gyen- NP] kyen- D
[9] -pa- om. N
[10] gso D] so NP
[10a] -ṅo NP] -ste D

CHAPTER 7: BLOOD-BILE

7.1 In that (connection), as for the disease of blood ejection, by keeping to heat (*uṣṇa-*) such as sun and fire and by eating foods etc. that are very pungent (*kaṭu-*), sour (*amla-*), and saline (*lavaṇa-*), drugs from sharp alkalis (*kṣāra-*) and somewhat pungent tastes, as a result of the bile being disturbed (*pitta-dūṣaṇāt*), the blood (*raktam*) residing (*āśritam*) in the liver (*yakṛt-*) and the spleen (*plīha-*) is ejected and proceeds (*pravartate*) both upwards (*ūrdhvaṃ*) and downwards (*cādhaḥ*).

7.2 In that (connection), as for the characteristics of blood ejection that has arisen due to wind (*vātāt*), they are the colour of the blood (*śoṇitam*) being pale blue (*śyāva-*), red (*aruṇa-*), thin (*tanu*), and possessing froth (*phenilam*).

7.3 As for the characteristics of blood ejection that has arisen due to bile (*pittāt*), they are the colour of the blood being smoky and resembling (*-ābhaṃ*) the colour of a garment (*kaṣāya-*) that has been dyed black (*kṛṣṇa-*), resembling (*-suprabham*) the colour of cow urine (*go-mūtra-*), and resembling the colour of barberry extract (*añjana-*).

7.4 As for the characteristics of blood ejection that has arisen due to phlegm (*ślaiṣmikaṃ*), they are the appearance of the blood being oily (*snigdham*), slightly pale (*āpāṇḍu*), viscid (*picchilaṃ*), and thick (*bahulaṃ*).

7.5 As for the characteristics (*lakṣaṇaṃ*) of blood ejection that has arisen due to any two humours combined (*dvandvāt*), they become mixed (*saṃsṛṣṭa-*).

7.6 As for the characteristics of blood ejection that has arisen due to the three humours combined (*tri-doṣa-jaṃ*), it possesses all the characteristics (*sarva-rūpaṃ*) of all (separate types).

7.7 In that (connection), as for (the kind of) blood ejection that has arisen due to separate (*pṛthak*) humours (where the blood) proceeds upwards (*ūrdhvaṃ*), it is easy to cure (*sādhyaṃ*).

7.8 As for (the kind of) blood ejection that has arisen due to separate humours and that has arisen due to any two (humours) combined (*dvandvaṃ*) (where the blood) proceeds downwards (*adhaḥ*), this may be to some extent cured (*yāpyam*), so that it does not rise, by the application of foods and drugs.

7.9 As for blood ejection that has arisen due to the three humours combined (*sarva-doṣaṃ*), (the blood) may proceed both upwards and downwards (*dvi-mārgaṃ*), and it is very difficult to cure (*duścikitsyatamaṃ*).

7.10 khrag lud-pahi rkyen-gyis skyug[11]-pa daṅ / brgyal-ba daṅ / rims daṅ / dbugs mi-bde-ba daṅ / lud-pa daṅ / skad hgags-pa daṅ / lus ċha-bar gyur-pa daṅ / khrag-gi mdog śiṅ jambūhi[12] hbras-bu hdra-ba daṅ / hjah hdra-ba daṅ / mi-rohi dri mnam[13]-pa ni gso-bahi thabs med-do //

7.11 de-la ñams[14]-stobs daṅ ldan-źiṅ za phod-pa ni / naṅ-khrag ṅan-pa thog-ma-nas bcad[15]-na / de-las lkog-nad lha-gor[16] daṅ / skran daṅ / gźaṅ-hbrum daṅ / rims daṅ / mje-la sogs-pahi nad-du hgyur-ro //
de-bas-na sṅar bcad[17]-par mi-byaho //

7.12 khrag lud-pa-la thog-mar ni / ci nus-kyis smyuṅ-bahi cho-ga byaho //

7.13 dehi skom ni ćan-dan dkar-po daṅ / pu-śel-ċe daṅ / skro[18]-lo daṅ / gla-sgaṅ-rnams lhan-cig skol-bahi khu-ba blud-do //

7.14 khrag lud-pa gyen-du hbyuṅ-ba-la ni thog-mar brta-ba daṅ / bkru-sman byaho //

7.15 thur-du hbyuṅ-ba-la[19] ni / ñams[14]-stobs daṅ sbyar-źiṅ / thog-mar hbras-thug-gi cho-ga daṅ / skyug[11]-pahi cho-ga byaho //

7.16 de-la lus brta-ba ni / mar daṅ / sbraṅ-rći daṅ / hbras brṅos[20]-pahi phye-ma daṅ / kha-ra-rnams sbyar-bahi naṅ-du / skyu-ru-ra daṅ / bal-po sehu btab-ste / ro skyur-bar byas-pa blud-do //

7.17 de-la bkru-sman ni doṅ-gahi[21] ċhig-gu daṅ / skyu-ru-ra daṅ / śiṅ ñe-roṅ daṅ / 'a-ru-ra hdi-rnams-las gaṅ yaṅ ruṅ-bahi phye-ma chu bskol[21a]-te bsgraṅs-pahi naṅ-du btab-la / kha-ra daṅ sbraṅ-rćis sbyar-te gtaṅ[22]-bar byaho //

7.18 skyug-sman ni / gla-sgaṅ daṅ / dug-mo-ñuṅ daṅ / śiṅ-mṅar skol-bahi

[11] skyug- NP] skyugs- D
[12] jambūhi D] ḥjambuhi N, ḥjambu-buhi P
[13] mnam DN] mnan P
[14] ñams- D] ñam- NP
[15] bcad- DN] bcas- P
[16] -gor D] -hor NP
[17] bcad- NP] gcad- D
[18] skro- P] skre- N : sro- D
[19] -la om. D
[20] brṅos- DN] bsṅos- P
[21] -gahi NP] -kahi D
[21a] bskol- D] skol- NP
[22] gtaṅ- D] btaṅ- NP

7.10 As for vomiting (*chardi-*), fainting (*mūrcchā-*), fever (*jvara-*), uncomfortable breathing (*śvāsa-*), cough (*kāsa-*), voice failure (*vaisvarya-*), the body having become hot (*dāha-*), the appearance of the blood resembling (*-saṃkāśam*) the fruit of the jambool tree (*jāmbava-*), resembling a rainbow (*indrāstra-*), and the putrid smell of a human corpse (*kuṇapaṃ ca*) caused by blood ejection, there is no means of curing them (*apratikriyam*).

7.11 In that (connection), as for one who possesses strength (*balino*) and is able to eat (*aśnataḥ*), if one terminates (*saṃgrāhyam*) the bad (*duṣṭam*) internal blood (*asṛg*) at the beginning (*ādito*), that (*tad*) disease will subsequently develop into such (*ādi-*) diseases (*roga-*) as the throat disease lḫa-gor (*gala-graha-*), internal tumours (*gulma-*), piles (*arśo-*), fever (*jvara-*), and skin disease (*kuṣṭha-*). Accordingly, one must not terminate (*na saṃgrāhyam*) it at first (*ādito*).

7.12 In the case of blood ejection (*rakta-pitta-*), at the beginning (*ādau*), one should administer (*vidheyam*) as far as possible (*yathā-śakti*) the treatment of fasting (*viśoṣaṇam*).

7.13 As for drinks for that (patient), he should be given to drink the liquid (*jalaṃ*) (obtained) by boiling together (*-sādhitam*) white sandal (*candana-*), vetiver (*uśīra-*), oldenlandia (*parpaṭa-*), and nut grass (*ambhoda-*).

7.14 In the case of blood ejection (where the blood) proceeds upwards (*ūrdhva-ge*), first (*pūrvaṃ*) (the patient) must be made strong (*tarpaṇaṃ kartavyaṃ*) and (then) a cathartic (*virecanaṃ*) must be administered.

7.15 In the case (where the blood) proceeds downwards (*adho-gamane*), in association with (the patient's) strength (*yathā-balam*), at first (*prāg*) the treatment with rice soup (*peyā*) must be administered and (then) the treatment of (making) vomit (*vamanaṃ ca*).

***7.16** In that (connection), as for making the body strong, one should put emblic myrobalan and pomegranate in a mixture of ghee, honey, the powder of parched rice, and sugar, make its taste sour, and give it (to the patient) to drink.

* Tibetan only

7.17 In that (connection), as for cathartics (*virecanaṃ*), one should put the powder from whichever may be appropriate among these (drugs): the kernel of drumstick (*āragvadha-*), emblic myrobalan (*dhātrī-*), turpeth tree (*trivṛt-*), and chebulic myrobalan (*pathyā-*) in water that has been boiled and cooled, mix it with sugar (*śarkarā-*) and honey (*mākṣikā-*), and administer it (*prayoktavyaṃ*).

7.18 As for emetics (*vamanaṃ*), if one cools (*śiśiraṃ*) the liquid (obtained) by boiling nut grass (*musta-*), kurchi (*indrayava-*), and liquorice (*yaṣṭyāhva-*)

khu-ba bsgraṅs-pa / po-son-chahi ćhig-gu dań[23] / ho-ma dań sbrań-rći dań sbyar-ba ni / khrag lud-pahi nad sel-bahi mchog yin-te btuń-bar byaho //

7.19 śa zad-pa dań / ñams[14]-stobs zad-pa dań / byis-pa dań / rgad-po dań / skem-pahi nad yod-pa-la ni / skyug-sman dań / bkru-sman byar mi-ruń-ste / khrag hbyuṅ-ba bcad[17]-pahi cho-ga byaho //

7.20.1 de-la khrag hbyuń-ba[24] bcad-pahi cho-ga ni / pa-to-la dań / sna-mahi me-tog dań / nimpa dań / ćan-dan rnam[25] gñis dań / śug-pa-rnams lhan-cig-tu sbyar-ba dań /

7.20.2 mon-sran sñehu dmar-ru dań / ba-śa-ka dań / gseṅ[26]-phrom dań / sa nag-po dań / ma-da-yan-ti[27]-ka-rnams lhan-cig-tu sbyar-ba dań /

7.20.3 ka-ko-la dań / ra-mñehi rća-ba dań / thal-tres rnam gñis dań / śiṅ-mṅar dań / ñehu-śiṅ-gi rća-ba-rnams lhan-cig-tu sbyar-ba dań /

7.20.4 hbras-sgań dań / skyu-ru-ra dań / dha-ta-kahi me-tog dań / dug-mo-ñuṅ-gi śun-lpags dań / skro[28]-lo-rnams lhan-cig-tu sbyar-ba dań /

7.20.5 sman-gyi sbyor-ba hdi bźi-las gań yań ruṅ-ba cha mñam-ste skol-bahi khu-ba bsgraṅs-pa dań / kha-ra dań / sbrań-rći dan / sbyar-ba ni khrag lud-pahi nad myur-du sel-bahi mchog yin-te / śin-tu grań-mor btuń-ṅo //

7.21 pri-yaṃ-ku dań / skyer-khaṇḍa dań / sa ćhig-pa dań / gseṅ[26]-phrom-rnams lhan-cig-tu źib-tu btags-pahi phye-ma / ldum-bu ba-śa-ka brduṅs-pahi khu-baham / skol[29]-bahi khu-ba bsgraṅs-pa gań yań ruṅ-ba kha-ra dań / sbrań-rći dań / sbyar-bahi nań-du btab-ste / hthuṅs-na yań khrag lud-pahi nad sel-to //

7.22 chu-srin-gyi sen-mo dań / śug-pa dań / gandha-pri-yaṃ-ku dań / gseṅ[26]-phrom dań / bćag-rnams-las gań yań ruṅ-bahi phye-ma char-pahi chu kha-ra dań sbyar-bahi nań-du btab-ste hthuṅs-na yań khrag hbyuṅ-ba gcod-do //

[23] dań DP] doń N
[24] -ba om. P
[25] rnam DN] rnams P
[26] gseń- NP] sen- D
[27] -ti- DN] -ti-ti- P
[28] skro- NP] sro- D
[29] skol- NP] bskol- D

and mixes it with the kernel of emetic nut (*madana-*), milk (*payo*), and honey (*madhu*), it is the best (*param*) (remedy) for removing the disease of blood ejection (*rakta-pitta-haraṃ*), and it should be given to drink (*pāyyam*).

7.19 In the case of those whose flesh is exhausted (*kṣīṇa-māṃsa-*), whose strength is exhausted (*kṣīṇa-balaṃ*), the young (*bālaṃ*), the old (*vṛddhaṃ*), and those who have the disease of desiccation (*śoṣānubandhinam*), it is not appropriate to administer an emetic (*avāmyaṃ*) or a cathartic (*avirecyaṃ ca*) but one should administer the treatment (*samupakramet*) for terminating the emergence of blood (*stambhanaiḥ*).

7.20.1 In that (connection), as for the method of treatment for terminating the emergence of blood, wild snake gourd (*paṭolaṃ*), nutmeg flower (*mālatī*), neem (*nimbaṃ*), two kinds of sandal (*candana-dvayam*), and bird cherry (*padmakam*) mixed together,

7.20.2 prickly red amaranth (*taṇḍulīyaṃ*), Malabar nut (*vṛṣaṃ*), lodh (*lodhraṃ*), black earth (*kṛṣṇa-mṛn*), and jasmine (*madayantikā*) mixed together;

7.20.3 root of kākolī and kṣīra-kākolī (*kākolyau*), the two kinds of sarsaparilla (*śārive dve*), liquorice (*yaṣṭi-madhu*), and root of asparagus (*śatāvarī*) mixed together;

7.20.4 nut grass (*bhadrā-*), emblic myrobalan (*āmalaka-*), flower of the fulsee flower tree (*dhātakī-*), bark of kurchi (*kuṭaja-tvak*), and oldenlandia (*parpaṭa-*) mixed together;

7.20.5 if (one takes) equal portions of whichever may be appropriate among these (*ete*) four (*catvāraḥ*) mixtures of drugs, cools the liquid (obtained) from boiling them (*kvātha-*), and mixes it with sugar (*sitā-*) and honey (*kṣaudra-*), it is the best (*sattamāḥ*) (remedy) for removing (*nudanty*) quickly (*drutaṃ*) the disease of blood ejection (*rakta-pittaṃ*), and it is to be drunk (*pītā*) very cold (*su-śītalāḥ*).

7.21 If one puts the powder (obtained) by grinding finely (*ślakṣṇa-cūrṇāvacūrṇitaḥ*) together perfumed cherry (*priyaṅgu-*), barberry extract (*añjana-*), burnt earth (*mṛt-*), and lodh (*lodhraḥ*) in whichever may be appropriate, (either) the liquid (*raso*) (obtained) by pounding the vegetable Malabar nut (*vāsā-*) or (*vā*) the liquid (obtained) by boiling (*kvātho*) (Malabar nut) and cooling it, mixes it with sugar and honey (*sa-sitā-madhuḥ*), and drinks it, it too removes (*-jit*) the disease of blood ejection (*asṛk-pitta-*).

7.22 If one puts the powder from whichever may be appropriate (*pṛthak*) among nails of the sea monster (*śaṅkha-*), bird cherry (*padmaka-*), perfumed cherry (*phalinī-*), lodh (*lodhra-*), and red ochre (*gairika-*) in rain water (*jyeṣṭha-vāriṇā*) mixed with sugar (*sitā-*), and drinks it (*pītāḥ*), it too terminates (*-niṣūdanāḥ*) the emergence of blood (*asṛg-*).

7.23 seṅ-ldeṅ daṅ / sapta-parna[30] daṅ / partha daṅ / śalma-li daṅ / ko-bi-da-ra-rnams-kyi me-tog-gi phye-ma sbraṅ-rći daṅ sbyar-te zos-na yaṅ khrag lud-pa sel-to //

7.24 'u-dum-ba-ra daṅ / tam-pal daṅ / 'a-ru-ra daṅ / hbra-go daṅ / rgun-rnams-kyi hbras-bu smin-pa-las gaṅ yaṅ ruṅ-ba sbraṅ-rći daṅ sbyar-te zos-na yaṅ khrag lud-pahi nad sel-to //

7.25 ku-śanma-dahi hbras-bu rlon-pa śun-lpags bśus-la naṅ-gi sa-bon-rnams kyaṅ bor-te / bar-gyi śa kham[31]-ćhad-du btubs[32]-la / brños-pa sraṅ brgya[33] daṅ[33] / hvags[34] sraṅ brgya[35] daṅ / žun-mar bzaṅ-po sraṅ sum-cu-rća gñis lhan-cig-tu skol-bahi naṅ-du dri gsum žes bya-ba / śiṅ-ćha daṅ / gandha-pa-tra daṅ / sug-smel-rnams daṅ / bu-suhi hbras-bu daṅ / na-le-śam[36] daṅ / hdi-rnams-la[37] sraṅ phyed phyed daṅ / pi-pi-liṅ daṅ / bcah-sga daṅ / go-sñod[38]-rnams-las sraṅ gñis gñis daṅ / hdi-rnams žib-tu btags-pahi phye-ma btab ste bsgraṅs-la / sbraṅ-rći žun[39]-mar-gyi phyed daṅ sbyar-te zos-na yaṅ khrag lud-pahi nad sel-to //

7.26 glo rdol-ba daṅ / glo-gcoṅ zad byed-kyi nad daṅ / dbugs mi-bde-bahi nad daṅ / sñiṅ stor[40] ldaṅ-ba daṅ / thibs-byed ces bya-ba daṅ / rims daṅ / skom-pahi nad daṅ / lud-pa daṅ / skyug-pa-rnams kyaṅ hjoms-par byed-la / glo-la phan-žiṅ / śa skye-ba daṅ / ro-ća-ba daṅ / ñams[14]-stobs bskyed-pa daṅ / śa-mdog bzaṅ-ba daṅ / skad sñan-par hgyur-ro //

7.27 rgun daṅ / *lo-ma[41] bži-pa žes bya-ba / sa-la-parṇi daṅ / pri[42]-śaṃ-parṇi daṅ / mudga-parṇi daṅ / ma-śa-parṇi-rnams daṅ / ba-la daṅ / bcah-sga daṅ / gze-ma daṅ / ñehu-śiṅ-gi rća-ba daṅ / hdi-rnams-las gaṅ yaṅ ruṅ-ba ho-ma daṅ bskol[43]-te hthuṅs-na yaṅ khrag-nad sel-to //

7.28 (1) kha-ra daṅ / (2) 'e-la[44]-ba-lu-ka daṅ / (3) rćva[11] durba[44a] daṅ / (4)

[30] -parṇa NP] -parna D
[31] kham- DP] khi N (?)
[32] btubs- NP] gtubs- D
[33] brgya daṅ ; P] brgyad-pa DN
[34] hvags P, hvags N] cvogs D
[35] brgya NP] brgyad D
[36] -śam P] -śam DN
[37] -la DN] -las P
[38] -sñod- D] -sñod daṅ N, -sñod daṅ / P
[39] žun- DN] śun- P
[40] stor DN] stoṅ P
[41] lo-ma *by emendation*] ho-ma DNP
[42] pri- NP] phri- D
[43] bskol- D] skol- NP
[44] -la- P] -ya- DN
[44a] durba NP] dūrba D

7.23 If one eats (*pralihed*) the powder (*cūrṇāni*) of the flowers (*puṣpa-*) of the catechu (*khadirāt*), asana (*asanāt*), arjun (*pārthāt*), silk cotton tree (*śālmali-*), and mountain ebony (*kovidāra-*), after mixing it with honey (*kṣaudreṇa*), it too removes (*-jit*) blood ejection (*rakta-pitta-*).

7.24 If one eats (*saṃlidhā*), mixed with honey (*madhunā*), whichever may be appropriate (*pṛthak pṛthak*) among the ripe (**pakva-*) fruits of the cluster fig (*udumbara-*), white teak (*kāśmarya-*), chebulic myrobalan (*pathyā-*), wild date palm (*kharjura-*), and grape (*gostana-*), it too removes (*ghnanti*) the disease of blood ejection (*rakta-pittam*).

7.25 If one boils together (*pakvam*) one hundred (*śatam*) ounces of the fresh fruit of the white gourd plant (*kuṣmāṇḍāt*) after the rind has been peeled, the seeds inside have been thrown away, the flesh in the middle has been cut up into mouthfuls and fried (*svinna-*), one hundred ounces of crude sugar (*khaṇḍa-tulyam*), and thirty-two ounces (*prastham*) of good ghee (*ājya-taḥ*), puts into it the powder (obtained) by grinding finely (*avacūrṇitam*) these (drugs): half an ounce each (*dvi-kārṣikaiḥ*) of these (drugs): the so-called 'three perfumes (*tri-gandha-*)' (that is) cinnamon bark (**tvak*), cinnamon leaves (**gandha-pattra*), and cardamom (**elā*), fruits of the coriander (*dhānyāka-*), and black pepper (*maricaiḥ*); and two ounces each (*dvi-palāṃśaiḥ*) of long pepper (*kaṇā-*), ginger (*śuṇṭhi-*), and cumin (*-jīrakaiḥ*), cools it, mixes it (*saṃyuktam*) with half as much (*ardha-*) honey (*madhu-*) as ghee (*ghṛta-*), and eats it (*tal lihed*), it too removes (*-jit*) the disease of blood ejection (*rakta-pitta-*).

7.26 (The medicament described in 7.25) also overcomes (*-nut*) the diseases of pulmonary rupture (*kṣata-*) and consumption that causes wasting (*kṣaya-*), the disease of uncomfortable breathing (*śvāsa-*), the so-called 'dark-making (disease) (*tamaḥ-*)' when the heart(beat) goes astray (?) and rises, fever (*jvara-*), the disease of thirst (*tṛṭ-*), cough (*kāsa-*), and vomiting (*chardi-*), is beneficial for the chest (*urasyam*), (makes) the flesh increase (*bṛṃhaṇam*), (makes) virile (*vṛṣyam*), increases strength (*bala-*), (makes) the colour of the flesh (*varṇa-*) good, and the voice (*svara-*) become pleasant-sounding.

7.27 If one boils (*sādhitam*) with milk (*payaḥ*) and drinks whichever may be appropriate among these (drugs): grapes (*drākṣā-*), the so-called 'four leaves (*parṇinībhir*)', (that is) tick trefoil (*śāla-parṇī*), pointed-leaved uraria (**pṛśni-parṇī*), wild green gram (**mudga-parṇī*), and black gram (**māṣa-parṇī*), sida (*balā-*), ginger (**nāgara*), caltrop (*śvadaṃṣṭrā-*), and roots of the asparagus tree (*śatāvarī-*), it too removes blood disease (*rakta-jit*).

7.28 If in goat ghee (*ājaṃ ghṛtam*), four times as much milk (*kṣīra-caturguṇe*) as ghee, and rain water (*jyeṣṭha-toye*) one boils (*pakvam*) equal portions of the powder (obtained) from (1) sugar (*sitā-*), (2) elephant apple (*elavālukā-*), (3) durba grass (*dūrvā-*), (4) two kinds of sandal (*candana-*

ċan-dan rnam gñis daṅ / (5) gla-sgaṅ daṅ / (6) śug-pa daṅ / (7) me-tog 'utpa-lahi *ze-ba[45] daṅ / (8) bċod daṅ / (9) pu-śel-ċe-rnams-kyi phye-ma cha mñam-ste / rahi mar daṅ / ho-ma mar-gyi bźi-hgyur daṅ / char-pahi chuhi naṅ-du bskol[43]-te / mar-gyi ñi-ċhe lus-pa-las btuṅ[46]-ba daṅ / nas btaṅ-ba daṅ / lus bsku-ba daṅ / snar blugs-pa gaṅ yaṅ ruṅ-ba byas-na yaṅ khrag lud-pahi nad sel-to //

7.29 (1) bi-da-ri daṅ / (2) śiṅ-mṅar daṅ / (3) me-da rnam gñis daṅ / (4) di-na-ta-lihi[47] śiṅ-tog daṅ / (5) bal-po sehu daṅ / (6) ñehu-śiṅ daṅ / (7) ldum-bu ka-ko-li[47a] daṅ / (8) kha-luṅ-gi śags-ma daṅ / hdi-rnams cha mñam-ste źib-tu btags-pahi phye-ma / mar daṅ / ho-ma mar-gyi bźi-hgyur daṅ / chuhi naṅ-du bskol[43]-te / mar ñi-ċhe lus-pa-las ci rañ-par zos-na / rims sel-ciṅ phyi-sa hgags-pa daṅ / lto sbo-ba[48] daṅ / zug-ciṅ na-ba hjoms-par byed-de / lud-pa daṅ / khrag lud-pahi[49] nad med-par byed-do //

7.30 sna-nas khrag hbyuṅ-ba-la ni / duṅ daṅ / bċag daṅ / dha-ta-kahi me-tog daṅ / śiṅ-mṅar-rnams gaṅ yaṅ ruṅ-bahi phye-ma bċags-pa bud-med-kyi nu-źo daṅ sbyar-te / snar blugs[50]-na gcod-par hgyur-ro //

7.31 bal-po sehuhi khu-ba daṅ / rcva[51] dur-bahi[52] khu-ba daṅ / śiṅ log-kog-gi ċhig-gu daṅ / kun-doṅ-gi khu-ba hdi-rnams-las gaṅ yaṅ ruṅ-ba snar blugs-na yaṅ sna-khrag zag-pa gcod-do //

7.32 khrag lud-pa thur-du byuṅ-ba-la ni / khrag chad[53]-kyi cho-ga snar bśad-pa bźin-du byaho //

7.33 khrag lud-pa pho-mċhan-nas hbyuṅ-ba-la ni / mkhris-pa-las gyur-pahi gcin-nad-kyi cho-ga rgyas-par bog-nas hbyuṅ-ba bźin-du byaho //

7.34 khrag lud-pa bud-med-kyi mo-mċhan-las hbyuṅ-ba-la ni / ho-ma kha-ra daṅ[54] / sbraṅ-rċi daṅ sbyar-ba blud-na phan-te źi-bar hgyur-ro //

[45] ze-ba *by emendation*] gze-ma DNP
[46] btuṅ- DN] gtuṅ- P
[47] -lihi DN] -lahi P
[47a] -li NP] -la D
[48] sbo-ba NP] sbos-pa D
[49] -pahi D] -pa NP
[50] blugs- DN] blug- P
[51] rcva NP] rca D
[52] dur-bahi P] du-rbahi N : dūrba-hi D
[53] chad- *by emendation*] ċhad DP (N *not clear*)
[54] daṅ *om.* D

dvaya-), (5) nut grass (*mustaka-*), (6) bird cherry (*padmaka-*), (7) filaments (*kiñjalka-*) of the blue water lily flower (*utpala-*), (8) Indian madder (*mañjiṣṭhā*), and (9) vetiver (*uśīra-*), until pure ghee remains, and gives it to drink (*pānaṃ*), purges with it (*vasti-*), smears the body with it (*abhyañjana-*), and pours it into the nose (*nāvana-*) as may be appropriate, it too removes (*-haraṃ*) the disease of blood ejection (*rakta-pitta-*).

7.29 If (one takes) equal portions of these (drugs) : (1) milky yam (*vidārīṃ*), (2) liquorice (*madhukaṃ*), (3) medā and mahāmedā (*mede*), (4) fruit of the tamarind (*tintiḍīkaṃ*), (5) pomegranate (*dāḍima-*), (6) asparagus tree (*śatāvarīṃ*), (7) the vegetable kākolī (*kākolī-*), and (8) rind of lemon (*mātuluṅga-śiphā-*), grinds them finely (*piṣṭvā*), boils (*siddhaṃ*) the powder in ghee (*sarpir*), four times as much (*caturguṇe*) milk (*kṣīre*) as ghee, and water, until pure ghee remains, and eats it in moderation, it removes fever (*jvarāpaham*), overcomes (*-ghnam*) blocked faeces (*vibandha-*), distended stomach (*ānāha-*), aches and pains (*śūla-*), and makes free (*-nāśanam*) of the diseases of cough (*kāsa-*) and blood ejection (*asṛg-pitta-*).

7.30 In the case of blood (*asṛji*) emerging from the nose (*ghrāṇa-srute*), if one strains the powder (*kalko*) from whichever may be appropriate among conch shell (*śaṅkha-*), red ochre (*gairika-*), flower of the fulsee flower tree (*dhātakī-*), and liquorice (*madhuka-*), mixes it with the breast milk (*kṣīreṇa*) of a woman (*yoṣit-*), and pours it into the nose (*nāvanam*), (the emergence of blood) is terminated.

7.31 If one pours into the nose (*nasyaṃ*) whichever may be appropriate among these (drugs) : the liquid (*raso*) from pomegranate (*dāḍima-puṣpottho*), the liquid from durba grass (*dūrvā-bhavo*), the liquid from stones of the mango tree (*āmrāsthi-jaḥ*) and from the onion (*palāṇḍor*), it too terminates (*-jit*) the dripping (*sruta-*) of blood (*rakta-*) from the nose (*nāsikā-*).

7.32 In the case of blood (*rakte*) ejection (where the blood) proceeds downwards (*pāyu-gāmini*), the method of treatment (*karma*) for terminating (the ejection of) blood (*raktātisārikaṃ*) is to be administered as previously explained (in 7.20).

7.33 In the case of blood ejection (where the blood) proceeds from the male organ (*meḍhra-ge*), one must administer (*niyojayet*) the method of treatment for urinary disease (*prāmehikaṃ*) that has arisen due to bile (*pitta-*) as is described in detail below (in 11.9).

7.34 In the case of blood ejection (*rakta-pittam*) (where the blood) proceeds from the female organ (*apatya-vartma-gaṃ strīṇāṃ*), if one gives to drink (*pānaṃ*) milk (*payasaḥ*) mixed with sugar (*sitā-*) and honey (*madhu-*), it is beneficial and (the bleeding) becomes calm (*tac-chāntyai*).

7.35 yaṅ-na bćag yug-snam *daṅ[55] / śiṅ jambūhi[56] lo-ma daṅ / 'utpa-lahi rća-ba-rnams-las gaṅ yaṅ ruṅ-bahi phye-ma hbras bkrus-pahi khu-ba sbraṅ-rći daṅ sbyar-bahi naṅ-du btab-ste / hthuṅs-na yaṅ mo-mćhan-nas hbyuṅ-bahi khrag hchad-par hgyur-ro //

7.36 yaṅ-na sman 'a-nanda daṅ / gandha-pri-yaṃ-ku daṅ / ćan-dan daṅ / nā-ga-ge-sar-rnams gaṅ yaṅ ruṅ-bahi phye-ma chaṅ daṅ sbyar-te hthuṅs-na yaṅ mo-mćhan-nas hbyuṅ-bahi khrag hchad-par hgyur-ro //

7.37 yaṅ-na mon-sran sñehu[57] dmar-ruhi rća-bahi phye-ma *daṅ[55] / sbraṅ-rći daṅ / skyer-khaṇḍa-rnams hbras bkrus-pahi khu-ba daṅ[34] sbyar-te / dkrugs-la hthuṅs-na yaṅ / mo-mćhan-nas hbyuṅ[58]-bahi khrag-gi rnam-graṅs thams-cad sel-bar byed-do //

7.38 yaṅ-na ldum-bu pu-na-sna-ba daṅ / śa-lu-ka daṅ / sran-chuṅ daṅ / 'a-lam-bu-sa-rnams-las gaṅ yaṅ run-ba bćos-pas mo-mćhan-la dugs byas-na yaṅ na-ba sel-to //

7.39 yaṅ-*na[59] mudga-parṇi btags-te / til-mar daṅ lhan-cig[60] bćos-pahi naṅ-du / srin-bal-lam / śiṅ-bal smyugs-la mo-mćhan-gyi naṅ-du bźag-na yaṅ khrag gćod-ciṅ / hjam-la bde-bar hgyur-ro //

7.40 spyir-na khrag lud-pahi nad yod-pa-la ni / chu graṅ-mohi naṅ-du hjug-pa daṅ / *lus[61]-la chu graṅ-mo blugs-pa-la[62] sogs-pa dge-ba yin-te /kha-zas kyaṅ sa[63]-lu daṅ / mon-sran sñehu-la sogs-pa daṅ / ri-dags daṅ / byahi śa / bsil-bahi bag-rnams bźaṅ-ṅo //

khrag rgyas-pahi nad gso-bahi lehu-ste bdun-pa rjogs-so[64] //

[55] *daṅ by emendation*] *om.* DNP
[56] jambūhi D] hjam-buhi NP
[57] sñehu D] snehu NP
[58] hbyuṅ- DN] byuṅ- P
[59] *yaṅ-na by emendation*] yaṅ DNP
[60] lhan-cig *om.* NP
[61] lus- *by emendation*] lud- DNP
[62] blugs-pa-la P] thugs-par DN
[63] sa- NP] śā- D
[64] rjogs-so DN] rjogso P

7.35 Alternatively (*vā*), if one puts the powder (obtained) from whichever may be appropriate among red ochre (*suvarṇa-gairikaṃ*), leaves of the jambool tree (*jambvāḥ parṇaṃ*), and roots of the blue water lily (*kandam autpalam*) in the liquid from washed rice (*taṇḍula-toyena*) mixed with honey (*sa-kṣaudraṃ*), and drinks it (*pītaṃ*), (then) too blood proceeding from the female organ (*pradaraṃ*) is terminated (*jayet*).

7.36 Alternatively (*vā*), if one drinks (*pibet*) mixed with liquor (*prasannayā*) the powder (*kalkaṃ*) from whichever may be appropriate among the drugs Indian sarsaparilla (*anantā-*), perfumed cherry (*phalinī-*), sandal (*candanāt*), and nagkassar (*nāga-kesarāt*), (then) too blood proceeding from the female organ (*asṛg-dara-*) is terminated (*-nirodhāya*).

7.37 Alternatively, if one mixes the powder from the root of prickly red amaranth (*mūlaṃ taṇḍulīyakam*), honey (*madhu-*), and barberry extract (*tārkṣyaja-*) with the liquid from washed rice (*taṇḍulāmbu-kṛtaṃ*), stirs it, and drinks it (*pānaṃ*), it too removes (*-nāśanam*) all (*sarva-*) kinds of (diseases in which) the blood proceeds from the female organ (*pradara-*).

7.38 Alternatively (*vā*), if one cooks whichever may be appropriate among the vegetable hogweed (*punarnava-*), lotus bulbs (*śāluka-*), lentils (**masūraka-*), and globe thistle (*alambuṣa-*) and applies it to (create) heat in the female organ (*yonau*), it too removes pain (*vedanāpahaḥ*).

7.39 Alternatively, if one grinds wild green gram (*mudga-parṇī-*), dips worm cotton or tree cotton (*picu-*) on (the powder) boiled together (*vipakvena*) with sesame oil (*tailena*), and puts it in the female organ, (then) too the blood is terminated (*rakta-nāśāya*) and (the organ) becomes soft (*mārdavāya*) and comfortable (*sukhāya ca*).

7.40 In general, in the case of one who has the disease of blood ejection (*rakta-pittinām*), placing him in cold water (*śītāvagāha-*) and pouring cold water on his body (*seka-*) etc. (*-ādyāḥ*) are good (*praśastā*), and as food rice (*śāli-*), green gram (*mudga-*), etc. (*-ādayo*), and the somewhat cool flesh of game animals (*jāṅgalāś ca mṛgā*) and of birds (*dvijāḥ*) are excellent (*yojyā*).

The chapter (*adhyāyaḥ*) on healing the disease of spreading blood (*rakta-pitta-*), the seventh (*saptamaḥ*), is finished (*samāptaḥ*).

§ 8: GCOṄ CHEN-PO GSO-BAHI LEHU

8.0 de-nas gcoṅ chen-po gso-bahi lehu bśad-par byaho //

8.1 de-la gcoṅ chen-pohi nad ni / nad-gži *gsum[1]-las hbyuṅ-ste / de yaṅ brćal[2] drag[3]-pa daṅ / zad byed-kyi nad daṅ / phyi-sa daṅ / gcin hgags-pa daṅ / dus-su mi-za-ba daṅ / rgyu[4] hdi bži-las hbyuṅ-ṅo //

8.2 dehi mćhan-ma ni / skad hgags-pa daṅ / lud-pa daṅ / dbugs mi-bde-ba daṅ yi-ga hchus-pa daṅ / rims daṅ / klad-pa na-ba daṅ / thal-goṅ na-ba daṅ / rćib-logs na-ba daṅ / sñiṅ na-ba daṅ / mkhal-rked na-ba daṅ / khrag daṅ / bad-kan skyug[5]-pa daṅ / rnam-pa bcu-gcig-po hdi rnams yin-no //

8.3 mćhan-ma de-dag-gis[6] ṅam-thag-par gyur-la / śa zad-ciṅ ṅams[7]-stobs med-par gyur-pa ni dor-bar byaho //

8.4 de ma-yin-pa gžan ni sman daṅ ldan-pa žig-na cho-ga smyur-te byaho //

8.5 kha-nas rnag hdra-ba daṅ / bad-kan dmar-po[8] daṅ / sño-skya daṅ / ljaṅ-gu daṅ / sṅon-po daṅ / ser-po hbyuṅ-la dbugs mi-bde-ba daṅ / lud-pas dgar-te ṅam-thag-pa daṅ / skad hgags-pa ni mi-hćhoho //

8.6 kha-zas phal-cher phyi-sa daṅ / gcin hbab-žig-tu gyur-la / śa skam-žiṅ lus-zuṅs zad-de / phyi-sa khoṅ-na yod-pa ćam-gyis / srog-zuṅs byas-pa gaṅ yin-pa de-la ni khoṅ-na yod-pa de mi-bkru-bar rtag-tu bsruṅ-bar byaho //

8.7 ṅams[7]-stobs yod-la gcoṅ chen-po na-ba-la ni / gso-bahi las skyug-sman daṅ / bkru-sman daṅ / sman snar blugs-pa daṅ / bkru-sman drag-po mas btaṅ-ba daṅ / hjam-rći mas[9] btaṅ-bahi las hdi lṅa byaho //

[1] gsum- *by emendation*] bži- DNP
[2] brćal DN] bsćal P
[3] drag- P] drags- DN
[4] rgyu DP] hrgyu N
[5] skyug- NP] skyugs- D
[6] -gis DNP
[7] ṅams- D] ṅam- NP
[8] -po P] -ba D, -pa N
[9] mas DP] mas N

CHAPTER 8: CONSUMPTION

8.0 Next the chapter on healing great consumption will be expounded.

8.1 In that (connection), as for the disease (*gado*) of great consumption (*yakṣman-*), it arises (*jāyate*) from the three humours (*tri-doṣāj*) and they arise for these four reasons (*hetu-catuṣṭayāt*): violent exercise (*sāhasāt*), the disease that causes wasting (*kṣaya-to*), blocked faeces and urine (*vega-dhāraṇād*), and not eating at the proper times (*viṣamāśanāt*).

8.2 As for its (*tasya*) characteristics (*rūpāṇi*), they are these eleven: voice failure (*vaisvaryam*), cough (*kāsaḥ*), uncomfortable breathing (*śvāso*), disturbed appetite (*arucir*), fever (*jvaraḥ*), headache (*śiro-ruk*), pain in the shoulder (*aṃsa-ruk*), pain in the side (*pārśva-ruk*), pain in the heart (**hṛd-rogo*), pain in the abdomen (*kukṣi-rogo*), and vomiting (*-chardanam*) blood (*asṛk-*) and phlegm (*kapha-*).

8.3 In the case of one who has become afflicted (*upadrutam*) by those characteristics (*etair liṅgair*), as for one whose flesh is exhausted (*kṣīṇa-māṃsa-*) and who has become without strength (*kṣīṇa-balam*), one must abandon him (*jahyād*).

8.4 As for the other (patients who) are not (like) that (*itaram*), if they possess medicines (*dravyavantam*), one should quickly (*āśu*) administer treatment (*upakramet*).

8.5 One from whose mouth emerges (*niṣṭhīvan*) (spittle that) is like pus (*pūyābham*), phlegm that is red (*aruṇam*), pale blue (*śyāvam*), green (*haritam*), blue (*nīlam*), or yellow (*pītakam*), one who suffers severely (*ārto*) from uncomfortable breathing (*śvāsa-*) and cough (*kāsa-*), and one whose voice has failed (*hata-svaraḥ*) does not live (*na jīvati*).

8.6 In the case of one in whom (*yasya*) the food (*annam*) has generally (*prāyo*) become only faeces and urine (*malā*), if the flesh has become dry (*śoṣiṇo*) and the body elements have been exhausted (*dhātu-saṃkṣaye*), to the extent that he has faeces inside (*śakṛd eva*), in the case of that which has been made the strength of his life (*balaṃ tasya*), that (*tat*) which he has inside should not be purged but must be constantly (*sadā*) protected (*saṃrakṣyam*).

8.7 In the case of one who has strength (*balīyasi*) in the case of one who suffers from great consumption (*kṣayāture*), these five kinds of healing treatment (*pañca-karma*) are to be administered (*prayoktavyam*): emetics, cathartics, drugs poured into the nose, severe purging cathartics, and purging enemas.

8.8 lus-kyi śa zad-pa-la ni las lha-po hdi-dag byas-na / de-dag-ñid dug daṅ hdra-bar hgyur-te byar mi-ruṅ-ṅo //

8.9 gcoṅ chen-po na-baḥi kha-zas ni / hbras sa[10]-lu daṅ / hbras żag drug-cus[11] smin-pa daṅ / gro daṅ / nas daṅ / mon-sran sñehu-la sogs-pa dgeho //
skom-du ni chaṅ bzaṅ-ṅo //
bya-nar[12] ni / bya daṅ ri-dags-kyi śa nad de daṅ hphrod[13]-paḥi śa[14]-rnams ruṅ-ṅo //

8.10 dehi sman ni pi-pi-liṅ daṅ / rgun daṅ / kha-ra-rnams-kyi phye-ma til-mar daṅ / [15]sbraṅ-rcis sbyar-baham / yaṅ-na ʾa-śva-gandha daṅ / pi-pi-liṅ daṅ / kha-ra-rnams-kyi phye-ma sbraṅ-rci daṅ / żun-mar daṅ sbyar-ba zos-na gcoṅ chen-po sel-bar byed-do //

8.11 yaṅ-na (1) bu-bran śiṅ daṅ / rgun daṅ / pi-pi-liṅ daṅ / ʾa-ru-ra daṅ / hbra[16]-go daṅ / byi-cher-rnams lhan-cig-tu sbyar-ba daṅ / (2) bu-ram daṅ / skyu-ru-ra daṅ / hbras-yos daṅ / kru-trug-tres daṅ / pi-pi-liṅ daṅ / bcaḥ-sga-rnams lhan-cig-tu sbyar-ba daṅ / (3) ma-nu daṅ / li-zur-ba daṅ / ra-mñe-ba daṅ / kha-ra daṅ / byiḥu rug-pa-rnams lhan-cig-tu sbyar-ba daṅ / sman-gyi sbyor-ba hdi-rnams-las gaṅ yaṅ ruṅ-baḥi phye-ma mar daṅ / sbraṅ-rci śas bskyed-de / sbyar-ba zos-na / lud-pa daṅ / dbugs mi-bde-ba sel-ciṅ / skad hgags-pa hbyaṅ-bar hgyur-ro //

8.12 (1) bal-buhi lo-ma daṅ / (2) na-le-śam daṅ / (3) bcaḥ-sga daṅ / (4) pi-pi-liṅ-rnams yas-kyi rim[17] bżin-du daṅ-po cha-las re-res bskyed-pa daṅ / (5) śiṅ-cha daṅ / (6) sug-smel daṅ / bal-buhi chad-kyi phyed phyed daṅ / (7) kha-ra pi-pi-liṅ-gi brgyad-hgyur daṅ / hdi-rnams *btags-te[18] lhan-cig-tu sbyar-baḥi phye-ma[19] sman[20] ni / lud-pa daṅ / dbugs mi-bde ba daṅ / yi-ga hchus-pa daṅ / mcher-pa na-ba daṅ / rims daṅ / skem-paḥi nad daṅ / pho-baḥi me-drod chuṅ-ba-rnams sel-żiṅ sñiṅ-la phan-te / hkhru-ba daṅ / skran daṅ / gżaṅ-hbrum daṅ / skyug-pa-rnams sel-to

8.13 (1) bcaḥ-sga daṅ / (2) pi-pi-liṅ daṅ / (3) na-le-śam daṅ / (4) nā-ga-ge-sar-gyi me-tog daṅ / (5) śiṅ-cha daṅ / (6) sug-smel daṅ / hdi-rnams mas-kyi

[10] sa- N] sā- D : P *not clear*
[11] -cus NP] -cu-pa D
[12] -nar NP] -nad D
[13] hphrod- P] hphrad- DN
[14] śa *om.* NP
[15] DNP *insert* mar *before* sbraṅ-rcis
[16] hbra- D] bra- NP
[17] rim D] rims NP
[18] btags-te *by emendation (cf. 8.13)*] bcaḥ-ste D : btaṅ-ste NP
[19] -ma NP] -maḥi D
[20] sman NP] sman-gyis D

8.8 In the case of one the flesh of whose body is exhausted (*kṣīṇa-dehe*), if one applies these (*nyastam etad*) five kinds of treatment, those very (*etad eva*) (kinds of treatment) become like poison (*bhavet ... viṣopamam*) and are not suitable for application.

8.9 As for the foods for one who suffers from great consumption (*viśuṣyataḥ*), śāli rice (*śāli-*), rice that ripens in sixty days (*ṣaṣṭika-*), wheat (*godhūma-*), barley (*yava-*), green gram (*mudga-*), etc. (*-ādayaḥ*) are good (*śubhāḥ*). As drink liquor (*madyāni*) is excellent (*śastā*). As meat flesh that is compatible with that disease, the flesh of bird (*pakṣin-*) and of game (*mṛga-*), are suitable (*śastā*).

8.10 As for his medicaments, if he eats (*lehaḥ*) the powder of long pepper (*kṛṣṇā-*), grape (*drākṣā-*), and sugar (*sitā-*) mixed with (*-vān*) sesame oil (*taila-*) and honey (*kṣaudra-*) or alternatively (*vā*) the powder of winter cherry (*aśvagandhā-*), long pepper (*kṛṣṇā-*), and sugar (*sitā-*) mixed with (*yuta*) honey (*madhu-*) and ghee (*sarpis-*), it removes great consumption (*kṣaya-hā*).

8.11 Alternatively, (1) wax tree (*śṛṅgī*), grape (*drākṣā*), long pepper (*kaṇā*), chebulic myrobalan (*pathyā*), wild date palm (*kharjūram*), and camel thorn (*durālabhā-*) mixed together; (2) crude sugar (**gauḍa-*), emblic myrobalan (*āmalaka-*), parched rice (*lāja-*), leadwort (*agni-*), long pepper (*pippalī*), and ginger (*viśva-bheṣajam*) mixed together; (3) orrisroot (*puṣkarāhvam*), zedoary (*śaṭī*), kṣīra-kākoli (*vīrā*), sugar (*śarkarā*), and holy basil (*surasa-*), mixed together – if one mixes the powder from whichever may be appropriate among these mixtures of drugs with ghee (*ājya-*) and honey (*madhu-*) in increasing portions and eats it (*lehā*), it removes (*-harāḥ*) cough (*kāsa-*) and uncomfortable breathing (*śvāsa-*) and voice failure is cleaned up (*svaryā*).

8.12 The medicament consisting in the powder (*cūrṇam*) (obtained) by grinding and mixing together these (drugs): (1) leaves of silver fir (*tālīsam*), (2) black pepper (*maricam*), (3) ginger (*śuṇṭhī*), and (4) long pepper (*kṛṣṇā*), which have each been increased (*dhṛtāḥ*) from the first portion (*bhāga-*) according to order from above (*-uttarair*); (5) cinnamon (*tvag-*) and (6) cardamom (*elā-*), each half the measure (*ardhāṃśike*) of the silver fir, and (7) sugar (*sitā*), eight times as much (*aṣṭa-guṇā*) as the long pepper (*kṛṣṇā-*) – (this medicament) removes (*-nut*) cough (*kāsa-*), uncomfortable breathing (*śvāsa-*), disturbed appetite (*aruci-*), pain in the spleen (*plīhan-*), the diseases of fever (*jvara-*) and of desiccation (*śoṣa-*), and small heat of the (digestive) fire of the stomach (*agni-māndya-*), is beneficial for the heart (*hṛdyam*), and removes (*-nāśanam*) diarrhoea (*atisāra-*), internal tumours (*gulma-*), piles (*arśas-*), and vomiting (*chardi-*).

8.13 As for the powder (*cūrṇam*) (obtained) by grinding and mixing these (drugs): (1) ginger (*śuṇṭhi-*), (2) long pepper (*kṛṣṇā-*), (3) black pepper (*ūṣaṇa-*), (4) flower of nagkassar (*ibha-*), (5) cinnamon (*tvak-*), and (6)

rim bźin-du / tha-mahi cha re-res bskyed-pa daṅ / (7) de-rnams bsdoms[21]-pahi ċhad daṅ / mñam-pahi kha-ra daṅ / hdi-rnams btags-te sbyar-bahi phye-ma ni / lkog-ma hgags-pa-la phan-źiṅ / sñiṅ na-ba daṅ / skran daṅ / gźan-hbrum-gyis ñam-thag-pa-rnams sel-to //

8.14 śiṅ-ċha daṅ / sug-smel daṅ / pi-pi-liṅ daṅ / smyig-rkaṅ daṅ / kha-ra-rnams yas-kyi rim bźin-du / daṅ-pohi cha ñis-hgyur ñis-hgyur-gyis[22] bskyed-de / btags-pahi phye-ma sbraṅ-rċi daṅ / mar[23] sbyar-bahi phye-ma ni / rċib-logs na-ba daṅ / dbugs mi-bde-ba daṅ / lud-pa sel-źiṅ yi-ga hbye-bar byed-do //

8.15 (1) ñeḥu-śiṅ daṅ / (2) bi-da-ri daṅ / (3) 'a-śva-gandha daṅ / (4) 'a-ru-ra daṅ / (5) purna-ṇa-ba daṅ / (6) ba-la daṅ / (7) 'a-ti-ba-la daṅ / (8) na-ga-ba-la daṅ / (9) gze-ma-rnams-kyi phye-ma / mar daṅ / sbraṅ-rċi daṅ sbyar-te zos-na / zad byed-kyi gcoṅ chen-po zad-par byed-do //

8.16 brag-źun daṅ / sbraṅ-rċi daṅ / ċha-ba gsum daṅ / drub-mar-caṅ daṅ / lcags-kyi phye-ma-rnams sbyar-te zos-la / kha-zas-su hbras-chan[24] daṅ[25] / ho-ma daṅ[26] ldan-par za-ba gaṅ yin-pa dehi gcoṅ chen-po ni myur-du hbyaṅ-bar hgyur-ro //

8.17 (1) sbraṅ-rċi daṅ / (2) drub-mar-caṅ daṅ / (3) byi-daṅ[27]-ga daṅ / (4) brag-źun daṅ / (5) lcags-kyi phye-ma daṅ / (6) mar daṅ / (7) 'a-ru-ra-rnams sbyar-ba za-źiṅ / kha-zas mthun-źiṅ hphrod-pa za-ba ni / gcoṅ chen-po mi-bzad[28]-pa sel-bar hgyur-ro //

8.18 yaṅ-na gcoṅ chen-pohi nad yod-pas / kha-ra daṅ / sbraṅ-rċi daṅ / mar gsar sbyar-baham / yaṅ-na mar daṅ / sbraṅ-rċi cha mi-mñam-par sbyar-ba zos-la / kha-zas-su hbras-chan daṅ / ho-ma daṅ ldan-par zos-na śa brta-bar hgyur-ro //

8.19 sman nir-guntihi rċa-ba daṅ / lo-ma daṅ bcas-par brduṅs-pahi khu-ba mar dehi bźi-cha daṅ / lhan-cig-tu skol-la / mar ñi-ċhe lus-pa-las ran-par hthuṅs-na / gcoṅ chen-pohi nad-kyis lus-zuṅs zad-par gyur-pa-las slar ñams[?]-stobs bskyed-ciṅ brta-bar byed-de / nad-do-cog kyaṅ sel-to //

[21] bsdoms- N] bsnams- D, bstoms- P
[22] -gyis D] -gyi NP
[23] mar D] mar-gyi NP
[24] -chan D] -can NP
[25] daṅ / om. P
[26] daṅ om. DN
[27] -daṅ- NP] -doṅ- D
[28] -bzad- D] -zad- NP

cardamom (*truṭi-*), each last (*antya-*) portion (*aṃśa-*) having been increased (*-vardhitāḥ*) according to order from below, and (7) sugar (*sitā-*) equal (*tulyam*) to the quantity of those (all) added (together) — (this powder) is beneficial for a blocked throat (*kaṇṭhyam*) and removes (*-nāśanam*) affliction (*arti-*) by heart disease (*hṛd-*), internal tumours (*gulma-*), and piles (*arśa-*).

8.14 If one increases twofold by twofold (*dvi-guṇa-*) the first portion according to order from above (*-uttarāḥ*) and grinds cinnamon (*tvag*), cardamom (*elā*), long pepper (*pippalī*), bamboo manna (*vāṃśī*), and sugar (*śarkarā*), the powder mixed with honey (*madhu-*) and ghee (*ājya-*) removes (*-ghnaḥ*) pain in the side (*pārśva-ruk*), uncomfortable breathing (*śvāsa-*), and cough (*kāsa-*), and expands the appetite (*ruci-pradāḥ*).

8.15 If one eats (*lehaḥ*) mixed with ghee (*ājyam*) and honey (*madhu*) the powder from (1) asparagus tree (*śatāvarī*), (2) milky yam (*vidārī*), (3) winter cherry (*aśvagandhā*), (4) chebulic myrobalan (*pathyā*), (5) hogweed (*punarnavā*), (6) heart-leaf sida (*balā-*), (7) Indian sida (*atibalā*), and (8) gingo (*nāga-balā*) (= *balā-trayam*), and (9) caltrop (*śvadaṃṣṭrā*), it makes decline (*-apahaḥ*) great consumption (*kṣaya-*) that causes wasting.

8.16 If one mixes the powders (*rajāṃsi*) from molten ore (*śilājatu-*), honey (*madhu-*), the three hot ones (*vyoṣa-*), pyrites (*tāpya-*), and iron (*loha-*) and eats them (*lehmasya*), as for the great consumption (*kṣayaḥ*) of him who (*yaḥ*), possessing as food boiled rice and milk (*kṣīra-*), eats (*-bhug*) them, it is quickly (*āśu*) cleansed (*kṣayam avāpnuyāt*).

8.17 If one eats (*sevyamānā*) mixed (together) (6) ghee (*ghṛta-*), (7) chebulic myrobalan (*abhayā-*) and the powder from (1) honey (*madhu-*), (2) pyrites (*tāpya-*), (3) embelia (*viḍaṅga-*), (4) molten ore (*aśmajatu-*), and (5) iron (*loha-*), as for (one who) eats (*āśinaḥ*) foods that agree and are compatible (*hita-*), his unbearable (*aty-ugram*) great consumption (*yakṣmāṇam*) is removed (*ghnanti*).

8.18 Alternatively, if one who has the disease of great consumption (*kṣayī*) eats (*lihan*) sugar (*śarkarā-*), honey (*madhu-*), and fresh ghee (*navanītam*) mixed (together) or alternatively (**vā*) ghee (*ājya-*) and honey (*mākṣika-*) mixed in unequal portions (*atulye*) and, possessing as foods boiled rice and milk (*kṣīra-*), eats (*-āśī*) them, his flesh will grow strong (*labhate puṣṭim*).

8.19 If one boils (*pakvam*) the liquid (*rasa-*) (obtained) by pounding the drug chaste tree (*nirguṇḍī-*) accompanied by (*sa-*) its roots (*mūla-*) and leaves (*pattra-*) together with ghee (*ghṛtam*) (amounting to) a quarter of that (liquid), until pure ghee remains, and drinks it (*piban*) in moderation, after one's body elements have been exhausted by the disease of great consumption (*yakṣma-kṣīṇa*), it increases one's strength again and makes one strong (*bhavec chuṣmī*) and also removes (*vivarjitaḥ*) all (*sarva-*) diseases (*ātaṅka-*).

8.20 (1) ma-nu daṅ / (2) li zur-ba daṅ / (3) rgun daṅ / (4) ba-la daṅ / (5) me-tog 'utpa-la daṅ / (6) pi-pi-liṅ daṅ / (7) jha-ta daṅ / (8) ji-banti[29] daṅ / (9) śiṅ-mṅar daṅ / (10) bya-gbri daṅ / (11) khyi lce-ba daṅ / (12) byi-čher daṅ / (13) dug-mo-ñuṅ-gi śun-lpags daṅ / (14) gze-ma-rnams cha mñam-ste btags[30]-pahi phye-ma / mar dehi bži-hgyur daṅ / chu mar-gyi bži-hgyur daṅ / lhan-cig-tu bskol[31]-la / mar ñi-čhe lus-par byas-te / bčags[32]-pa-las čhod ran-par khu-bcud daṅ sbyar-baham / śa-khuham / ho-ma skol-baham / śiṅ-kun-la sogs-pa skol-ba gaṅ yaṅ ruṅ-ba daṅ sbyar-te hthuṅs-na / gcoṅ chen-pohi mčhan-ma rnam-pa bcu-gcig[33] sel-bar hgyur-ro //

8.21 rahi mar daṅ / rahi ho-ma daṅ / rahi žo daṅ / rahi gcin daṅ / rahi ril-mahi khu-ba hdi-rnams lan-čhva rnam-pa lṅa daṅ bskol[31]-te / mar ñi-čhe lus-pa las / ran-par hthuṅs-la dehi rjes-la / rahi ho-ma hthuṅs-na gcoṅ chen-po sel-to //

8.22 nas-las byas-pahi kha-zas zos-la / rahi ra-bar ñal-te / rahi ho-ma hthuṅ[34]-žiṅ rahi ril-ma daṅ / gcin-gyis lus dril-ba daṅ / khrus byas-na yaṅ zad byed-kyi gcoṅ chen-po sel-to //

8.23 til-mar sraṅ sum-cu-rca gñis / ho-ma dehi bži-hgyur daṅ / śiṅ-mṅar-gyi phye-ma sraṅ gcig daṅ / bskol[31]-te ho-ma du-nas til-mar bčags-te / daṅ-žiṅ dri-ma med-par byas-la / yaṅ ho-ma bži-hgyur daṅ / śiṅ-mṅar-gyi phye-ma sraṅ gcig daṅ / bskol[31]-te ho-ma du-nas til-mar bčags-la / ho-ma daṅ / śiṅ-mṅar-gyis sña-ma bžin-du bsnan-žiṅ / skol-ba de-lta-buhi čhul-du śin-tu bsgrims-te / lan brgyar skol-bahi til-mar-gyi btuṅ-ba daṅ / snar blugs-pa daṅ / lus-la[35] bsku-ba daṅ / mas btaṅ-ba-rnams byas-na / gcoṅ chen-po daṅ / sñiṅ na-ba daṅ / rluṅ-nad daṅ / skya-rbab-rnams sel-ciṅ / nam-čhoṅ[36] yan-cad-kyi nad daṅ / smyo-byed daṅ / khrag lud-pahi nad daṅ / me-dbal-rnams med-par byed-do //

8.24 (1) bilba-la sogs-pa rca-ba lṅa-pa daṅ / (2) gla[37]-sgaṅ daṅ / (3) ba-la daṅ / (4) ho-ma rnam[38]-pa bži-ste sa-la-parṇi daṅ / sri-śan-parṇi daṅ /

[29] -banti N] -banti DP
[30] btags- DN] gtags- P
[31] bskol- D] skol- NP
[32] bčags- D] čhags- NP
[33] DNP *add after* -gcig *the words* daṅ ldan-pa.
[34] hthuṅ- DN] hthuns- P
[35] -la *om.* NP
[36] -čhoṅ DN] -čhod P (?)
[37] gla- DN] sla- P
[38] rnam- D] rnams- NP

8.20 If (one takes) equal portions (*tulyāṃśaiḥ*) of (1) orrisroot (*puṣkarāhva-*), (2) zedoary (*śaṭī-*), (3) grape (*drākṣā-*), (4) sida (*balā-*), (5) the flower blue water lily (*utpala-*), (6) long pepper (*kaṇā-*), (7) feather-foil (*-ajhaṭāḥ*), (8) milky yam (*jīvantī-*), (9) liquorice (*madhuka-*), (10) wild eggplant (*vyāghrī-*), (11) gentian (*trāyantī-*), (12) camel thorn (*yāsa-*), (13) bark of kurchi (*vatsaka-*), and (14) caltrop (*śvadaṃṣṭrā*), grinds them (*piṣṭaiḥ*), boils (*pakvaṃ*) the powder together with four times as much ghee (*ghṛtaṃ*) as that (powder) and with four times as much water as ghee, until pure ghee remains, strains it, mixes it in moderation with liquid soup or mixes it with whichever may be appropriate among meat soup or boiled milk or boiled asafoetida etc. and drinks it (*prayogāt*), the eleven kinds of characteristics (*ekādaśa-vidha-rūpaṃ*) of great consumption (*rāja-yakṣmaṇaḥ*) will be removed (*jayet*).

8.21 If one boils (*pakvam*) with the five kinds of salt (*sa-pañca-lavaṇaiḥ*) these liquids (*rasaiḥ*) : goat ghee (*ajam ājyam*), goat milk (*ajā-kṣīra-*), goat thick sour milk (*ajā-dadhi-*), goat urine (*ajā-mūtra-*), and goat faeces (*ajā-śakṛd*), until pure ghee remains, drinks it in moderation and after that (*anu*) drinks goat milk (*kṣīram*), it removes great consumption (*kṣayāpaham*).

8.22 If one eats (*-bhug*) food (*anna-*) made from barley (*yava-*), lies down (*-śāyī*) in an enclosure (*madhya-*) for goats (*ajā-*), drinks (*-pāyanaḥ*) goat milk (*tat-kṣīra-*), and performs (*kṛta-*) massaging (*-udvartanaḥ*) and washing of the body with goat faeces (*tad-viṇ-*) and urine (*mūtra-*), (this) too removes (*jayati*) great consumption (*kṣayam*) that causes wasting.

8.23 If one boils (*pācitaṃ*) thirty-two ounces (*prasthaṃ*) of sesame oil (*tailaṃ*) with four times as much (*caturguṇe*) milk (*kṣīre*) as that (sesame oil) and one ounce (*pala-*) of the powder (*kalkena*) from liquorice (*yaṣṭi-*), until the milk has turned to steam, strains the sesame oil (*tilodbhavaṃ*), makes it pure and without impurity (*śuddhaṃ*), again boils four times as much milk and one ounce of the powder from liquorice until the milk has turned to steam, strains the sesame oil, and adds milk and liquorice as before — if one makes a drink (*pāna-*), (a medicament) to be poured in the nose (*nasya-*), (a medicament) to smear on the body, and a purgative from sesame oil that has been very diligently (*yatnataḥ*) boiled (*pācitaṃ*) a hundred times (*śataśaḥ*) after the manner of such a decoction, it removes (*-jit*) great consumption (*yakṣman-*), heart disease (*hṛd-āmaya-*), wind disease (*vātāmaya-*), and yellow disease (*pāṇḍu-*), and makes free (*-hṛt*) from disease (*gada-*) of the upper (*ūrdhva-*) part of the base of the neck (*jatru-*), insanity (*unmāda-*), the disease of ejecting blood (*raktapitta-*), and erysipelas (*visarpa-*).

8.24 If (one takes) one ounce each (*palonmitāḥ*) of (1) the five roots (*pañca-mūla-*) beginning with Bengal quince (*bilvādi-*), (2) nut grass (*abda-*), (3) sida (*balā-*), (4) the four leaves (*parṇī-catuṣṭayam*) (namely) tick trefoil (**śāla-parṇī*), pointed-leaved uraria (**pṛśni-parṇī*), wild green gram (**mudga-parṇī*),

mudga-parṇi daṅ / ma-śa-parṇi-rnams daṅ / (5) ldum-bu ri-tthi daṅ / (6) pi-pi-liṅ daṅ / (7) li-zur-ba daṅ / (8) 'a-ru-ra daṅ / (9) ji-ba-ka daṅ / (10) zaṅ[39] rći-ba daṅ / (11) sle-tres daṅ / (12) rgun daṅ / (13) pu-na-sna-ba daṅ / (14) me-da daṅ / (15) ji-banti daṅ / (16) ka-ka-na-si-ka daṅ / (17) me-tog 'utpa-la daṅ / (18) sug-smel daṅ / (19) ja-da daṅ / (20) bu-bran śiṅ daṅ / (21) bu-cha-rlo daṅ / (22) byi-cher daṅ / (23) ćan-dan daṅ / (24) byi[40]-da-ri daṅ / (25) gze-ma daṅ / (26) bya-ghri daṅ / (27) ma-nu-rnams-las sraṅ re-re daṅ / (28) skyu-ru-ra hbru lṅa-brgya daṅ / hdi-rnams chu phul-gaṅ-la sraṅ brgyad-du brćis-pa de-lta-bu phul drug-cu-rća bźihi naṅ-du bskol[31]-te / chu bźi-cha gcig lus-pa bćags-la[41] / khu-bahi naṅ-du til-mar daṅ / źun-mar phyed-ma sraṅ bcu-gñis daṅ / kha-ra sraṅ lṅa-bcu blugs-te / yaṅ bskol[31]-la / byog-tu ruṅ-ba ćam-du gyur-te / chos-nas phyuṅ-la / bsgraṅs-pahi naṅ-du / (1) pi-pi-liṅ-gi phye-ma sraṅ gñis daṅ / (2) smyig-rkaṅ sraṅ bźi daṅ / (3) sbraṅ-rći sraṅ drug daṅ / (4) dri sna bźi źes bya-ba / śiṅ-cha daṅ / gandha-pa-tra daṅ / sug-smel daṅ / na-ga-ge-sar-rnams cha mñam-pa spyir[42] sraṅ gcig daṅ / hdi-rnams sbyar-bahi sman-gyi lde-guhi miṅ ni / draṅ-sroṅ ćya-pa-nahi sman źes bya-ste / hdi-las raṅ-par zos-na / sñiṅ na-ba daṅ / dbugs mi-bde-ba daṅ / skom-pahi nad daṅ / lud-pa daṅ / dreg daṅ / zad byed-kyi gcoṅ chen-po-rnams-kyis ñam[43]-thag-pa sel-ciṅ yid gźuṅs-pa daṅ / skad sñan-pa daṅ / ro-ća-bar byed-de / sman-bcud-kyis len-du hgyur-ro //

8.25 (1) śiṅ ka-pittahi hbras-bu daṅ / (2) byi-śal gñis-las sraṅ bco-lṅa bco-lṅa daṅ / (3) skyu-ru-ra rlon-pa sraṅ sum-cu-rća gñis / skam[44]-na sraṅ bcu-drug daṅ / (4) 'a-ru-ra dehi phyed daṅ / (5) pi-pi-liṅ daṅ / (6) 'e-la-ba-lu-ka daṅ / (7) gseṅ[45]-phrom daṅ / (8) byi-daṅ-ga daṅ / (9) na-le-śam-rnams-las sraṅ gñis gñis chu phul drug-cu-rća bźihi naṅ-du bskol[31]-la / bźi-cha gcig lus-pahi khu-ba bćags-te / bsgraṅs-pahi naṅ-du bu-ram sraṅ ñis-brgya blugs-te sbyar-ba de hthuṅs-na / gźaṅ-hbrum daṅ / gcoṅ chen-po daṅ / mje-nad sel-źiṅ / skraṅ-ba[46] daṅ / skya-rbab daṅ / rims daṅ / mcher-pa

[39] zaṅ NP] zaṅs D
[40] byi- NP] gyi- D
[41] -la D] -pa NP
[42] spyir NP] sbyar-ba D (spyar-pa)
[43] ñam- DN] ñams- P
[44] skam- NP] skom- D
[45] gseṅ- NP] seṅ- D
[46] skraṅ-ba NP] skraṅs-pa D

and black gram (**māṣa-parṇī*), (5) the vegetable ṛddhi (*ṛddhi-*), (6) long pepper (*kṛṣṇā-*), (7) zedoary (*śaṭī-*), (8) chebulic myrobalan (*pathyā-*), (9) jīvaka (*jīvaka-*), (10) ṛṣabhaka (*ṛṣabhaka-*), (11) guduch (*amṛtā-*), (12) grape (*drākṣā-*), (13) hogweed (*punarnavā-*), (14) medā (*medā-*), (15) milky yam (*jīvantī-*), (16) kāka-nāsikā (*kāka-nāsikā-*), (17) the flower blue water lily (*utpala-*), (18) cardamom (*elā-*), (19) feather-foil (*ajhaṭā-*), (20) wax tree (*śṛṅgī-*), (21) kākolī (*kākolī-*), (22) camel thorn (*vṛṣa-*), (23) sandal (*candana-*), (24) milky yam (*vidārī-*), (25) caltrop (*gokṣura-*), (26) wild eggplant (*vyāghrī-*), and (27) orrisroot (*pauṣkaraṃ ca*), and (28) five hundred (*śatāni pañca*) grains of emblic myrobalan (*dhātrīṇām*), counts them by eight ounces to a handful of water, boils them (*vipācayet*) in sixty-four such handfuls (of water) (*sva-jala-droṇe*), strains the quarter of water that remains, pours into the liquid (*kvāthe*) twelve ounces (*pala-dvādaśake*) half of sesame oil (*taila-*) and of ghee (*-sarpiṣoḥ*), and fifty ounces (*ardha-tulayā*) of sugar (*sitā-*), boils it (*pacet*) again (*punaḥ*), and when it has become to some extent suitable to lick (*leham*), after cooking it (*siddhe*), taking it out, and cooling it (*śīte*), mixes in it (*tasmin niyojayet*) (1) two ounces (*dve pale*) of the powder from long pepper (*pippalyāḥ*), (2) four (*catvāraḥ*) ounces of bamboo manna (*vāṃśyāḥ*), (3) six (*ṣaṭ*) ounces of honey (*mākṣikāt*), and (4) equal portions (constituting) altogether one ounce (*palam*) of the so-called 'four finds of perfume (*cāturjāta-*)' (namely) cinnamon bark (**tvak*), cinnamon leaves (**gandha-pattra*), cardamom (**elā*), and nagkassar (**nāga-kesara*) — the name of the electuary (obtained) by mixing these drugs is the so-called 'Drug of the seer Cyavana (*cyavana-prāśaḥ*)'. If one eats it in moderation, it removes (*-jit*) affliction (*arti-*) by heart disease (*hṛd-roga-*), uncomfortable breathing (*śvāsa-*), the disease of thirst (*tṛṣ-*), cough (*kāsa-*), rheumatism (*vāta-rakta-*), and great consumption (*kṣaya-*) that causes wasting, makes the mind acute (*medhyaḥ*), the voice pleasant-sounding (*svaryaḥ*), and makes virile (*vṛṣyaḥ*), and becomes an elixir (*rasāyanaḥ*).

8.25 If (one takes) fifteen ounces each (*daśa pañca palāni ca*) of both (1) the fruit of the wood apple tree (*kapitthasya*) and (2) the cucumber plant (*viśālāyā*), (3) thirty-two ounces (*prastham*) of fresh emblic myrobalan (*dhātrī-*) — (but only) sixteen ounces (of emblic myrobalan) if it is dry, — (4) half that amount (*tad-ardhena*) of chebulic myrobalan (*pathyāḥ*), and two ounces each (*dvi-palāṃśikam*) of (5) long pepper (*kṛṣṇā*), (6) elephant apple (*elavālukam*), (7) lodh (*lodhram*), (8) embelia (*viḍaṅgam*), and (9) black pepper (*maricam*), boils (*vipācya*) them in sixty-four handfuls of water (**jala-droṇe*), strains (*pūta-*) the liquid from the remaining quarter (*pādastham*), pours into it when it has cooled (*śītalam*), two hundred ounces (*dvi-śata-*) of crude sugar (*guḍa-*), mixes it, and drinks it (*peyaḥ*), it removes (*-nut*) piles (*arśa-*), great consumption (*yakṣman-*), and skin disease (*kuṣṭha-*), makes free of (*-hā*) swelling (*śopha-*), yellow disease (*pāṇḍu-*), fever (*jvara-*), disease of the spleen (*plīha-roga-*), heart disease (*hṛd-roga-*), disease of the abdomen (*udara-*), and internal tumours

na-tsa daṅ / sñiṅ na-ba daṅ / mkhal-rked na-ba daṅ / skran med-par byed-la / pho-bahi nad daṅ / mig-ser daṅ / śa-bkra[47] daṅ / srin-bu daṅ / yi-ga hchus-pa-rnams sel-to //

8.26 gcoṅ chen-pohi nad-la rims-la sogs-pahi nad bla-gñan gzan źig byuṅ-na / gsor ruṅ-ba gaṅ yin-pa de-dag so-sohi gso-bahi cho-ga byaho //

8.27 mdor-na skem-pahi nad gcoṅ chen-po yod-pa-la ni / lus *bsku[48]-ba daṅ / *dril[49]-ba-la sogs-pas lus bra-źiṅ / ñams-stobs bskyed-par byaho //

gcoṅ chen-po gso-bahi lehu-ste brgyad-paho

[47] -bkra D] -kra NP
[48] bsku- *by emendation*] bkru- DNP
[49] dril- *by emendation*] dri- DNP

(*gulma-*), and removes (*-nāśanaḥ*) disease of the stomach (*grahaṇī*), jaundice (*kāmalā-*), white leprosy (*śvitra-*), worms (*krimi-*), and disturbed appetite (*arocaka-*).

8.26 In the case of the disease of great consumption, if other supervenient diseases (*upadravā*) such as fever (*jvarādyāḥ*) have arisen, those (*te*) particular (*svaiḥ*) methods of treatment (*cikitsitaiḥ*) must be applied which (*ye*) may be appropriate to cure it (*sādhyāḥ*).

8.27 In short, in the case of one who has great consumption, the desiccating disease (*śoṣiṇaḥ*), one must make the body strong and increase its strength (*puṣṭaye*) by smearing (*abhyaṅga-*) and massaging (*udvartana-*) the body, etc. (*-ādikam*).

The chapter (*adhyāyo*) on healing great consumption (*yakṣman-*), the eighth (*aṣṭamaḥ*).

§ 9. SKRAN GSO-BAHI LEHU

9.1 skran[1] ni[1] kha-zas-kyi[2] ñes-pa daṅ / hdug-ñal-la sogs-pa gnas-pahi ñes-pa-las rluṅ-la sogs-pa śin-tu hkhrugs-nas / khoṅ-pahi naṅ-du skran phur-ma lta-bur hdug-pa rnam-pa lṅar hgyur-te / lṅa-po de-dag-gi gnas ni / glo[3] g-yas g-yon daṅ / sñiṅ-ga daṅ / *lte-ba daṅ*[4] / chu-so-rnams yin-no //

9.2 gźan-*yaṅ[5] gaṅ dehi mćhan-ma daṅ / gso-bahi thabs daṅ bcas-pa yaṅ bstan-par bya-ste / de-la skran-no-cog ni / yi-ga hchus-pa daṅ / phyi-sa daṅ / gcin sri-ba daṅ / rluṅ-gi śas che-ba daṅ / rgyu-ma hkhrug-pa daṅ / lto sbo-ba daṅ / sgregs-pa maṅ-du hoṅ-bahi mćhan-ma-rnams-kyis rtogs-par byaho //

9.3 de-la rluṅ-las gyur-pahi skran-gyi mćhan-ma ni / zug-ćiṅ gzer-ba daṅ / lto sbo-ba daṅ / phyi-sa daṅ / gcin hgags-pa daṅ / skran ñid hphar-ba daṅ / gnas hpho-ba daṅ / ćhe ćhuṅ-ṅu hgyur-ba daṅ / ltag-pa daṅ / mgo-bo daṅ / za-hgram-du zug-pa daṅ / *rus[6]-śiṅ na-ba-rnams yin-par bstan-to //

9.4 mkhris-pa-las gyur-pahi skran-gyi mćhan ma ni / lus ćha-ba daṅ / skom-dad che-ba daṅ / mgo hkhor-ba daṅ / rñul[7] hbyuṅ-ba daṅ / sgregs-pa skyur-ba daṅ / khar kha-ba bro-ba daṅ / skran ñid reg-tu mi-bzod-pa-rnams yin-par bstan-to //

9.5 bad-kan-las gyur-pahi skran-gyi mćhan-ma ni / mchil-ma maṅ-ba daṅ / yi-ga hchus-pa daṅ / braṅ ćha-źiṅ kha-nas chu hbyuṅ-ba daṅ / dbugs mi-bde-ba daṅ / lud-pa daṅ / kha-zas hjur mi-btub-pa daṅ / skran ñid sra-źiṅ phyir rlo-ba daṅ / skyug[8]-pa-rnams yin-no //

9.6 hdus-pa-las gyur-pahi skran-gyi mćhan-ma ni / skran ñid mi-bzad[9]-par na-źiṅ / ćha hur-hur-por hdug-pa daṅ / rdo bźin-du sra-źiṅ phyir rlo-ba daṅ /

[1] skran ni P] skrin N : skran D
[2] -kyi NP] -kyis D
[3] glo D] blo NP
[4] lte-ba daṅ / *by emendation*] om. DNP
[5] -yaṅ *by emendation*] om. DNP
[6] rus- *by emendation*] ru- DNP
[7] rñul DN] rul P
[8] skyug- NP] skyugs- D
[9] -bzad- D] -zad- NP

CHAPTER 9: INTERNAL TUMOURS

9.1 As for internal tumours (*gulma*), when the wind etc. (*vātādayo*) are greatly (*aty-arthaṃ*) disturbed (*duṣṭā*) by wrong (use) of food (*mithyāśana-*) and wrong positions (*mithyā-vihāra-taḥ*) such as (wrong ways of) sitting and lying down, internal tumours (*gulmaṃ*), being like knobs (*granthi-rūpiṇam*), arise in five ways (*kurvanti pañcadhā*) in the interior (of the body) (*koṣṭhāntar*). As for the position (*sthānaṃ*) of those five (*tasya pañca-vidhaṃ*), they are the right and left sides (*pārśva-*), the heart (*hṛn-*), the *navel (*nābhi-*), and the bladder (*-vastayaḥ*).

9.2 Moreover (*ataḥ paraṃ*), their characteristics (*lakṣaṇaṃ*) together with the methods of treating them (*sa-cikitsitam*) will also (*cāpi*) be explained (*vakṣyate*). In that (connection), as for all internal tumours (*sarva-gulmeṣu*), they are to be recognised by the characteristics (*lakṣayet*) of disturbed appetite (*aruciḥ*), restricted (*kṛcchra-*) faeces (*viṇ-*) and urine (*mūtra-*), a great proportion of wind (*vātād*), troubled intestines (*antra-vikūjanam*), distended belly (*ānāhaś*), and the frequent occurrence of eructation (*ūrdhva-vāta-tvaṃ*).

9.3 In that (connection), as for the characteristics (*-lakṣaṇam*) of an internal tumour (*-gulmaṃ*) that has arisen due to wind (*vāta-*), they are explained to be (*vadet*) aches and pains (*śūla-*), distended stomach (*ādhmāna-*), blocked faeces and urine (*malāsaṅga-*), throbbing of the tumour itself (*toda-*), changing its position and becoming large and small (*sphuraṇa-*), aches (*-ruk*) in the back of the neck (*manyā-*), the head (*śiraḥ-*), and the jawbone (*śaṅkha-*), and pains (*-ruk*) in the spinal column (*aṅga-*).

9.4 As for the characteristics (*lakṣaṇam*) of an internal tumour that has arisen due to bile (*pitta-gulmasya*), they are explained to be (*ākhyātam*) heat of the body (*dāha-*), great thirst (*tṛṣṇā-*), reeling head (*bhrama-*), sweat emerging (*sveda-*), sour eructation (*śuktodgāra-*), bitter taste in the mouth (*āsya-tikta-tā*), and being unable to bear (*asahatvam*) touching (*sparśa-*) the tumour itself.

9.5 As for the characteristics (*rūpaṃ*) of an internal tumour (*gulma-*) that has arisen due to phlegm (*kaphātmake*), they are much spittle (*praseka-*), disturbed appetite (*aruci-*), the chest being hot and water emerging from the mouth (*hṛl-lāsa-*), uncomfortable breathing (*śvāsa-*), cough (*kāsa-*), being unable to digest food (*avipāka-tā*), the tumour itself being hard (*kaṭhina-*) and raised (*unnata-*) on the outside, and vomiting (*chardiḥ*).

9.6 As for the characteristics of an internal tumour that has arisen due to (the three humours) combined (*sannipātakaḥ*), they are the tumour (*gulmaḥ*)

sems daṅ / lus daṅ / mchi drod ñams-par byed-pa-rnams yin-te / gsor mi-ruṅ-ṅo //

9.7 bud-med-kyi khrag-skran ni / mṅal rlug-pa daṅ / bu byuṅ-ba daṅ / zla-mčhan hjags-pa-las hgyur[10]-te / skran ñid na-žiṅ čha-ba hur-hur-por hdug-pa sbrum-ma daṅ hdra-bar hgyur-ro //

9.8 de la skran-gyis ñam-thag-ste / rus[11]-sbal bžin-du phyi-rol-tu rlo-žiṅ / rča mṅon-la nad maṅ-po bla-gñan gžan-gyis kyaṅ thegs-šiṅ / sñiṅ-ga daṅ / lte-bahi phyogs daṅ / rkaṅ-lag skraṅs[12]-te mi-bzod-par gyur-pa ni spaṅ-bar byaho //

9.9 de-la rluṅ-las gyur-pahi skran-la ni / thog-mar sman-mar blud-do //
dehi hog-tu phye-mahi sman daṅ / lus snum-gyis bsku-ba daṅ / dug daṅ / bkru-sman drag-po mas btaṅ-ba daṅ / hjam-rči mas btaṅ-ba-rnams[13]-kyis gso-bar byaho //

9.10 de-la sman-mar ni (1) byi-daṅ-ga daṅ / (2) hbras-bu gsum daṅ / (3) čha-ba gsum daṅ / (4) dbyi-mohi lo-ma daṅ / (5) hu-suhi hbras-bu daṅ / (6) kru-trug-tres-rnams-kyi *phye-ma[14] mar daṅ / ho-ma daṅ / chuhi naṅ-du bskol[15]-la mar ñi-čhe[16] lus-pa-las ran-par hthuṅs-na rluṅ-las gyur-pahi skran sel-to //

9.11 (1) kha-ru-čha daṅ / (2) nas-čhig hkhus-pahi thal-ba daṅ / (3) šu-dag daṅ / (4) pu-če-šel daṅ / (5) 'a-ru-ra daṅ / (6) kru-trug-tres daṅ / (7) byi-daṅ-ga daṅ / (8) čha-ba gsum-po-rnams-kyi phye-ma / žo gñis gñis / mar sraṅ sum-cu-rča gñis daṅ / ho-ma de daṅ mñam-pa daṅ / chu mar-gyi bži-hgyur-gyi[17] naṅ-du bskol[15]-te / mar ñi-čhe lus-pa-las ran-par hthuṅs-na yaṅ / rluṅ-las gyur-pahi skran na-ba daṅ / *bcas-su[18] sel-ciṅ skyigs-bu daṅ / dbugs mi-bde-ba daṅ / srin-bu daṅ / mcher-pahi nad daṅ / lud-pa-rnams sel-to //

[10] hgyur- DN] gyur- P
[11] rus- NP] rul- D
[12] skraṅs- DN] sgraṅs- P
[13] -rnams- DN] -rnam- P
[14] phye-ma *by emendation*] *om.* DNP
[15] bskol- D] skol- NP
[16] -čhe NP] -čhe-la D
[17] -gyi *om.* P
[18] bcas-su *by emendation*] bcan-du DNP

itself being unbearably painful (*tīvra-rug*) and being gently warm (*dāha-vān*), being hard (*ghana-*) and raised (*unnataḥ*) on the outside like a stone (*śilā-vac*), and impairing (*-sādī*) the mind (*mano-*), the body (*deha-*), and the heat of the (digestive) fire (*agni-*). It is not suitable for treatment (*asādhyaḥ*).

9.7 As for the blood (*raktena*) tumour (*gulmaḥ*) of a woman (*nāryā*), it arises due to abortion of the foetus (*srute garbhe*), to the production of a child (*prajātāyām*), and to menstrual discharge (*ṛtau*). The tumour (*gulmaḥ*) itself is painful (*śūla-vān*), is gently warm (*dāha-vān*), and comes to resemble pregnancy (*garbha-liṅgābhisūcakaḥ*).

9.8 In that (connection), one should avoid (*varjayet*) one who is afflicted by an internal tumour (*gulmārtam*), if it is raised (*unnata-*) on the outside like a tortoise (*kūrma-*) and the veins (*sirā-*) are conspicuous (*naddham*), if (the patient) is also oppressed by many other supervenient diseases (*bahu-rogiṇam*), and if the heart (*hṛn-*), the region of the navel (*nābhi-*), and the limbs (*pāṇi-pāda-*) have swollen (*śopha-*) and become unbearable (*khinnam*).

9.9 In that (connection), in the case of an internal tumour that has arisen due to wind (*vāta-gulmam*), one must first (*pūrvam*) give (the patient) to drink (*upācaret*) a medicinal ghee (*snehair*). After that (*ataḥ param*) one must treat him (*upācaret*) with powdered medicines (*cūrṇair*), by smearing the body with oil (*abhyañjana-*), by sudation (*sveda-*), by severe purging cathartics (*nirūha-*), and by purging oily enemas (*sneha-vastibhiḥ*).

9.10 In that (connection), as for the medicinal ghee, if one boils in ghee (*ghṛtaṃ*), milk (*kṣīreṇa*), and water the *powder (*-kalkitam*) from (1) embelia (*viḍaṅga-*), (2) the three fruits (*tri-phalā-*), (3) the three hot ones (*vyoṣa-*), (4) leaves of chaba pepper (*cavya-*), (5) fruits of coriander (*dhānya-*), and (6) lead-wort (*agni-*), until pure ghee remains, and drinks (*pānāt*) it in moderation, it removes (*-nut*) internal tumours (*gulma-*) that have arisen due to wind (*pavana-*).

9.11 If one boils (*sādhitaṃ*) two drams each (*akṣāṃśaiḥ*) of the powder from (1) sochal salt (*sauvarcala-*), (2) the alkali extracted from burnt barley (*yava-kṣāra-*), (3) sweet flag (*vacā-*), (4) kurroa (*tiktā-*), (5) chebulic myrobalan (*abhayā-*), (6) leadwort (*agni-*), (7) embelia (*viḍaṅga-*), and (8) the three hot ones (*kaṭu-trika-*) in thirty-two ounces (*prastham*) of ghee (*sarpiṣaḥ*), in milk (*payasā*) equal (in quantity) to that (ghee) and in water four times (the quantity) of the ghee, until pure ghee remains, and drinks it (*pāna-taḥ*) in moderation, it too (*api*) removes (*hanti*) internal tumours that have arisen due to wind (*vāta-gulmam*), together with the pain (*sa-vedanam*), and it removes (*-ghnam*) hiccough (*hikkā-*), uncomfortable breathing (*śvāsa-*), worms (*krimi-*), disease of the spleen (*plīhan-*), and cough (*kāsa-*).

9.12 (1) bcah-sga daṅ / (2) dbyi-moṅ daṅ / (3) kru-trug-tres daṅ / (4) pi-pi-liṅ daṅ / (5) nas-ċhig hkhus-pahi thal-ba daṅ / (6) rgyam-ċha-rnams-kyi phye-ma sraṅ re-re / sman ċi-ri daṅ / bilba skol-bahi khu-ba daṅ / mar sraṅ sum-cu-rċa gñis-kyi naṅ-du bskol[15]-te / mar ñi-ċhe lus-par byas-pa ni skran daṅ / rtug-skam daṅ / skya-rbab daṅ / dbugs mi-bde-ba daṅ / pho-bahi nad daṅ / lud-pa-rnams sel-ciṅ / rims daṅ / cham-pa drag-po daṅ / mcher-pahi nad daṅ / gźaṅ-hbrum-rnams źi-bar byed-pahi mchog yin-no //

9.13 (1) śiṅ-kun daṅ / (2) star-bu daṅ / (3) ċha-ba gsum daṅ / (4) byehu rug-pa daṅ / (5) sug-smel daṅ / (6) śu-dag daṅ / (7) ċabs[19]-ru-ċha daṅ / (8) kha-ru-ċha daṅ / (9) bu-suhi hbras-bu daṅ / (10) go-sñod daṅ / (11) nas-ċhig[20] hkhus-pahi thal-ba daṅ / (12) bal-pohi sehu daṅ / (13) ma-nu daṅ / (14) 'a-ja-gandha[20a] daṅ / (15) li-zur-ba daṅ / (16) kru-trug-tres daṅ / (17) la-la-phud-rnams-kyi phye-ma / mar daṅ / źo mar-*gyi[21] bźi-hgyur-gyi naṅ-du bskol[15]-te / mar ñi-ċhe lus-par byas-pa ni / rluṅ-las gyur-pahi skran daṅ / zug-ciṅ na-ba daṅ / lto sbo-bahi nad-rnams sel-to //

9.14 (1) spa-mahi hbras-bu daṅ / (2) sug-smel daṅ / (3) kru-trug-tres daṅ / (4) ċha-ba gsum daṅ / (5) dbyi-moṅ daṅ / (6) la-la-phud daṅ / (7) rgyam-ċha daṅ / (8) go-sñod daṅ / (9) pi-pi-liṅ-gi rċa-ba-rnams-kyi phye-ma / (10) rgya-śug-gi hbras-bu daṅ / (11) la[22]-phug lhan-cig-tu skol-bahi khu-ba skyur-por gyur-pa / źo daṅ mar[23] ho-mar ldan-pahi naṅ-du bskol[15]-te / mar ñi-ċhe lus-pas[24] skran daṅ / zug-ciṅ na-ba daṅ / phyi-sa hgags-pa sel-ciṅ / mñal-gyi ñes-pa daṅ / zas hjur mi-btub-pa daṅ / gźaṅ-hbrum daṅ / dbugs mi-bde-ba daṅ / sñiṅ na-ba daṅ / rċib-logs[25] na-ba-rnams med-par byed-do //

9.15 mar daṅ sbyor-bahi sman bstan-pa hdi-dag ñid źib-tu btags-te chu skol-ba daṅ / źo-kha-chu daṅ / chaṅ daṅ / rċabs skyur-po daṅ / ċha-rnams-las gaṅ yaṅ ruṅ-ba daṅ / sbyar-te hthuṅs-na yaṅ / skran daṅ / zug-ciṅ na-ba-la sogs-pa sel-bar byed-do //

9.16 (1) śiṅ-kun daṅ / (2) śu-dag daṅ / (3) ċabs[19]-ru-ċha daṅ / (4) bcah-sga

[19] ċabs- NP] rcabs- D
[20] -ċhig D] -ċhigs NP
[20a] -gandha NP] -ghandha D
[21] -gyi *by emendation*] daṅ DNP
[22] la- DN] lu- P
[23] mar *om.* P
[24] -pas D] -pahi NP
[25] -logs DN] -log P

9.12 If one boils (*prasadhitam*) an ounce each (*palāṃśam*) of the powder from (1) ginger (*viśva-*), (2) chaba pepper (*cavya-*), (3) leadwort (*agni-*), (4) long pepper (*pippali-*), (5) the alkali extracted from burnt barley (*kṣāra-*), and (6) rock salt (*saindhava-*) in the liquid (obtained) by boiling (*kvāthena*) the drug Indian beech (*cirabilvasya*) and in thirty-two ounces of ghee (*ghṛta-prastham*), until pure ghee has been made to remain, it removes (*-jit*) internal tumours (*gulma-*), dry excrement (*udāvarta-*), yellow disease (*pāṇḍutva-*), uncomfortable breathing (*śvāsa-*), disease of the stomach (*grahaṇī-*), and cough (*kāsa-*), and it is the best (*param*) (remedy) for making calm (*śamanam*) fever (*jvara-*), severe catarrh (*duṣṭa-pratiśyāya-*), disease of the spleen (*plīhan-*), and piles (*arśaḥ-*).

9.13 If (one takes) the powder from (1) asafoetida (*hiṅgu-*), (2) bladder sorrel (*amla-vetasa-*), (3) the three hot ones (*vyoṣa-*), (4) holy basil (*surasa-*), (5) cardamom (*elā-*), (6) sweet flag (*vacā-*), (7) black salt (*viḍa-*), (8) sochal salt (*sauvarcala-*), (9) fruits of coriander (*dhānya-*), (10) cumin (*ajājī-*), (11) alkali extracted from burnt barley (*kṣāra-*), (12) pomegranate (*dāḍima-*), (13) orrisroot (*pauṣkara-*), (14) ajagandhā (*ajagandhā-*), (15) zedoary (*śaṭī-*), (16) leadwort (*vahni-*), and (17) bishop's-weed (*dīpyaka-*), boils it (*sādhitam*) in ghee (*ghṛtam*) and in four times as much thick sour milk (*dadhnā*) as ghee, until pure ghee has been made to remain, it removes (*-hṛt*) internal tumours that have arisen due to wind (*anila-ja-gulma-*), aches and pains (*śūla-*), and the disease (*roga-*) of distended stomach (*ānāha-*).

9.14 If (one takes) the powder from (1) fruit of the juniper (*hapuṣā-*), (2) cardamom (*elā-*), (3) leadwort (*anala-*), (4) the three hot ones (*vyoṣa-*), (5) chaba pepper (*cavya-*), (6) bishop's-weed (*dīpyaka-*), (7) rock salt (*saindhava-*), (8) cumin (*ajājī-*), and (9) root of long pepper (*granthika-*), and boils (*pakvam*) it in the liquid (*ambu-*) (obtained) by boiling together (10) fruit of the jujube (*kola-*) and (11) radish (*mūlaka-*), after (the liquid) has become sour (*amla-*), in thick sour milk (*dadhi-*) and in ghee (*ghṛtam*) accompanied by (*-yutam*) milk (*kṣīra-*), the pure ghee that remains removes (*-nut*) internal tumours (*gulma-*), aches and pains (*śūla-*), and blocked faeces (*vibandha-*), and makes free of (*-jit*) disease of the womb (*yoni-doṣa-*), inability to digest food (*avipāka-*), piles (*arśaḥ-*), uncomfortable breathing (*śvāsa-*), pain in the heart (*hṛt-śūla-*), and pain in the side (*pārśva-śūla-*).

9.15 If one grinds finely (*avacūrṇitāḥ*) these very (*eta eva*) medicaments by mixing (drugs) with ghee (*ghṛta-*) (as) has been explained (*uddiṣṭā*), mixes them with whichever may be appropriate among boiled water (*uṣṇāmbu-*), thick sour milk (**dadhi*), liquor (*madya-*), sour gruel (*dhānyāmla-*), and verjuice (**śukta*), and drinks them (*pītā*), they too remove (*-vāraṇāḥ*) internal tumours (*gulma-*), aches and pains (*śūla-*), etc. (*ādi-*).

9.16 If (one takes) (1) asafoetida (*hiṅgu-*), (2) sweet flag (*vacā-*), (3) black

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dan / (5) la-la-phud dan / (6) 'a-ru-ra dan / (7) kru-trug-tres dan / (8) ru-rta-rnams yas-kyi rim bžin-du / dan-pohi cha res bskyed-de btags-pahi phye-ma chan-la sogs-pa gon-du smos-pa gan yan run-ba dan sbyar-te hthuns-na / skran dan / lto sbo-ba dan / dmu-rjin[26] sel-te / zug-cin na-ba dan / gžan-hbrum dan / dbugs mi-bde-ba dan / lud-pa hjoms-par byed-la / pho-bahi drod bskyed-par bsad-do //

9.17 (1) šin-kun dan / (2) kha-lun dan / (3) star-bu dan / (4) bal-pohi sehu dan / (5) rgyam-čha dan / (6) čabs[27]-ru-čha-rnams-kyi phye-ma chan bzan-po dan sbyar-te hthuns-na yan rlun-las gyur-pahi skran sel-to //

9.18 čabs[19]-ru-čha dan / kha-ru-čha dan / star-bu dan / nas-čhig hkhus-pahi thal-ba dan / šin-kun-rnams-kyi phye-ma / žo-kha-chu-la sogs-pa gan yan run-ba dan sbyar-te hthuns-na / skran dan / zug-cin na-ba dan / phyi-sa hgags-pas ñam-thag-pa bde-bar byed-do //

9.19 (1) byi-dan-ga dan / (2) bri-ha-tī dan / (3) dantahi rca-ba dan / (4) snu-ha-kṣi-ra dan / (5) hbras-bu gsum dan / (6) rgyam-čha-rnams-kyi phye-ma žo gñis gñis mar sran brgyad dan / chu mar-gyi bži-hgyur-gyi nan-du bskol[15]-la / mar ñi-čhe lus-pa-las ñin re sran phyed phyed ša-khu dan sbyar-te hthuns-nas[28] / thur-du bkrus-pas / kha-zas ša dan ldan-par zos-na / skran dan / rtug-skam dan / mje dan / gžan-hbrum dan / mehi drod ñams-pa dan / dmu-rjin[26]-rnams med-par hgyur-ro //

9.20 (1) šin-ñe-ron dan / (2) snum-ha-kṣi-ra dan / (3) skyu-ru-ra dan / (4) ba-la-ka dan / (5) kam-pi-lya-ka-rnams-las sran re-re dan / (6) rgyam-čha sran phyed dan / hdi-rnams-kyi phye-ma mar sran brgyad dan / chu mar-gyi bži-hgyur-gyi nan-du bskol[15]-te / mar ñi-čhe lus-pahi min ni dḥi-binduhi mar žes bya-ste / hdi-las ñin re-žin žo gñis gñis hthuns-la / chu skol-ba dron-pos phul-te / thur-du bkrus-na / skran-no-cog dan / dmu-rjin[26] thams-cad hjoms-par byed-do //

9.21 mkhris-pa-las gyur-pahi skran yod-pa-la ni / thog-mar bu-čhan-rto-la

[26] -rjin NP] -rjins D
[27] čabs- N] rčabs- D, čhabs- P
[28] -nas D] -pas NP

salt (*viḍa-*), (4) ginger (*śuṇṭhi-*), (5) bishop's-weed (*dīpyaka-*), (6) chebulic myrobalan (*abhayā-*), (7) leadwort (*agni-*), and (8) costus (*kuṣṭha-*), increases each first portion according to order from above (*-aṃśikāḥ kramāt*), grinds them, mixes the powder (*cūrṇaṃ*) with whichever may be appropriate among liquor (*madya-*) etc. (*ādi-*) mentioned above (in 9.15), and drinks it (*pītaṃ*), it removes (*-apaham*) internal tumours (*gulma-*), distended stomach (*ānāha-*), and dropsy (*udara-*), overcomes (*-ghnaṃ*) aches and pains (*śūla-*), piles (*arśaḥ-*), uncomfortable breathing (*śvāsa-*), and cough (*kāsa-*), and is said (*matam*) to increase the heat (*dīpanaṃ*) of the stomach (*grahaṇī-*).

9.17 If one mixes with excellent liquor (*surā-maṇḍena*) and drinks (*sampītaṃ*) the powder from (1) asafoetida (*rāmaṭhaṃ*), (2) lemon (*mātuluṅga-*), (3) bladder sorrel (**amla-*), (4) pomegranate (*dāḍima-*), (5) rock salt (*saindhava-*), and (6) black salt (*viḍa-*), it too removes (*-haraṇam*) internal tumours that have arisen due to wind (*vāta-gulma-*).

9.18 If one mixes, with whichever may be appropriate among whey etc. (*mastv-ādi*), the powder from black salt (*viḍa-*), sochal salt (*sauvarcala-*), bladder sorrel (*amla-vetasa-*), alkali extracted from burnt barley (*kṣāra-*), and asafoetida (*hiṅgu-*), and drinks it (*peyaṃ*), it makes comfortable (*śarma-dam*) one who is afflicted (*ārtaḥ*) by internal tumours (*gulma-*), aches and pains (*śūla-*), and blocked faeces (*vibandha-*).

9.19 If (one takes) two drams each (*kārṣikair*) of the powder from (1) embelia (*krimi-ghna-*), (2) Indian nightshade (*bṛhatī-*), (3) root of wild croton (*dantī-*), (4) milk hedge (*snuk-payas-*), (5) the three fruits (*tri-phalā-*), and (6) rock salt (*saindhava-*), boils it (*pacet*) in eight ounces (*kuḍavaṃ*) of ghee (*sarpiḥ-*) and in four times as much water (*jale*) as ghee, until pure ghee remains, mixes half an ounce (*palārdha-yogena*) each day with meat soup, drinks it, purges with it (*recanaṃ*), and eats food containing meat (*jāṅgalāśinām*), one will be free (*anta-kṛt*) of internal tumours (*gulma-*), dry excrement (*udāvarta-*), skin disease (*kuṣṭha-*), piles (*arśo-*), impaired heat of the (digestive) fire (*vahni-sāda-*), and dropsy (*udara-*).

9.20 If (one takes) one ounce each (*palāṃśikaiḥ*) of (1) turpeth tree (*trivṛt-*), (2) milk hedge (*snuk-kṣīra-*), (3) emblic myrobalan (*dhātrī-*), (4) fragrant mallow (*ambu-*), and (5) kamala (*-kampillāhvaiḥ*) and half an ounce (*ardha-palopetair*) of (6) rock salt (*saindhava-*), and boils (*pakvam*) the powder from these in eight ounces (*kuḍavam*) of ghee (*haviḥ-*) and in four times as much water (*ambhasi*) as ghee, until pure ghee remains - as for its name, it is the so-called '*bindu* ghee (*bindu-saṃjñakam*)'. If one drinks (*pibet*) two drams (*karṣam*) of this (*asmāt*) (ghee) each day, giving it with warm water (*uṣṇa-vāri-*) that has been boiled, and purges with it (*sraṃsanaṃ*), it overcomes (*-dhvaṃsi*) all internal tumours (*sarva-gulma-*) and every (kind of) dropsy (*sarvodara-*).

9.21 In the case of one who has an internal tumour that has arisen due

sogs-pahi sman-mar daṅ / ma-ḥā-ti-kta źes bya-bahi sman-mar daṅ / ba-śa-ka-la sogs-pahi sman-mar-rnams-las gaṅ yaṅ ruṅ-ba btaṅ-ste / lto hjam-por byas-pahi rjes-la bkru-sman btaṅ-nas dehi hog-tu bcud mas gtaṅ[29]-bar byaho //

9.22 nya-gro-dha-la sogs-pahi sde-ćhan daṅ / 'utpa-la-la sogs-pahi sde-ćhan sṅar bśad-pa-rnams-las gaṅ yaṅ ruṅ-ba skol-bahi khu-ba daṅ / mar-gyi naṅ-du sman hćho-byed ces bya-ba sna bcu sṅar bstan-pa-rnams-kyi phye-ma btab-ste bskol[15]-la / mar ñi-ćhe lus-pa-las ran-par hthuṅs-na mkhris-pa-las gyur-pahi khrag lud-*pa-las gyur*[30]-pahi skran sel-to //

9.23 'a-ru-rahi phye-ma mar *daṅ bu-ram śiṅ*[31] 'a-ru-rahi bźi-hgyur daṅ / skyu-ru-ra skol-bahi khu-ba mar-gyi bźi-hgyur-gyi naṅ-du btab-ste / bskol[15]-la mar ñi-ćhe lus-pa-las ran-par hthuṅs-na yaṅ mkhris-pa-las gyur-pahi skran myur-du sel-to //

9.24 yaṅ-na mkhris-pahi skran yod-pa-la ni hbras-bu gsum skol-bahi khu-bahi naṅ-du śiṅ ñe-roṅ-gi phye-ma btab-pa blud-dam / yaṅ-na kha-ra daṅ / kam-pyi-*la[32] sbraṅ-rćis sbyar-ba btab-ste / thur-du bkru-bar byaho //

9.25 bad-kan-las gyur-pahi *skran[33] ni dugs daṅ / bciṅ-bahi dugs daṅ / sman-mar btuṅ-ba daṅ / bkru-sman mon-po daṅ / hjam-rći mas btaṅ-ba mon-po daṅ / bkru-sman drag-po mas btaṅ-ba mon[34]-po daṅ / sṅar rluṅ-skran-gyi cho-gar bstan-pa-rnams-kyis kyaṅ gso-bar byaho //

9.26 drod bskyed-pa źes bya-bahi sman (1) bcah-sga daṅ / (2) pi-pi-liṅ daṅ / (3) pi-pi-liṅ-gi rća-ba daṅ / (4) kru-trug-tres daṅ / (5) dbyi-moṅ daṅ / (6) nas-ćhig hkhus-pahi thal-ba-rnams-kyi phye-ma sraṅ re-re mar daṅ ho-ma sraṅ sum-cu-rća gñis gñis daṅ / chu mar-gyi bźi-hgyur-gyi naṅ-du bskol[15]-te / mar ñi-ćhe lus-pahi miṅ ni sraṅ drug-pahi mar źes bya-ste / hdi-las ran-par hthuṅs-na yaṅ / bad-kan-las gyur-pahi skran sel-to //

[29] gtaṅ- D] btaṅ- NP
[30] -pa-las gyur- *by emendation*] *om.* DNP
[31] daṅ bu-ram śiṅ *by emendation*] *om.* DNP
[32] -la *by emendation*] -lahi DNP
[33] skran *by emendation*] sman DNP
[34] mon- DN] non- P

to bile (*pitta-gulminam*), one must first administer whichever may be appropriate among the medicinal ghee beginning with kākolī (*kākolyādi-*), the medicinal ghee called '*mahātikta* (*mahātikta-*)', and the medicinal ghee beginning with Malabar nut (*-vāsādyaiḥ*). After his stomach has been made smooth (*snehitaṃ*), one should administer a cathartic (*sraṃsayet*). After that (*paścād*), one should purge the liquid (*yojayed vasti-karmaṇā*).

9.22 If one puts the powder from the ten kinds of so-called 'Life-giving drugs (*jīvanīyair*)' previously explained (in 5.98) in the liquid (obtained) by boiling (*kvāthena*) whichever may be appropriate among the group (of drugs) beginning with the banyan tree (*nyagrodhādeḥ*) (2.2) and the group (of drugs) beginning with blue water lily (*utpala-pūrvakāt*) (2.22) previously discussed and in ghee (*ghṛtaṃ*), boils it (*siddhaṃ*) until pure ghee remains, and drinks it in moderation, it removes (*-nut*) internal tumours (*gulma-*) that have *arisen (*-uttha-*) due to blood ejection (*rakta-*) that has arisen due to bile (*pitta-*).

9.23 If one puts the powder from chebulic myrobalan (*cetakī-*) in four times as much (*caturguṇa-*) as the ghee of the liquid (*ambu-*) (obtained) by boiling (*-sādhitam*) ghee (*haviḥ*), four times as much *sugar cane (*ikṣu-*) as chebulic myrobalan (*cetakī-pada-*), and emblic myrobalan (*dhātrī-*), boils it until pure ghee remains, and drinks it (*pītaṃ*) in moderation, it also quickly (*āśu*) removes (*vyapohati*) internal tumours (*gulmam*) that have arisen due to bile (*pitta-kṛtaṃ*).

9.24 Alternatively, in the case of one who has an internal tumour due to bile (*pitta-gulme*), one should give him to drink (*pāyayaṃ*) the powder (*cūrṇaṃ*) from turpeth tree (*trivṛt-*) put in the liquid (*ambunā*) (obtained) by boiling the three fruits (*tri-phalā-*), or alternatively (*vā*), having put in sugar (*sitā-*) and kamala (*kampillaṃ*) mixed with honey (*sa-mākṣikam*), one must purge with it (*virekāya*).

9.25 As for *internal tumours that have arisen due to phlegm (*śleṣma-gulmam*), they must also be treated (*upakramet*) by sudation (*sveda-*), sudation (induced) by binding on (*upanāhana-*) (poultices), drinking medicinal ghee (*sneha-*), sharp cathartics (*tīkṣṇa-sraṃsana-*), sharp purging oily enemas (*sneha-vasti-*), severe purging cathartics that are sharp (*tīkṣṇa-vasti-*), and by (the methods) (*yogaiś ca*) that have previously been explained (9.9 ff.) (*uktaiḥ*) to be the methods for (treating) internal tumours due to wind (*vāta-gulma-*).

9.26 If (one takes) one ounce each (*palonmitaiḥ*) of the powder of the so-called heat-producing drugs (1) ginger (*śuṇṭhī-*), (2) long pepper (*kṛṣṇā-*), (3) root of long pepper (*granthika-*), (4) leadwort (*agni-*), (5) chaba pepper (*cavya-*), and (6) the alkali extracted from burnt barley (*kṣāra-*), and boils it (*sādhitaṃ*) in thirty-two ounces each of ghee (*ghṛta-prasthaṃ*) and of milk (*tulya-kṣīraṃ*), and in four times as much water as ghee, as for the name (*nāma*)

pho-bahi nad daṅ / skya-rbab-kyi nad daṅ / mcher-pahi nad[35] daṅ / lud-pa daṅ / dbugs mi-bde-ba daṅ / rims hjoms-śiṅ skraṅ-ba[36] daṅ / rtug-skam med-par byed-do //

9.27 doṅ-ka-la sogs-pahi sde-ćhan skol-bahi khu-ba daṅ / mar-gyi naṅ-du drod bskyed-pa żes bya-bahi sman rnam-pa drug-po goṅ-du smos-pahi[37] rnams btags-pahi phye-ma *bskol-te*[38] mar ñi-ćhe los-paham / yaṅ-na pi-pi-liṅ-la sogs-pa daṅ / sbyar-bahi mar sṅar bśad-pa-las ran-par hthuṅs-na yaṅ / bad-kan-las gyur-pahi skran sel-to //

9.28 kha-ru-ćha daṅ / kru-trug-tres daṅ / śiṅ-kun-rnams-kyi phye-ma / dar-ba daṅ sbyar-te hthuṅs-na yaṅ mchi drod bskyed-do //

9.29 ćabs[19] ru-ćha daṅ / la-la-phud-kyi phye-ma[39] dar-ba daṅ sbyar-te hthuṅs-na yaṅ bad-kan daṅ / rluṅ daṅ hphrod-*do[40] //

9.30 bud-med-kyi mṅal-gyi khrag-las skran-du gyur-pa zla-ba bcu hdas-na[41] / bu ma-yin-te / skran yin-par gyur-na / sman-mar blud-pa daṅ / dugs byas-pas lto hjam-por byas-pahi hog-tu / snum-pahi cho-ga bya-ste / bkru-sman btaṅ-ṅo //

9.31 śu-ti daṅ / ći-ri-bil-bahi śun-lpags daṅ / thaṅ-śiṅ daṅ / bargi daṅ / pi-pi-liṅ-rnams-kyi phye-ma / til-mar skol-bahi khu-ba daṅ sbyar-te hthuṅs-na yaṅ / mṅal-gyi khrag-las gyur-pahi skran sel-to //

9.32 til skol-bahi naṅ-du bu-ram daṅ / ćha-ba gsum daṅ / żun-mar daṅ / bargi-rnams-kyi phye-ma btab-ste hthuṅs-na yaṅ khrag-gi skran sel-to //

bud-med zla-mćhan mi-hbyuṅ-ba-la ni / skyu-ru-ra skol-bahi khu-bahi naṅ-du śiṅ ki-ñsu-kahi thal-ba blugs-la bskol[15]-te yaṅ blud-do //

35 nad *om.* D
36 skraṅ-ba NP; skraṅs-pa D
37 -pahi NP] -pa D
38 bskol-te *by emendation*] *om.* DNP
39 *After* phye-ma NP *insert* daṅ
40 -do *by emendation*] *om.* DNP
41 -na D] -nas NP

of the pure ghee that remains, it is the so-called 'Six ounce ghee (*ṣaṭ-palakaṃ*)'. If one drinks this in moderation, it too removes (*-nut*) internal tumours that have arisen due to phlegm (*kapha-gulma-*). It overcomes (*-apahaṃ*) disease of the stomach (*grahaṇī-*), yellow disease (*pāṇḍutā-*), disease of the spleen (*plīhan-*), cough (*kāsa-*), uncomfortable breathing (*śvāsa-*), and fever (*jvara-*), and makes free of (*-nāśanam*) swellings (**śopha-*) and dry excrement (*udāvarta-*).

9.27 If, in the liquid (*toyena*) (obtained) by boiling the group (of drugs) beginning with drumstick (*āragvadhādi-*) (2.6) and in ghee (*haviḥ*), one *boils (*śṛtaṃ*), until pure ghee remains, the powder (obtained) by grinding the six kinds of so-called 'heat-producing (*dīpanīyaiḥ*)' drugs mentioned above (9.26), or alternatively (*athāparam*), if one drinks (*peyaṃ*) in moderation the previously described ghee mixed with long pepper etc. (*pippaly-ādyam*), it too removes (*-haraṃ*) internal tumours that have arisen due to phlegm (*śleṣma-gulma-*).

9.28 If one mixes with buttermilk (*takraṃ*) and drinks (*pibet*) the powder from sochal salt (*sauvarcala-*), leadwort (*agni-*), and asafoetida (*hiṅgu-*), it too promotes the heat of the (digestive) fire (*pradīpanam*).

9.29 If one mixes with buttermilk (**takra*) and drinks the powder from black salt (*viḍa-*) and bishop's-weed (*dīpyaka-*), it too accords with (*anulomanam*) phlegm (*kapha-*) and wind (*vāta-*).

9.30 (As for) an internal tumour that has arisen from the blood (*lohita-gulminyā*) of the womb of a woman (*nārya*), if after ten months have passed (*garbha-kālāvadheḥ param*) there is no child but an internal tumour has arisen, she should be given a medicinal ghee to drink (*snigdha-*) and be made to sweat (*svinna-*), and after the stomach has been made smooth, one should apply (*kāryaṃ*) the treatment of oleation (*sneha-*) and administer a cathartic (*-virecanam*).

9.31 If (one takes) the powder (*kalkaḥ*) from (*udbhavaḥ*) dill (*śatāhvā-*), bark of Indian beech (*cirabilva-tvag-*), deodar (*dāru-*), beetle-killer (*bhārgī-*), and long pepper (*kaṇā-*), mixes it with the liquid (obtained) by boiling (*kvāthena*) sesame oil (*tila-*), and drinks it (*pito*), it too removes (*hared*) internal tumours (*gulmaṃ*) that have arisen due to the blood (*rakta-jaṃ*) from the womb.

9.32 If one puts in sesame that has been boiled (*tila-kvātho*) the powder from crude sugar (*guḍa-*), the three hot ones (*vyoṣa-*), ghee (*ghṛta-*), and beetle-killer (*bhārgī-*), and drinks it (*pānaṃ*), it too removes internal tumours (*gulme*) due to blood (*raktodbhave*). In the case of a woman (*yoṣitām*) whose monthly discharge does not occur (*naṣṭe puṣpe*), one should pour alkali (*kṣāra-*) from the dhak tree (*kiṃśuka-*) into the liquid (*raso*) (obtained) by boiling

yaṅ-na nas-čhig hkhus-pahi khu-ba daṅ / čha-ba gsum-gyi phye-ma chaṅ daṅ sbyar-te hthuṅs-na yaṅ khrag-gi skran sel-to //

9.33 khrag-gi skran khoṅ-du grum[42]-ste mñal-gyi khrag drag-tu hbyuṅ-žiṅ mi-chod-pa-la ni / khrag lud-pahi cho-ga sñar bstan-pa daṅ / rluṅ-nad sel-bahi cho-ga sñar bstan-pa-rnams-kyis bcad-ciṅ / na-ba yaṅ ži-bar byaho //

9.34 rluṅ-la sogs-pa-las gyur-pahi nad hbyaṅ-du mi-btub-pa-la ni / sman-pa sñon byed-pa mthoṅ-žiṅ goms[43]-pas lag-pahi rča gtar-žiṅ / bad-kan daṅ / rluṅ-las gyur-pahi skran-la me-bčah gdab-par byaho //

9.35 skran-can-la ni mdor[44]-na / kha-zas lci-ba daṅ / bad-kan skye-bar hgyur-bahi bag spaṅ-žiṅ / mehi drod daṅ / ñams[45]-stobs rtag-tu bsruṅ-bar bya-ste / kha-zas daṅ / btuṅ-ba-rnams čhabs che-chuṅ-las dpag-ciṅ bzah-bar byaho //

skran gso-bahi lehu-ste dgu-pa rjogs-so //

[42] grum- NP] gram- D
[43] goms- DN] gom- P
[44] mdor- DP] hdor- N
[45] ñams- D] ñam- NP

emblic myrobalan (*dhātrī-*), boil it, and give it to drink (*pīto*). Alternatively, if one mixes with liquor (*madirā*) the powder from the liquid extracted from burnt barley (*kṣāra-*) and the three hot ones (*try-ūṣaṇa-*), and drinks it, it too (*ca*) removes (*-bhit*) internal tumours due to blood (*asra-gulma-*).

9.33 In the case of a blood tumour (*gulme*) having split (*bhinne*) inside so that the blood (*asraṃ*) of the womb emerges severely (*ati-pravṛttam*) and does not cease, one must stop it (*nivārayet*) and make the pain (*rujām*) calm by the previously explained (7.34-9) methods of treatment for blood ejection (*rakta-pitta-harair yogair*) and by the previously explained (9.9-20) methods of treatment for removing wind disease (*vāta-ghnaiś ca*).

9.34 In the case of diseases that have arisen due to wind etc. (*vātādīnāṃ*) that cannot be cleared up (*sthire*), the physician (*bhiṣajā*) who has seen (someone) perform (the treatment) before and is accustomed to it (*dṛṣṭa-karmaṇā*) should open (*kāryo vyadhaḥ*) the veins of the arm (*bāhu-sirā-*), and in the case of internal tumours (*gulme*) that have arisen due to phlegm and wind (*kapha-vātotthe*), he should perform cauterisation (*dāhaś*).

9.35 In the case of those who have internal tumours (*gulmavatsu*), one should in short avoid (*varjayini*) heavy (*guru*) foods and foods conducive to the increase of phlegm (*abhiṣyandi*), should constantly (*sadā*) preserve (*rakṣaṇam*) the heat of the (digestive) fire (*agni-*) and their strength (*balaṃ*), and should make them eat (*prayojayet*) foods and drinks (*anna-pānāni*) after considering the quantity (*yathāvasthaṃ*).

The chapter (*adhyāyaḥ*) on healing internal tumours (*gulma-*), the ninth (*navamaḥ*), is finished (*samāptaḥ*).

[illegible]

10.0 [illegible]

10.1 [illegible]

10.2 [illegible]

10.3 [illegible]

10.4 [illegible]

10.5 [illegible]

10.6 [illegible]

[illegible]

CHAPTER 10: DROPSY

10.0 Next the chapter on healing dropsy will be expounded.

10.1 As for dropsy (*udaram*), if the humours (*doṣāḥ*) are disturbed (*duṣṭā*) by the heat of the (digestive) fire being small (*mandāgninām*) and by (the patient) having eaten foods (*annair*) that are incompatible (*apathya-*), his body sweats (*sveda-*) and he drinks cold water (*ambu*), but because (*hi*) the apertures of his veins and the secretory apertures (*srotasī*) have become blocked (*ruddhvā*), eight kinds (*aṣṭadhā*) of the terrible (*ghoram*) disease of dropsy (*udaram*) will arise.

10.2 In that (connection), as for the characteristics of dropsy (*udaram*) that has arisen due to wind (*vāta-jam*), they are explained to be (*vadet*) aches and pains (**śūla-*) in the stomach, pains (*rug-*) that are like splitting (*bheda-*) and beating (*toda-*), noise (*śabda-*) emerging, swelling (*śopha-*) of hands (*pāṇi-*) and feet (*aṅghri-*) and of the testicles (*muṣka-*), the development of black wrinkles (*kṛṣṇa-rāji-*), and the development of conspicuous veins (*sirā-naddham*).

10.3 As for the characteristics of dropsy (*jaṭharam*) that has arisen due to bile (*paittikam*), they are explained to be (*smṛtam*) the flesh of the stomach being soft to the touch (*mṛdu-sparśa-*), being afflicted by fever (*jvara-*), the emergence of sweat (*sveda-*), great thirst (*tṛṣṇā-*), heat of the body (*dāha-*), spinning head (*bhrama-*), and being covered (*-ākrāntam*) by veins (*sirā-*) that are blue (*nīla-*) and yellow (*pīta-*).

10.4 As for the characteristics of dropsy (*udaram*) that has arisen due to phlegm (*śleṣman-*), they are to be known (*jñeyam*) as being much spittle (*utkleda-*), a heavy body (*gaurava-*), uncomfortable breathing (*śvāsa-*), much sleep (*nidrā-*), swellings (*śopha-*), disturbed appetite (*aruci-*), being afflicted by fever (*jvara-*), being difficult to clear up (*sthiram*), the stomach being hard and its skin being thick (*ghanam*), and being covered (*ācitam*) by white-coloured (*sita-*) veins (*sirā-*).

10.5 As for dropsy (*udaram*) that has arisen due to (the three humours) combined (*sannipāta-*), they are to be known (*vidvāt*) as being the arising also from the poison (*dūṣī-viṣa-*) that makes (a man) eat hairs (*roman-*), nails (*nakha-*), etc. (*ādi-*) that have been given to him (*datta-*) in order to bring him into the power of a woman (*strī-*), that makes him fall down, and that makes his body improper (*vidūṣaṇāt*), and the possession (*samanvitam*) of all (*sarva-*) (the above-mentioned) characteristics (*liṅga-*).

10.6 In the case of dropsy arising on the right side (*dakṣiṇa-to*), it is called

g-yon-phyogs-su hbyuṅ-ba ni / mcher-pahi dmu-rjiṅ[1] źes bya-ste / hdi gñis-ka yaṅ bad-kan daṅ khrag hkhrugs-pa-las hbyuṅ-ste / mkhris-pa daṅ / bad-kan gñis hdus-pa-las gyur-pa yin-no //

10.7 kha-zas bya-sgro daṅ / spu[10] hdres-pa zos-te / rgyu-ma hgags-te phyi-sa mi-hbyuṅ-ba-las gyur-pahi dmu-rjiṅ[1] sñiṅ-ga daṅ / lte-bahi bar-gyi naṅ-du dmu-rjiṅ[1] skye-ba ni *hbyaṅ[11] dkah-ba yin-te gźan hgags-pahi dmu-rjiṅ[1] źes byaho //

10.8 kha-zas zug[12]-rṅu daṅ bcas-pa[12] zos-na[13] rgyu-ma naṅ-nas brtol-te / kha-zas-kyi khu-ba phyir zags-pa-las nad-du gyur-te / lte-bahi hog-tu zug-ciṅ na-ba byuṅ-bahi miṅ ni / rgyu-ma rdol-bahi dmu-rjiṅ[1] źes bya-ste / dehi mčhan-ma ni / chu-sor zug-pahi mčhan-ma-la sogs-pa sṅar bśad-pa daṅ hdraho //

10.9 chuhi dmu-rjiṅ[1] źes bya-ba ni / snum-bag hthuṅs-sam / skyug-sman-nam / bkru-sman btaṅ-bahi rjes-la / chu graṅ-mo hthuṅs-pa-las nad-du gyur-na / *lte[14]-bahi phyogs-su zlum-źiṅ čher gyur-te / mdog snum-la lto rkyal-pa gaṅ-ba bźin-du gyur-pa yin-no //

10.10 dmu-rjiṅ[1] rnam-pa brgyad-po hdi-rnams-kyi naṅ-du / rgyu-ma brdol-bahi dmu-rjiṅ[1] daṅ / gźaṅ hgags-pahi dmu-rjiṅ[1] gñis ni gsor mi-ruṅ-ṅo //

lhag-ma gźan ni gso dkah-bar bśad-de / de-dag-las kyaṅ chuhi dmu-rjiṅ[1]-du[15] gyur-pa ni spaṅ-bar byaho //

10.11 de-la rluṅ-las gyur-pahi dmu-rjiṅ[1]-la ni / sman sthu-ra-la sogs-pahi sde-čhan[16] btags-pahi phye-ma daṅ / skol-bahi sman-mar blud-pa daṅ / dugs bya-ba daṅ / snum-bag-gi bkru-sman btaṅ-la lto źi-bar gyur-nas / lto phyir mi-skye-bar ras-kyis bciṅ-ba daṅ / nad de daṅ hphrod-pahi sman sbyar-bas lto bskus-pahi steṅ-nas / pags-pa drod che-źiṅ spu hjam-la ma-rul-ba-*las[17] lig-to byas-paham / de med-na dar srin-bal-can-gyi lig-toham / lug-lpags-kyis bciṅs-pahi dugs byas-la / kru-trug-tres-kyi phye-ma[18] daṅ / til-mar lhan-cig

[10] spu D] bu N : shu P
[11] hbyaṅ *by emendation*] hbyuṅ DNP
[12] zug- NP] zag- D
[12] -pa DP] -pa-ba N
[13] -na D] -nas NP
[14] lte- *by emendation*] lto- DNP
[15] -du NP] -su D
[16] -čhan D] -mčhan NP
[17] -las *by emendation*] -la DNP
[18] -ma *om.* P

dropsy of the liver (*yakṛd*). As for that arising (*vṛddhi*) on the left (*vāma-*) side (*pārśva-*), it is called dropsy (*udaram*) of the spleen (*plihan-*). Since both of these arise from disturbance (*dūṣaṇāt*) of both phlegm (*kapha-*) and blood (*śoṇita-*), they have developed (*vikāri*) as a result of both bile (*pitta-*) and phlegm (*śleṣman-*) combined.

10.7 As for dropsy that has arisen due to eating as food (*anna-*) bird feathers (*pakṣa-*) mingled (*upalepy-*) with hairs (*vāla-*) so that the intestines (*antra-*) are blocked (*ruddha-*) and the faeces (*mala-*) do not emerge (*-saṅgatam*), (that is) dropsy occurring (*vṛddhi*) in the middle space (*madhya-*) between heart (*hṛn-*) and navel (*nābhi-*), it is difficult to clear up (*sthiram*) and is called 'dropsy (*-udaram*) of the blocked (*baddha-*) anus (*guda-*)'.

10.8 If one eats food (*anna-*) that contains sharp objects (*śalya-*) so that it pierces (*kṣata-*) the intestines (*antra-*) inside (*antaḥ*), there arises disease from the liquid (*rasād*) from the food (*āhāra-*) that has flowed out (*sruta-*), and there occur (*-vṛddhi*) aches and pains below (*adho-*) the navel (*nābhes*) - as for the name (of this disease), it is the so-called 'dropsy (*-udaram*) of the leaking (*chidra-*) intestine'. As for its characteristics (*lakṣaṇam*), they are like the characteristics (*lakṣaṇam*) previously described (10.2) of pain (*toda-*) in the bladder, etc. (*ādi-*)

10.9 As for the so-called 'water dropsy (*dakodaram*)', if disease has developed from drinking (*niṣevaṇāt*) cold (*śīta-*) water (*vāri-*) after drinking (*pītasya*) oily substances (*sneha-*) or administering emetics or cathartics (*śuddhasya*), he has become round (*vṛtta-*) and large (*mahat*) in the region of the navel (*nābhi-*), his appearance is oily (*snigdham*), and his stomach has become like (*-vat*) a full leather bag (*dṛti-*).

10.10 Among these (*teṣām*) eight kinds of dropsy, two (*dve*) (namely) 'dropsy of the leaking intestine (*chidrodara-*)' (10.8) and 'dropsy of the blocked anus (*baddha-gudodara-*)' (10.7) are not suitable for treatment (*asādhye*). The others that remain (*śeṣāṇi*) are said to be difficult to treat (*kṛcchra-sādhyāni*), and among those, as for a case where water dropsy has developed (*jātāmbhasi*), one should avoid it (*varjayet*).

10.11 In that (connection), in the case of dropsy that has arisen due to wind (*vātodare*), if one gives (the patient) to drink (*pānam*) a medicinal ghee (*sarpiṣaḥ*) boiled with the powder (obtained) by grinding the group of drugs beginning with uraria (*sthirādi-*) (2.1), induces sudation (*sveda-*) and administers an oily cathartic (*sneha-virecanam*) so that the stomach has become calm (*mlānam*), one should bind (*veṣṭanam*) the stomach with a cloth (*vāsasā*) so that it does not grow out, and, on top of the stomach when it has been smeared with a mixture of drugs that are compatible with that disease (*sālvaṇam*), one should induce sudation by binding (*upanāhanam*) a poultice that has been made from a skin that has great heat, has soft hairs,

skol-baḥi ḥjam-rci mas btaṅ-ba daṅ / sman sthi-ra-la sogs-paḥi sde-ċhan skol-baḥi khu-ba daṅ / sbyar-baḥi bkru-sman drag-po mas btaṅ-ba daṅ / kha-zas ho-ma daṅ / khu-bcud daṅ / śa-khu gaṅ yaṅ ruṅ-ba daṅ ldan-par bzaḥ-ba-rnams rim bźin-du byaho //

10.12 mkhris-pa-las gyur-paḥi dmu-rjiṅ[1]-la ni / thog-mar ḥjam-rci sman ro mṅar-baḥi phye-ma daṅ mar skol-ba ḥthuns-la / dehi hog-tu śiṅ ñe-roṅ daṅ / ḥbras-bu gsum-gyi phye-ma mar-gyi naṅ-du skol-baḥi bkru-sman btaṅ-ṅo //

10.13 yaṅ-na śiṅ nya-gro-dha-la sogs-paḥi sde-ċhan skol-baḥi khu-ba mar daṅ skol-la mar ñi-ċhe lus-pa sbraṅ-rci daṅ / kha-ra daṅ sbyar-bas bkru-sman drag-po mas gtaṅ[19]-bar bya-ste / de yaṅ sṅar ḥjam-rci mas btaṅ-ba daṅ ldan-par byaho //

10.13A ḥjam-rci mas btaṅ-ba ni / nya-gro-dha-la sogs-paḥi sde-ċhan skol-baḥi khu-baḥi naṅ-du / sman-gyi sde-ċhan de-ñid-kyi phye-ma daṅ / til-mar daṅ lhan-cig-tu bskol[20]-te / til-mar ñi-ċhe lus-pa bċags-pa btaṅ-ṅo //

10.14 de-nas ḥbras-kyi ho-thug bska[21]-bas bciṅ-baḥi dugs byas-te[21a] / kha-zas kyaṅ sman[22] sthi-ra-la sogs-paḥi sde-ċhan skol-baḥi khu-ba ho-ma daṅ bskol[20]-la / ho-ma ñi-ċhe lus-pa daṅ ldan-par bzaho //

10.15 bad-kan-las gyur-paḥi dmu-rjiṅ[1]-la ni thog-mar ḥjam-rci pi-pi-liṅ-la sogs-pa daṅ sbyar-baḥi sman-mar sṅar bśad-pa btaṅ-nas dugs byas-paḥi hog-tu / śiṅ snu-ha-ga-śi-ri daṅ / skol-baḥi mar-gyi bkru-sman btaṅ-ṅo //

10.16 de-nas sman mu-ska-ka-la sogs-paḥi sde-ċhan skol-baḥi khu-ba til-mar daṅ / ba-gcin daṅ / ċha-ba gsum-gyi[23] phye-ma-rnams daṅ sbyar-baḥi

[19] gtaṅ- D] btaṅ- NP
[20] bskol- D] skol- NP
[21] bska- D] ska- NP
[21a] byas-te NP] bya-ste D
[22] sman DN] smin P
[23] -gyi NP] -kyi D

and is not rotting or, if that is not (available), a poultice of silk and cotton, or a sheepskin, and one must successively (*kramāt*) administer (*yojyam*) a purging oily enema (*nirūhaḥ*) (made) by boiling together the powder from leadwort (*citra-*) and sesame oil (*taila-*), a severe purging cathartic (*anuvāsana-*) mixed with the liquid (*ambu*) (obtained) by boiling the group of drugs beginning with uraria (*sthirādi-*) (2.1), and eating food (*annam*) containing whichever may be appropriate (among) milk (*payo-*), liquid soup (*yūṣa-*), and meat soup (*rasa-*).

10.12 In the case of dropsy that has arisen due to bile (*pittodare*), he should first drink (*peyam*) the powder from sweet-tasting (*madhura-*) enema drugs (*auṣadha-*) and ghee (*ghṛtam*) boiled (*-sādhitam*) (together), and after that (*paścāt*) one must administer a cathartic (*virecanam*) of the powder of turpeth tree (*trivṛt-*) and the three fruits (*tri-phalā-*) boiled (*siddham*) in ghee (*sarpir*).

10.13 Alternatively, one must purge (*prayoktavyam*) with a severe cathartic (*āsthāpanam*) (made) by boiling with ghee (*sarpiḥ*) the liquid (obtained) by boiling (*kaṣāyeṇa*) the group (of drugs) beginning with the banyan tree (*nyagrodhādi-*) (2.2), and mixing the pure ghee that remains with honey (*kṣaudra-*) and sugar (*sitā-*). It too is to be accompanied (*-samanvitam*) by a previously (administered) purging oily enema (*sneha-vasti-*).

***10.13A** As for the purging oily enema, one boils together with sesame oil the powder from the group of drugs itself (2.2) in the liquid (obtained) by boiling the group (of drugs) beginning with the banyan tree, until pure sesame oil remains, strains it, and administers it.

* Tibetan only

10.14 Next, one must induce sudation by binding (*kartavyam upanāhanam*) with astringent (*sāndra-*) milk soup (made) with rice (*pāyasa-*) and must eat food (*bhojane ca prayojayet*) containing the pure milk (*kṣīram*) that remains after boiling (*sādhitam*) with milk the liquid (obtained) by boiling the group of drugs beginning with the drug uraria (*sthirādi-*) (2.1).

10.15 In the case of dropsy that has arisen due to phlegm (*kaphodarini*), one should first (*prāk*) administer as oily enema (*snigdhe*) the medicinal ghee (*sarpiṣā*) mixed with long pepper (*pippali-*), etc. (*-ādyena*) (as) explained previously (9.27), and after having induced sudation (*svinne ca*), one must administer (*yojyam*) a cathartic (*virecanam*) of ghee (*ājyam*) boiled (*siddham*) with milk hedge tree (*snuk-payaḥ-*).

10.16 Next, one must administer (*vidhātavyam*) a severe purging cathartic (*nirūhaṇam*) (made) by mixing (*-saṅginā*) the liquid (*ambunā*) (obtained) by boiling the group of drugs beginning with the drug parul tree (*muṣkakādi-*) (2.20) with the powder from sesame oil (*taila-*), cow urine (*mūtra-*), and

bkru-sman drag-po mas gtaṅ[19]-bar bya-źiṅ / hjam-rċi mas btaṅ-bahi cho-ga yaṅ bya-ste /

10.16A hjam-rċi mas btaṅ[24]-ba ni[25] sman-gyi sde-ċhan goṅ-ma ñid skol-bahi khu-bahi naṅ-du / til-mar daṅ / ċha-ba gsum-gyi phye-ma lhan-cig-tu bskol[26]-te / til-mar ñi-ċhe lus-pa bċags-pa btaṅ-ṅo //

10.17 de-nas phabs daṅ / la-phug-gi sa-bon daṅ / yuṅs-kar-rnams sbyar-re[26]-bas bciṅ-bahi dugs byaho //

10.18 kha-zas ni rgya-sran-gyi khu-bcud-dam / ho-ma ċha-ba gsum daṅ ldan-pas dpag-ciṅ bzaho //

10.19 hdus-pa-las gyur-pahi dmu-rjiṅ[1]-la ni / rluṅ-las gyur-pahi dmu-rjiṅ[1]-la sogs goṅ-du smos-pa-rnams-kyi cho-ga sṅar bstan-pa de-dag thams-cad kyaṅ sbyar-bar byaho //

10.20 yaṅ-na hdi-la ni / pog daṅ / śaṃ[27]-ki-nihi phye-ma daṅ / mar lhan-cig-tu skol-bahi bkru-sman yaṅ btaṅ-ṅo //

10.21 mcher[27a]-pahi dmu-rjiṅ[1]-can-la yaṅ / hjam-rċi daṅ / dugs daṅ / bkru-sman-la sogs-pahi cho-ga byas-la / lag-pa g-yon-pahi gru-mohi naṅ-gi rċa yaṅ gtar-bar byaho //

10.22 byi-daṅ-ga daṅ / kru-trug-tres daṅ / rgyam-ċha daṅ / phye daṅ / śu-dag-rnams cham-chom-du brduṅs-la mar-gyis bskus[28]-te / snod kha sbyar-gyi naṅ-du *brṅos[29]-nas / źib-tu btags-la ho-ma daṅ sbyar-te hthuṅs-na yaṅ / skran daṅ mcher[27a]-pahi dmu-rjiṅ[1] sel-to //

10.23 yaṅ-*na[30] na-le-śam dkar-po skol-bahi khu-ba rgyam-ċha daṅ / kru-trug-tres daṅ / pi-pi-liṅ-rnams-kyi phye-ma daṅ sbyar-baham / yaṅ-na na-le-śam dkar-po skol-bahi khu-ba[31] śiṅ pa-la-śahi thal-ba daṅ / nas-ċhig bkhus-pahi thal-ba daṅ sbyar-te blud-do //

[24] btaṅ- NP] gtaṅ- D
[25] ni D] na NP
[26] -re- D] -ro- NP
[27] śaṃ- DN] śam- P
[27a] mcher- DN] mċher- P
[28] bskus- DN] skus- P
[29] brṅos- *by emendation*] bsnos- D, bsṅos- NP
[30] -na *by emendation*] om. DNP
[31] -ba DN] -bahi P

the three hot ones (*try-ūṣaṇa-*), and one must also administer the treatment (*karma ca*) of purging oily enema (*anuvāsana-*).

***10.16A** As for the purging oily enema, one boils the powder of sesame oil and the three hot ones together in the liquid (obtained) by boiling the above group of drugs (10.16) itself, until pure sesame oil remains, strains it, and administers it.

* Tibetan only

10.17 Next, one must induce sudation by binding (*upanāhanam*) with a mixture of yeast (*kiṇvam*), seeds of radish (*mūlaka-bījāni*), and white mustard (*siddhārthāś ca*).

10.18 As for food (*bhojane*), after consideration he should eat horse gram soup (*kulatthāmbu*) or milk (*payo vā*) if they contain the three hot ones (*vyoṣa-yuktam*).

10.19 In the case of dropsy that has arisen due to (all the humours) combined (*sannipātodare*), the method of treatment (*kriyā-vidhiḥ*) previously explained (10.11) for the dropsy that has arisen due to wind etc. mentioned above must be combined also with all (*kṛtsnaḥ*) those (methods in 10.12-18).

10.20 Alternatively, in this (case) (*atra*) a cathartic (*viśodhanam*) may also (*ca*) be administered that (is made) by boiling (*siddham*) together the powder of (white) perfume (*saptalā-*!) and canscora (*śaṅkhinī-*), and ghee (*ghṛtam*).

10.21 In the case of one who has dropsy of the spleen (*plīha-rogiṇaḥ*), one must administer (*vidheyaḥ*) also the methods of treatment of oily enema (*sneha-*), sudation (*sveda-*), cathartic (*vireka-*), etc. (*-ādir*), and one must also (*ca*) open (*moktavyā*) the vein (*sirā*) inside (*abhyantare*) the elbow (*kūrpara-*) of the left arm (*vāma-bāhau*).

10.22 If one pounds to pieces embelia (*viḍaṅga-*), leadwort (*agni-*), rock salt (*sindhūttha-*), barley meal (*saktu-*), and sweet flag (*vacā-*), smears them with ghee (*ājya-*), roasts (*dagdhvā*) them in a vessel whose mouth is closed, grinds them finely (*saṃcūrṇya*), mixes them with milk (*kṣīreṇa*), and drinks them (*pibet*), this too removes (*-apaham*) internal tumours (*gulma-*) and dropsy of the spleen (*plīhodara-*).

10.23 Alternatively, one should give (the patient) to drink (*prayojayet*) the liquid (obtained) by boiling (*niryūhaṃ*) horse-radish tree (*śobhāñjanaka-*) mixed with (*-anvitam*) the powder from rock salt (*saindhava-*), leadwort (*agni-*), and long pepper (*kaṇā-*), or alternatively (*vā*) the liquid (obtained) by boiling horse-radish tree mixed with (*yuktam*) alkali (*kṣāra-*) from the dhak tree (*palāśa-*), and the alkali extracted from burnt barley (*yava-kṣāram*).

10.24 ro-hi-ta-ka daṅ / 'a-ru-rahi phye-ma ba-gcin-nam / chuhi naṅ-du sbaṅs-te / hthuṅs-na yaṅ dmu-rjiṅ[1] thams-cad daṅ / mcher[27,4]-pahi nad daṅ / gcin sñi-bahi nad daṅ / gźaṅ-hbrum daṅ / srin-bu daṅ / skran sel-to //

10.25 yaṅ-na rgyam-ċhaham[32] ña-lcibs bsregs-pahi thal-ba ho-ma daṅ sbyar-te ċhod ran-par btuṅ-bar byaho //

10.26 yaṅ-na *mcher[33]-pahi dmu-rjiṅ[1]-la / pi-pi-liṅ-gi phye-ma ho-ma daṅ sbyar-te blud-do //

10.27 mcher[34]-pahi dmu-rjiṅ[1] gso-bahi cho-gar bstan-pa de thams-cad ni / mchin-pahi dmu-rjiṅ[1]-la yaṅ gtaṅ[19]-bar byaho //

10.28 yaṅ-na mchin-pahi dmu-rjiṅ[1]-la ni / lag-pa g-yas-pahi gru-mohi naṅ-gi rca gtar-bar byaho //

10.29 dmu-rjiṅ[1]-rnams-la ni phyi-sa-la sogs-pa ltohi dri-ma śas che-bas ni / bkru-sman lan maṅ-du bya-bar bstan-to //

10.30 de-nas dehi hog-tu dmu-rjiṅ[1]-gi[3] spyihi cho-ga *des[35]-pa yaṅ bstan-par bya-ste / dmu-rjiṅ[1]-la ni 'e-randahi mar ho-ma daṅ / ba-gcin gaṅ yaṅ ruṅ-ba daṅ sbyar-te lan maṅ-du btuṅ[36]-bar byaho //

10.31 yaṅ-na til-mar śiṅ-kun daṅ / sva-rċi-kahi thal-ba daṅ sbyar-baham / sman jyo-ti-kahi phye-ma ho-ma daṅ sbyar-ba blud-do //

10.32 mar sraṅ sum-cu-rċa gñis daṅ / ho-ma mar-gyi brgyad-hgyur-gyi naṅ-du / snu-ha-ksi-ri sraṅ gcig daṅ / śiṅ ñe-roṅ-gi phye-ma sraṅ drug bskol[20]-la / mar ñi-ċhe lus-par byas-te / bċags-pa-las ran-par hthuṅs-na yaṅ / dmu-rjiṅ[1] daṅ skran sel-to //

10.33 (1) hbras-bu gsum daṅ / (2) bya-rnu daṅ / (3) pog daṅ / (4) śi-drod

[32] rgyam-ċhaham D] rgya-mchuhi NP
[33] mcher- *by emendation*] ṅcher- DN : ḥcher P
[34] mcher- N] mċher- DP
[35] des- *by emendation*] żes D : ces NP
[36] btuṅ- DP] gtuṅ- N

10.24 If one steeps (*bhāvitaṃ*) in cow urine (*mūtram*) or water (*ambu vā*) the powder (*kṣoda-*) from white cedar (*rohītaka-*) and chebulic myrobalan (*abhayā-*) and drinks it (*pītaṃ*), it too removes (*-jit*) all (kinds of) dropsy (*sarvodara-*), disease of the spleen (*plihan-*), the disease of loose urine (*meha-*), piles (*arśaḥ-*), worms (*krimi-*), and internal tumours (*gulma-*).

10.25 Alternatively, one must give to drink (*pāyayet*) in moderate measure (*yukti-taḥ*) the alkali (*kṣāraḥ*) (obtained) by burning rock salt (*udadhi-jaḥ*) or 'mother of pearl' (plant) (*śukti-jaḥ*) mixed with milk (*kṣīreṇa*).

10.26 Alternatively (*vā*), in the case of dropsy of the spleen (*plihan-*), one must give to drink (*prayoktavyāḥ*) powder from long pepper (*pippalyaḥ*) mixed with milk (*payasā*).

10.27 In the case of the methods of treatment (*kriyāḥ*) to cure dropsy of the spleen (*plihan-*), all (*sarvā*) those (methods that) have been explained (*uddiṣṭāḥ*) are also to be administered (*samprakalpayet*) in the case of dropsy of the liver (*yakṛtaḥ*).

10.28 Alternatively, in the case of dropsy of the liver, one must open the vein (*kāryaṃ* ... *śoṇita-mokṣaṇam*) that is inside the elbow of the right (*dakṣiṇe*) arm (*bāhau*).

10.29 In the case of dropsies (*udarāṇāṃ*), if there is a large proportion (*āḍhya-tvād*) of impurity (*mala-*) in the stomach such as faeces, it is recommended (*matam*) that cathartics (*śodhanaṃ*) be administered many times (*bahu-śaḥ*).

10.30 Next, after that (*ata ūrdhvaṃ*), general (*sāmānyā*) methods (of treatment) (*yogāḥ*) for dropsy are to be recommended (*pravakṣyante*) as also excellent (*sattamāḥ*). In the case of dropsy, one must mix oil (*tailaṃ*) from the castor oil plant (*eraṇḍa-jaṃ*) with whichever may be appropriate, milk (*kṣīreṇa*) or (*vā*) cow urine (*mūtreṇa*), and must give it to drink (*pibet*) many times (*a-sakṛt*).

10.31 Alternatively, one must give to drink sesame oil (*tailaṃ*) mixed with asafoetida (*hiṅgu-*) and the alkali svarjikā (*svarjikā-*) or (*vā*) the powder from heartpea (*jyotiṣkaṃ*) mixed with (*-anvitam*) milk (*payo-*).

10.32 If, in thirty-two ounces (*prastham*) of ghee (*sarpiḥ-*) and in eight times as much (*aṣṭa-guṇe*) milk (*payasi*) as ghee, one boils (*siddhaṃ*) one ounce (*palam*) of milk hedge (*snuk-payasaḥ*), and six ounces (*pala-ṣaṭkena*) of the powder from turpeth tree (*trivṛtaḥ*), until pure ghee has been made to remain, strains it, and drinks it in moderation, it too removes (*-nut*) dropsy (*jaṭhara-*) and internal tumours (*gulma-*).

10.33 If (one takes) the powder (*vicūrṇya*) from (1) the three fruits (*tri-phalā-*), (2) golden cleome (*kāñcana-kṣīri-*), (3) (white) perfume (*saptalā-!*),

daṅ / (5) śu-dag daṅ / (6) khyi lce-ba daṅ / (7) sba-mahi hbras-bu daṅ / (8) pu-ċe-śel daṅ / (9) śiṅ ñe-roṅ daṅ / (10) rgyam-ċha daṅ / (11) pi-pi-liṅ-gi phye-ma ba-gcin daṅ / chu skol-ba droṅ-mo daṅ / śa-khu-rnams-las gaṅ yaṅ ruṅ-ba daṅ / sbyar-te hthuṅs-na yaṅ / skran daṅ / dmu-rjiṅ[1] daṅ / *mcher[37]-pahi nad daṅ / mje daṅ / gźaṅ-hbrum daṅ / khrag-ċhad daṅ / skraṅ-ba[38] hor-thabs-rnams-kyis ñam[39]-thag-pa thams-cad sel-to //

10.34 sman (1) big-śa-la daṅ / (2) śiṅ-khu-ru daṅ / (3) dandahi rċa-ba daṅ / (4) śiṅ ñe-roṅ daṅ / (5) śiṅ-doṅ[40] daṅ / (6) hbras-bu gsum daṅ / (7) yuṅ daṅ / (8) byi-daṅ-ga daṅ / (9) kam-pi[41]-lye-ka-rnams-kyi phye-ma / ba-gcin[42] daṅ sbyar-te hthuṅs-na yaṅ dmu-rjiṅ[1] sel-to //

10.35 źag bdun-gyi bar-du kha-zas daṅ / skom gźan[43] mi-bzah mi-btuṅ-bar / ma-hehi gcin daṅ / ho-ma sbyar-ba hbah-źig btuṅ-ñam / yaṅ-na zla-ba gcig-gi bar-du kha-zas daṅ / skom gźan mi-bzah mi-btuṅ-bar / rña-mohi ho-ma hbah-źig hthuṅs-na yaṅ / skraṅ-ba[5] hor-thabs-su skraṅ-ba[5] daṅ / dmu-rjiṅ[1] sel-to //

10.36 yaṅ-na dmu-rjiṅ[1]-can-la pi-pi-liṅ-gi phye-ma śiṅ snu-bahi ho-ma zags-pahi naṅ-du sbaṅs-pa-las ci ran-par btuṅ-ṅo //

10.37 yaṅ-na dmu-rjiṅ[1] źi-bar bya-bahi phyir / (1) dbyi-moṅ daṅ / dantahi rċa-ba daṅ / kru-trug-tres daṅ / byi-daṅ-ga daṅ / ċha-ba gsum-rnams-kyi phye-ma ho-ma daṅ sbyar-baham / (2) yaṅ-na thaṅ-śiṅ daṅ / kru-trug-tres-kyi phye-ma ho-ma daṅ / sga skol-bahi khu-ba gñis-las gaṅ yaṅ ruṅ-ba daṅ sbyar-baham / (3) yaṅ-na dbyi-moṅ daṅ bcah-sgahi phye-ma ho-ma daṅ / sga skol-bahi khu-ba gñis-las gaṅ yaṅ ruṅ-ba daṅ sbyar-te btuṅ-bar byaho //

10.38 (1) nas-ċhig hkhus-pahi thal-ba daṅ / (2) sva-rċi-kahi thal-ba daṅ / (3) kru-trug-tres daṅ / (4) ċha-ba gsum daṅ / (5) śi-doṅ[40] daṅ / (6) lan-ċhva rnam lṅa-rnams-kyi phye-ma mar-khu daṅ sbyar-te hthuṅs-na / skran daṅ / dmu-rjiṅ[1] thams-cad sel-to //

10.39 dmu-rjiṅ[1]-ṅo[44]-cog bsal[45]-bahi phyir sman byi-śa-la daṅ / śiṅ-ki-ru

[37] mcher- *by emendation*] mċher- DNP
[38] skraṅ-pa NP] skraṅs-pa D
[39] ñam- DN] ñams- P
[40] -doṅ D] -dod NP
[41] kam-pi- P] kam-bi- DN
[42] -gcin DN] -cin P
[43] gźan DP] bzan N
[44] -ṅo- NP] -so- D
[45] bsal- D] gsal- NP

(4) indigo plant (*nīlinī-*), (5) sweet flag (*vacā-*), (6) gentian (*trāyantī-*), (7) fruit of the juniper (*hapuṣā-*), (8) kurroa (*tiktā-*), (9) turpeth tree (*trivṛt-*), (10) rock salt (*saindhava-*), and (11) long pepper (*pippalī-*), mixes it with whichever may be appropriate among cow urine (*mūtra-*), hot (*uṣṇa-*) boiled water (*vāri-*), and meat soup (*rasa-*), and drinks it (*pibed*), it too removes all (*sarva-*) afflictions (**kheda-*) by internal tumours (*gulma-*), dropsy (*udara-*), disease of the spleen (*plīhan-*), skin disease (*kuṣṭha-*), piles (*arśaḥ-*), dysentery (**raktātisāra-*), and swellings (*śopha-*) like hot (disease).

10.34 If one mixes with cow urine (*mūtreṇa*) and drinks (*pibet*) the powder from the drugs (1) cucumber (*viśālā-*), (2) canscora (*śaṅkhinī-*), (3) root of wild croton (*dantī-*), (4) turpeth tree (*trivṛta-*), (5) indigo plant (*nīlī-*), (6) the three fruits (*phala-trayam*), (7) turmeric (*niśā-*), (8) embelia (*viḍaṅga-*), and (9) kamala (*kampillam*), it too removes (*-nut*) dropsy (*udara-*).

10.35 If for seven days (*saptāham*) one does not eat or drink (*varjitam*) (any) other food (*anna-*) and drink (*ambu-*), (but) drinks (*pītam*) only buffalo (*māhiṣam*) urine (*mūtram*) and milk (*payasā*) mixed (together), or alternatively (*vā*), if for one month (*māsam*) one does not eat or drink (any) other food and drink, (but) drinks (*pītam*) only camel (*auṣṭram*) milk (*payo*), that too removes (*-nāśanam*) swellings like the swellings (known as) hot (disease) (*śvayathu-*), and dropsy (*udara-*).

10.36 Alternatively, in the case of one who has dropsy (*jaṭhariṇā*), he must steep (*-bhāvitāḥ*) the powder from long pepper (*kṛṣṇāḥ*) in the milk (*kṣīra-*) from milk hedge tree (*snuk-*) that has dripped, and he must drink it (*sevyā*) in moderation (*yuktyā*).

10.37 Alternatively (*vā*), in order to make dropsy (*jaṭhara-*) calm (*-śāntaye*), one must give (the patient) to drink (*peyo*) (1) the powder (*-kalkitam*) from chaba pepper (*cavya-*), root of wild croton (*dantī-*), leadwort (*agni-*), embelia (*viḍaṅga-*), and the three hot ones (*vyoṣa-*), mixed with milk (*payo*); (2) or alternatively (*vā*), the powder (*kalko*) from (*-jaḥ*) deodar (*dāru-*) and leadwort (*vahni-*), mixed with whichever may be appropriate among both milk (*payasā*) and the liquid (*ambu*) (obtained) by boiling ginger (*śṛṅgavera-*); (3) or alternatively (*vā*), the powder from (*-samuttho*) chaba pepper (*cavya-*) and ginger (*viśva-*), mixed with whichever may be appropriate among both milk and the liquid (obtained) by boiling ginger.

10.38 If one mixes with ghee (*sarpiṣā*) and drinks (*peyam*) the powder (*cūrnitam*) from (1) the alkali extracted from burnt barley and (2) svarjikā alkali (*kṣāra-dvaya-*), (3) leadwort (*anala-*), (4) the three hot ones (*vyoṣa-*), (5) indigo tree (*nīlī-*), and (6) the five kinds (*-pañcakam*) of salt (*lavaṇa-*), it removes (*-apaham*) all (*sarva-*) (kinds of) internal tumour (*gulma-*) and dropsy (*udara-*).

10.39 In order to remove (*-vināśāya*) all (*sarva-*) dropsies (*udara-*), one must

daṅ / dantahi rća-ba daṅ / ši-doṅ[45] daṅ / byi-čher-rnams-kyi phye-ma ba-gcin daṅ sbyar-te btuṅ-bar byaho //

10.40 mdor-na dmu-rjiṅ[1]-ṅo[44]-cog ni / phal-cher nad-gźi maṅ-po hdus-pa-las byuṅ-bas-na / dehi phyir dmu-rjiṅ[1]-ṅo[44]-cog-la / rluṅ-la sogs-pahi nad-gźi-rnams źi-bar bya-bahi cho-ga byaho //

10.41 rgyu-ma rdol-bahi dmu-rjiṅ[1] daṅ / chuhi dmu-rjiṅ[1] daṅ / gźan hgags-pahi dmu-rjiṅ[1] hdi gsum-la ni / sman-pa cho-ga šes-pas so-ši rdo-bar dam bcas-la *lto[46] dbug-pa daṅ / dral-bahi cho-ga yaṅ byaho //

10.42 dmu-rjiṅ[1]-rnams-kyis ñam-thag-pahi kha-zas-su ni / hbras sa[47]-lu-rnams daṅ / nas daṅ mon-sran sṅchu daṅ / ho-ma daṅ / srog-chags-rnams skam-sa-na gnas-pahi ša-khu-rnams ñams[48]-stobs-las dpags-te bzah[49]-źiṅ btuṅ-bar byaho //

10.43 dmu-rjiṅ[1]-can-la ni / chu btuṅ-ba daṅ / ñin-par gñid log-pa daṅ / kha-zas lci-ba daṅ / bad-kan bskyed-pahi bag daṅ / drag-šul-gyi bag mi-byaho //

bźon-pa-la žon-pa-rnams yoṅs-su spaṅ-bar byaho //

dmu-rjiṅ[1] gso-bahi lehu-ste bcu-pa rjogs-so //

[46] lto *by emendation*] lla DNP
[47] sa- NP] sā- D
[48] ñams- D] ñam- NP
[49] bzah- NP] dal- D

give (the patient) to drink (*pānam ācaret*) the powder from the drugs cucumber (*gavākṣī-*), canscora (*śaṅkhinī-*), root of wild croton (*danti-*), indigo tree (*nīlī-*), and camel thorn (*tilvaka-*!) mixed with cow urine (*go-mūtram*).

10.40 In short, as for all dropsies (*sarvam evodaram*), since (*yataḥ*) they usually (*prāyaḥ*) have occurred due to many humours (*doṣa-*) combined (*saṃghāta-*), on account of that (*tasmāt*), in the case of all (*sarvatra*) dropsies, the methods (of treatment) (*kriyā*) to make calm (*śamanī*) the humours wind (*vāta-*) etc. (*ādi-*) must be applied (*kartavyā*).

10.41 In the case of these three (kinds of dropsy): 'dropsy of the leaking intestine (*chidra-*)', 'water (*ambu-*) dropsy', and 'dropsy of the blocked (*baddha-*) anus', the physician (*bhiṣak*) who knows the method (of treatment) (*prayoga-vit*), having taken a vow (*labdhānujño*) to risk life and death, must also apply (*kuryād*) the method (of treatment) (*kriyām*) of making a hole in (*vyadhana-*) and piercing (*āpāṭana-*) the stomach.

10.42 In the case of food (*bhojanāya*) for those afflicted (*ārtānām*) by dropsies (*sarvodara-*), after examining their strength (*yathā-balam*), one must give them to eat and drink (*yojyāḥ*) rice (*śālayo*), barley (*yava-*), green gram (*mudgāś*), milk (*kṣīram*), and meat soup (*rasaḥ*) (made) from animals that live on dry land (*jāṅgala-jo*).

10.43 In the case of one who has dropsy (*jaṭharī*), he must not drink water (*ambu-pānam*), must not sleep during the day (*divā-svapnam*), must not eat heavy food (*guru-bhojanam*) or food that tends to increase phlegm (*abhiṣyandi-bhojanam*), and must not do anything tending to violence (*vyāyāmam*). He must wholly avoid (*parivarjayet*) riding in vehicles (*yāna-yānam*).

The chapter (*adhyāyo*) on healing dropsy (*udara-*), the tenth (*daśamaḥ*), is finished.

§ 11 : GCIN SÑI-BAHI NAD GSO-BAHI LEHU

11.0 de-nas gcin sñi-bahi nad gso-ba bśad-par bya-ste /

11.1 kha-zas mi-hphrod-pa zos-pa daṅ / hdug-ñal-la sogs-pa gnas-pahi ṅes-pa-las / gcin sñi-bahi nad rnam-pa ñi-śu[1] hbyuṅ[2]-bar bśad-de / de yaṅ gcin sñi-bahi nad-du gyur-nas[3] / śin-tu maṅ ches-par gyur-pa ni[3] / gcin sñi-bahi nad yin-no żes draṅ-sroṅ thub-pa-rnams-kyis gsuṅs-so //

11.2 gcin sñi-bahi nad des thog-mar hdebs-pahi mċhan-ma ni / so-la sogs-pa śin-tu dri-ma che-bar hgyur-ba daṅ / rkaṅ-lag ċha-ba daṅ / lus-kyi mdog dmar-por gyur-pa daṅ / skom-dad che-ba daṅ / khar mṅar-ba bro-ba-rnams yin-no //

11.3 de-la bad-kan-las gyur-pahi gcin sñi-bahi nad-kyi miṅ ni / (1) chu hdra-ba żes bya-ba daṅ / (2) bu-ram śiṅ-gi khu-ba daṅ hdra-ba daṅ / (3) chaṅ hdra-ba daṅ / (4) hbras-phye hdra-ba daṅ / (5) phye-ma hdra-ba daṅ / (6) bska-ba daṅ / (7) *hbriṅ[4]-ba daṅ / (8) lan-ċhva hdra-ba daṅ / (9) dbu-ba hdra-ba daṅ / (10) khu-chu hdra-ba żes bya-ba daṅ rnam-pa bcuho //

11.4 mkhris-pa-las gyur-pahi gcin sñi-bahi nad-kyi miṅ ni / (1) ljaṅ-ser żes bya-ba daṅ / (2) sṅon-po daṅ / (3) bcod-kha daṅ / (4) thal-kha daṅ / (5) khrag hdra-ba daṅ / (6) skyur-ba ċhos-pa żes bya-ba daṅ rnam-pa drug-go //

11.5 rluṅ-las gyur-pahi gcin sñi-bahi nad-kyi miṅ ni / (1) mar-khu daṅ hdra-ba żes bya-ba daṅ / (2) sbraṅ-rci hdra-ba daṅ / (3) glaṅ-po-chehi gcin hdra-ba daṅ / (4) żag hdra-ba żes bya-ba daṅ / rnam-pa bżiho //

11.6 gcin sñi-bahi nad hdi-dag thams-cad-kyi mċhan-ma ni / so-sohi miṅ-du smos-pahi don bżin-du *bltaho[5] //

[1] -śu D] -śur NP
[2] hbyuṅ- D] hgyur- NP
[3] -nas *to* ni *blotted out in* D
[4] hbriṅ- *by emendation*] hbred- D : hbreṅ- NP
[5] bltaho *by emendation*] ltaho DNP

CHAPTER 11 : URINARY DISEASE

11.0 Next, the treatment of the disease of loose urine will be expounded.

11.1 Twenty (*viṁśatiḥ*) kinds of diseases of loose urine (*pramehā*) are said (*smṛtāḥ*) to occur due to eating incompatible (*aniṣṭa-*) foods (*āhāra-*) and to wrong (*aniṣṭa-*) positions such as (wrong ways of) sitting and lying down (*ceṣṭānāṁ*). When those (activities) have developed into the disease of loose urine, as for (the disease in which urine) has become very plentiful (*ati-vṛttim*), the sages (*munayo*) have declared (*jaguḥ*) it to be the so-called 'disease of loose urine (*prameham*)'.

11.2 As for the characteristics (*rūpam*) of one who has first (*prāg*) been afflicted by that disease of loose urine, they are that his teeth (*danta-*), etc. (-*ādīnām*) become very dirty (*malāḍhya-tvam*), his hands and feet (*pāṇi-pādayoḥ*) have become hot (*dāhaś*), the appearance of his body (*dehe*) has become red (*cikkaṇatā*!), he has great thirst (*tṛṭ*), and he has a sweet (*svādu-*) taste in the mouth (*āsyam*).

11.3 In that (connection), as for the names of the diseases of loose urine (*mehāḥ*) that have arisen due to phlegm (*kaphānvayāḥ*), there are ten kinds: (1) the so-called 'water-like (variety) (*udaka-*)'; the so-called (2) '(variety) resembling the juice of sugarcane (*ikṣu-*)'; (3) 'resembling liquor (*surā-*)'; (4) 'resembling rice powder (*piṣṭa-*)'; (5) 'resembling powder (*sikatā-*)'; (6) 'astringent (*sāndra-*)'; (7) 'medium (*śanair*)'; (8) 'resembling salt (*lavaṇa-*)'; (9) 'resembling foam (*phenāhva-*)'; and (10) 'resembling semen (*śukra-*)'.

11.4 As for the names of the diseases of loose urine that have arisen due to bile (*paittikā*), there are six kinds: (1) the so-called 'greenish yellow (variety) (*haridrā-*)'; the so-called (2) 'blue (variety) (*nīla-*)'; (3) '(variety) resembling the colour (-*bhāsinaḥ*) of Indian madder (*mañjiṣṭhā-*)'; (4) '(variety) resembling the colour of alkali (*kṣāra-*)'; (5) '(variety) resembling blood (*rakta-*)'; and (6) '(variety resembling) cooked sour (liquid) (*amla-*)'.

11.5 As for the names of the diseases of loose urine that have arisen due to wind (*vātikāḥ*), there are four kinds: (1) the so-called '(variety) resembling ghee (*sarpir*)'; (2) 'resembling honey (*madhu-*)'; (3) 'resembling elephant urine (*hasti-*)'; and (4) the so-called (-*āhvayāḥ*) '(variety) resembling liquid fat (*vasā-*)'.

11.6 As for the characteristics of all (*sarve*) these (varieties of) diseases of loose urine, they are to be regarded (as being) according to the meaning mentioned in the case of the individual names (*sva-nāma-*).

11.7 de-la bad-kan-las gyur-pa-rnams ni gso sla-bar bśad-do //

11.8 rluṅ-las gyur-pa-rnams ni / gsor mi-ruṅ-bar mthoṅ-ṅo //

11.9 mkhris-pa-las gyur-pa-rnams ni / kha-zas daṅ / sman-gyis gso ćam-du hjog nus-so //

11.10 de-las bad-kan-las gyur-pahi gcin sñi-bahi nad yod-pa-la ni / sman (1) la-la-phud daṅ / padmahi rća-ba daṅ / sle-tres daṅ / 'a-ru-ra-rnams lhan-cig-tu sbyar-ba daṅ / (2) pa-tha daṅ / skyer-pa daṅ / byi-daṅ-ga daṅ / yuṅ daṅ / 'arju-na daṅ / byi-ćher-rnams lhan-cig-tu sbyar-ba daṅ / (3) byi-daṅ-ga daṅ / yuṅ daṅ / skyer-pa daṅ / 'a-ru-ra daṅ / rgya-spos lhan-cig-tu sbyar-ba daṅ / (4) śiṅ sā[6]-la daṅ / 'arju-na daṅ / ka-dam-pa daṅ / skyer-pa daṅ / la-la-phud-rnams lhan-cig-tu sbyar-ba daṅ / (5) ćan-dan dkar-po daṅ / 'a-ka-ru daṅ / ru-rta daṅ / thaṅ-śiṅ-rnams lhan-cig-tu sbyar-ba daṅ / (6) katpa-la daṅ / gla-sgaṅ daṅ / pa-tha daṅ / ti-ri-ta daṅ / 'a-ru-ra-rnams lhan-cig-tu sbyar-ba daṅ / (7) 'am-ba-ṣtha daṅ / seṅ-ldeṅ daṅ / skyer-pa daṅ / 'agni[7]-mantha daṅ / hbras-bu gsum-po-rnams lhan-cig-tu sbyar-ba daṅ / sman-gyi sbyor-ba bdun-po hdi-rnams-las / gaṅ yaṅ ruṅ-ba skol-bahi khu-ba bsgraṅs-la / sbraṅ-rći daṅ śas cher sbyar-te blud-do //

11.11 mkhris-pa-las gyur-pahi gcin sñi-bahi nad yod-pa-la ni / (1) pa-ṭo-la daṅ / nimbahi lo-ma daṅ / sle-tres daṅ / skyu-ru-ra daṅ / gla-sgaṅ-rnams lhan-cig-tu sbyar-ba daṅ / (2) 'a-ru-ra daṅ / skyu-ru-ra daṅ / pu-śel-će daṅ / ni-la-ba-ri daṅ / gla-sgaṅ-rnams lhan-cig-tu sbyar-ba daṅ / (3) padmahi rća-ba daṅ / śug-pa daṅ / gla-sgaṅ daṅ / 'a-ru-ra daṅ / dug-mo-ñuṅ-rnams lhan-cig-tu sbyar-ba daṅ / (4) 'u-di-ćya[8] daṅ / dha-ta-kahi me-tog daṅ / gseṅ[9]-hphrom[10] daṅ / ka-li-ya-ka-rnams lhan-cig-tu sbyar-ba daṅ / (5) 'utpa-la daṅ / pu-śel-će daṅ / gseṅ[9]-hphrom[10] daṅ / 'arju-na daṅ / ćan-dan dkar-po-rnams lhan-cig-tu sbyar-ba daṅ / sman-gyi sbyor-ba lṅa-po hdi-rnams-las gaṅ yaṅ ruṅ-ba skol-bahi khu-ba bsgraṅs-la / sbraṅ-rći daṅ sbyar-te blud-do //

11.12 gcin sñi bahi nad-la / rluṅ gćo-bor gyur-la / bad-kan daṅ / mkhris-pa gñis-las / gcig grogs-su gyur-na / gaṅ grogs-su gyur-pa rtogs-par bya-ste /

[6] sa- D] śa- NP
[7] 'agni- NP] 'asmi- D
[8] -ćya P] -ćye DN
[9] gseṅ- NP] seṅ- D
[10] -hphrom NP] -phrom D

11.7 In that (connection), (those varieties) that have arisen due to phlegm (*kapha-jāḥ*) are said to be (*smṛtāḥ*) easy to cure (*sādhyāḥ*).

11.8 As for (those varieties) that have arisen due to wind (*vātikā*), they are to be seen (*dṛśyā*) as unsuitable for treatment (*a-sādhyā*).

11.9 As for (those varieties) that have arisen (*samutthitāḥ*) due to bile (*pitta-*), they can be to some extent cured (*yāpyāḥ*) by foods and drugs.

11.10 Among those, in the case of one who has the disease of loose urine that has arisen due to phlegm (*śleṣma-mehinām*), the drugs (1) bishop's-weed (*yavānikā*), root of the lotus (*mṛṇālam*), guduch (*guḍūcī*), and chebulic myrobalan (*harītakī*), mixed together; (2) velvetleaf (*pāṭhā*), barberry (*kaṭaṃkaṭerī*), embelia (*viḍaṅga-*), turmeric (**niśā*), arjun (*arjuna-*), and camel thorn (**dhanvayāsa*), mixed together; (3) embelia (*krimi-śatrur*), turmeric and barberry (*haridre dve*), chebulic myrobalan (*pathya-*), and Indian valerian (*tagara-*), mixed together; (4) sal tree (*sāla-*), arjun (*arjuna-*), cadamba (*kadamba-*), barberry (*dārvī-*), and bishop's-weed (*dīpyaka-*), mixed together; (5) white sandal (*candana-*), agalloch (*aguru-*), costus (*kuṣṭha-*), and deodar (*devadāru ca*), mixed together; (6) box myrtle (*kaṭphalā*), nut grass (*ambu-dharaḥ*), velvetleaf (*pāṭhā*), lodh (*tirīṭa-*), and chebulic myrobalan (*harītakī*), mixed together; (7) velvetleaf (*ambaṣṭhā*), catechu (*khadiro*), barberry (*dārvī*), headache tree (*agnimantha-*), and the three fruits (*phala-trikam*), mixed together — one must cool the liquids (obtained) by boiling (*kvāthāḥ*) whichever may be appropriate among these seven (*sapta*) mixtures of drugs, mix them with a large proportion of honey (*madhv-āḍhyāḥ*), and give them to drink.

11.11 In the case of one who has the disease of loose urine that has arisen due to bile (*pitta-mehinām*), (1) wild snake gourd (*paṭola-*), leaves of neem (*ariṣṭa-pattrāṇi*), guduch (*guḍūcī*), emblic myrobalan (*āmalaka-*), and nut grass (*ambu-da-*), mixed together; (2) chebulic myrobalan (*abhayā-*), emblic myrobalan (*āmalaka-*), vetiver (*uśīra-*), blue water lily (*nīla-vāri-ja-*), and nut grass (*vāri-da-*), mixed together; (3) root of the lotus (*mṛṇāla-*), bird cherry (*padmaka-*), nut grass (*ambho-da-*), chebulic myrobalan (*abhayā-*), and kurchi (*giri-mallikā-*), mixed together; (4) fragrant mallow (*udīcyam*), flowers of the fulsee flower tree (*dhātakī-puṣpam*), lodh (*lodhram*), and yellow sandal (*kālīyaka-*), mixed together; (5) blue water-lily (*indīvaram*), vetiver (*uśīram*), lodh (*lodhra-*), arjun (*arjuna-*), and white sandal (*candana-*), mixed together — one must cool the liquids (obtained) by boiling (*kvāthāḥ*) whichever may be appropriate among these five (*pañca*) mixtures of drugs, mix them with honey (*sa-kṣaudrā*), and give them to drink.

11.12 In the case of the disease of loose urine, if wind (*pavanam*) has become predominant and one of both phlegm and bile (*kapha-pittayoḥ*) has become its companion (*anubandham*), one must consider (*parijñāya*) which one has

bad-kan grogs-su gyur-pa-la ni de dañ hphrod[11]-pahi sman ro cha-żiñ drod che-bahi mthu dañ ldan-pa-rnams-kyi phye-ma til-mar dañ / sman-gyi khu-ba til-mar-gyi bżi-hgyur-gyi nañ-du bskol[12]-te / til-mar ñi-che lus-pa-las ci rañ-par blud-do //

mkhris-pa grogs-su[13] gyur-pa-la ni / de dañ hphrod[14]-pahi sman ro mñar-żiñ bsil[15]-bahi mthu dañ ldan-pa-rnams-kyi phye-ma mar dañ / sman-gyi khu-ba mar-gyi bżi-hgyur-gyi nañ-du bskol[12]-te / mar ñi-che lus-pa ci rañ-par blud-do //

11.13 sle-tres rlon-pahi khu-ba bcir-baham / skam-po skol-bahi bsgrañs-pa-la / sbrañ[16]-rci dañ sbyar-te bthuñs-na yañ gcin sñi-bahi nad thams-cad sel-to //

11.14 (1) skyu-ru-ra rlon-pa bcir-bahi khu-baham / skam-po bcos-pahi khu-ba bsgrañs-pahi nañ-du yuñ-gi phye-ma *dkrugs-te sbrañ-rci*[17] dañ sbyar-baham / (2) yañ-na hbras-bu gsum dañ / thañ-śiñ dañ / skyer-pa dañ / gla-sgañ-rnams skol-bahi khu-ba bsgrañs-la / sbrañ-rci dañ sbyar-baham / (3) yañ-na dug-mo-ñuñ-gi śiñ sapta-*parṇa[18] dañ / skyer-pa dañ / kru-trug-tres dañ / hbras-bu gsum-po-rnams bskol-bahi khu-ba bsgrañs-pa sbrañ-rci dañ sbyar-ba bthuñs-na / gcin sñi-bahi nad sel-to //

11.15 śiñ sā[6]-la dañ / *mu-ska-ka[19] dañ / kam[20]-pi-*la[21]-ka-rnams-kyi phye-ma żo gñis gñis skyu-ru-rahi khu-ba dañ sbrañ-rcir sbyar-te bthuñs-na yañ gcin sñi-bahi nad thams-cad sel-bahi mchog yin-no //

11.16 yañ-na hbras-bu gsum-gyi phye-ma sbrañ-rci dañ sbyar-baham / brag-żun sbrañ-rci dañ sbyar-baham / lcags-kyi phye-ma sbrañ-rci dañ sbyar-baham / a-ru-rahi phye-ma sbrañ-rci dañ sbyar-baham / sman-gyi lde-gu gcin sñi-bahi nad bzlog-pahi phyir bzah-bar byaho //

11.17 (1) gseñ[9]-phrom dañ / (2) sug-smel dañ / (3) kru-trug-tres dañ / (4) dantahi[22] rca-ba dañ / (5) pa-tha dañ / (6) gandha-pa-tra dañ / (7) śiñ-cha[23] dañ / (8) nā[24]-ga-ge-sar dañ / (9) gla-ba dañ / (10) ma-nu dañ /

[11] hphrod- P] hphrad- DN
[12] bskol- D] skol- NP
[13] grogs-su DN] grogsu P
[14] hphrod- DN] phrod- P
[15] bsil- DN] bsel- P
[16] sbrañ- DN] sgrañ- P
[17] dkrugs-te sbrañ-rci *by emendation*] *om.* DNP
[18] -parna *by emendation*] -rna DNP
[19] mu-ska-ka *by emendation*] spuska-ra D, shuska-ra NP
[20] kam- P] kaṃ- DN
[21] -la *by emendation*] *om.* DNP
[22] dantahi P] dandahi DN
[23] -cha D] -ca NP
[24] nā- DN] na- P

become its companion, and in the case where phlegm (*kaphasya*) has become its companion, one must boil (*śṛtam*) the powder from drugs that are compatible with it (*sva-gaṇaiḥ*), that have a pungent taste, and that possess the strength of great heat, in sesame oil (*tailaṃ*) and in (as much) liquid from the drugs as four times (the quantity) of the sesame oil, until pure sesame oil remains, and give it to drink in moderation. In the case where bile (*pittasya*) has become its companion, one must boil (*śṛtam*) the powder from drugs that are compatible with it (*sva-gaṇaiḥ*), that have a sweet taste, and that possess the strength of coolness, in ghee (*sarpiḥ*) and in (as much) liquid from the drugs as four times (the quantity) of the ghee, until pure ghee remains, and give it to drink in moderation.

11.13 If one squeezes out the liquid (*sva-raso*) from fresh guduch (*guḍūcyāḥ*) or cools the (liquid obtained) by boiling it dry, mixes it with honey (*madhunā*), and drinks it (*peyo*), it too removes (*-jit*) all (*sarva-*) (varieties of the) disease of loose urine (*meha-*).

11.14 (1) If one *stirs the powder (*kalka-*) from turmeric (*niśā-*) in the liquid (*raso*) (obtained) by squeezing out fresh emblic myrobalan (*dhātryā*) or in the liquid (obtained) by boiling it dry, after it has been cooled, and mixes it with honey (*mākṣikānvitaḥ*), (2) or alternatively, if one cools and mixes with honey (*kṣaudreṇa*) the liquid (obtained) by boiling (*kvāthaḥ*) the three fruits (*tri-phalā-*), deodar (*dāru-*), barberry (*dārvī-*), and nut grass (*abda-*), (3) or alternatively (*atha vā*), if one mixes with honey the cooled liquid (obtained) by boiling kurchi tree (*kuṭaja-*), dita (*asana-*), barberry (*dārvī-*), lead wort (*agni-*), and the three fruits (*phala-traya-*), and drinks it, it removes (*-hā*) the disease of loose urine (*meha-*).

11.15 If one mixes two drams each (*akṣa-samaṃ*) of the powder (*kalkam*) of sal tree (*sāla-*), parul (tree) (*muṣkaka-*), and kamala (*kampilla-*) with the liquid (*rasena*) from emblic myrobalan (*dhātrī-*) and with honey (*sa-kṣaudraṃ*), that too is the best (*param*) (remedy) to remove (*-haraṃ*) all (*sarva-*) (kinds of) diseases of loose urine (*meha-*).

11.16 Alternatively, in order to dispel (*nivṛttaye*) the disease of loose urine (*meha-*), one must make (the patient) eat (*lihyān*) medicinal electuaries (made) by mixing the powder (*cūrṇam*) from the three fruits (*tri-phalā-*) with honey (*madhunā*), or (*atha vā*) by mixing mineral ore (*aśma-jatu-*) with honey, or (*vā*) by mixing powder from iron (*loha-jaṃ*) with honey, or (*vā*) by mixing powder from chebulic myrobalan (*abhayotthaṃ*) with honey.

11.17 If (one takes) two drams each (*akṣāṃśāni*) of the powder of (1) lodh (*lodhra-*), (2) cardamom (*elā*), (3) leadwort (*agni-*), (4) root of wild croton (**danti-*), (5) velvetleaf (*pāṭhā-*), (6) cinnamon leaves (*pattra-*), (7) cinnamon bark (*tvak-*), (8) nagkassar (*kesara-*), (9) nut grass (*plava-*), (10) orrisroot (*pauṣkara-*), (11) the three hot ones (**try-ūṣaṇa-*), (12) chirata (*bhūnimba-*), (13)

(11) cha-ba gsum dan / (12) rca-mkhris dan / (13) than-sin dan / (14) dug-mo-ñun dan / (15) bi-sa-la dan / (16) bon-na dkar-po dan / (17) bargi dan / (18) ru-rta dan / (19) mu-rva dan / (20) gandha-pri-yam-ku dan / (21) byi-dan-ga[25] dan / (22) hbras-bu gsum dan / (23) pu-ce-sel dan / (24) dbyi-mon dan / (25) pi-pi-lin dan / rca-ba dan / (26) la-la-phud-rnams-kyi phye-ma zo gñis gñis chu phul-gan-la sran brgyad-du brcis-pa phul drug-cu-rca bzihi nan-du bskol[12]-te / chu bzi-cha gcig lus-nas bsgrans-te bcags-la / sbran-rci sman-gyi khu-ba gdus-pa dehi *phyed[26]-ma[27] dan sbyar-nas / bum-pa mar-snod-du byas-pahi nan-du blugs-te / kha bcad-la zla-ba phyed-kyi bar-du nas-kyi nan-du bzag-pahi sbran-chan hdi-las ñin re bzin sran gñis gñis hthuns-na yan gcin sñi-bahi nad sel-zin pho-bahi nad dan / skya-rbab-kyi nad dan / gzan-hbrum dan / mje dan / yi-ga hchus-pa-rnams hjoms-par byed-do //

11.18 gcin sñi-bahi nad yod-pahi kha-zas ni / chod-ma kha-bahi bag dan / skam-sa-na gnas-pahi ri-dags sa */ dan sa-ba*hi[28] sa dan / bya-sa dan / nas-las byas-pahi kha-zas dan / mon-sran sñehu dan / hbras sa[29]-lu dan / zag drug-cu smin-pa-rnams dgcho //

11.19 skom-du ni bu-ram dan / rgun-chan dan / sen-lden-gi sñin-po-la sogs-pa skol-bahi khu-ba dan / sbran-chan dan / rcva ku-sa skol-bahi khu-ba dan / hbras-bu gsum skol-bahi khu-ba-rnams gcin sñi-bahi nad-la bsnags-pa yin-no //

11.20 gcin sñi-bahi nad-kyi rkyen-gyis phol-mig-rnams man-po hbyun-ste / thog-ma hbyun-bahi che ni rca-nas khrag dbyun[30]-bar byaho //

11.21 phol-mig smin-pa ni brtol-la rma gso-bahi cho-ga bzin-du byaho //

gcin sñi-bahi nad gso-bahi lehu-ste bcu-gcig-pa rjogs-so[31] //

sman-dpyad gces[32]-pa grub-pa zes bya-ba bam-po bzi-paho //

[25] -ga DP] -ka N
[26] phyed- *by emendation*] phye- DNP
[27] -ma *om.* DN
[28] / dan sa-bahi *by emendation*] -bkrahi DNP
[29] sa- NP] sā- D
[30] dbyun- D] hbyun- NP
[31] rjogs-so DN] rjogso P
[32] gces- DN] ces- P

deodar (*dāru-*), (14) kurchi (*kaliṅgaka-*), (15) cucumber (*viśālā-*), (16) white aconite (*ativiṣā-*), (17) beetle-killer (*bhārgī-*), (18) costus (*kuṣṭha-*), (19) bowstring hemp (*mūrvā-*), (20) perfumed cherry (*priyaṅgu-*), (21) embelia (*viḍaṅga-*), (22) the three fruits (*tri-phalā-*), (23) kurroa (*tiktā-*), (24) chaba pepper (*cavya-*), (25) root of long pepper (*granthika-*), and (26) bishop's-weed (*dīpyaka-*), counts it by eight ounces to the handful of water, boils it (*paktvā*) in sixty-four handfuls of water (*jala-droṇe*), until one quarter (*pāda-*) of the water remains (*avaśeṣitaḥ*), cools it, strains it, mixes it (*yojitaḥ*) with (an amount of) honey (*kṣaudra-*) that is half (*ardha-*) as much as that liquid collected from the drugs, pours it into a bottle that has been made into a vessel for ghee (*ghṛta-bhāṇḍe*), closes its mouth, places it (*sthitaḥ*) for half a month (*pakṣaṃ*) among barley, and (then) drinks (*yogu-*) each day two ounces (*dvi-pala-*) of this (*eṣa*) honey liquor (*madhv-āsavo*), it too removes (*hanti*) the disease of loose urine (*mehān*), and it overcomes (*vimardanaḥ*) disease of the stomach (*grahaṇī-*), yellow disease (*pāṇḍu-roga-*), piles (*arśaḥ-*), skin disease (*kuṣṭha-*), and disturbed appetite (*aruci-*).

11.18 As for the food for one who has the disease of loose urine (*mehināṃ*), excellent (*śasyante*) are vegetables (*śākāni*) that are on the bitter side (*tikta-*), flesh of game that lives on dry land (*jāṅgala*), flesh of stag (*hariṇa-*), bird flesh (*aṇḍajāḥ*), foods made from barley (*yavānna-vikṛtir*), green gram (*mudgāḥ*), śāli rice (*śāli-*), and rice that ripens in sixty days (*ṣaṣṭikāḥ*).

11.19 In the case of drinks (*pānam*), crude sugar liquor (*sīdhu-*), grape liquor (*mārdvīka-*), the liquid (*ambu*) (obtained) by boiling the essence (*sāra-*) of catechu etc., honey liquor (*madhudaka-*), the liquid (obtained) by boiling kuśa grass (*kuśodaka-*), and the liquid (*jalasya*) (obtained) by boiling the three fruits (*phala-traya-*) are recommended (*iṣṭam*) for the disease of loose urine (*prameheṣu*).

11.20 If, by reason of the disease of loose urine (*prameha-*), many pustules (*piṭakānāṃ*) arise, at the time of their first (*prāk*) arising, one must extract blood (*kāryaṃ raktāvasecanam*) from the veins.

11.21 As for mature (*vipakvānāṃ*) pustules, one must pierce (*pāṭanaṃ*) them and must act according to the method (of treatment) (*kriyā-vidhiḥ*) for healing wounds (*vraṇa-vat*).

The chapter (*adhyāya*) on treating the disease of loose urine (*prameha-*), the eleventh (*ekādaśamaḥ*), is finished (*samāptaḥ*).

Fourth Section (khaṇḍa*) (of) the medical treatise (**śāstra*) called 'Siddhasāra'.**

§ 12: MJE-NAD GSO-BAHI LEHU

12.0 de-nas mje-nad gso-bahi lehu bśad-par byaho //

12.1 mje-nad ni sdig-can daṅ / kha-zas ṅan-pa zos-te nad-gži gsum hkhrugs-nas / pags-pa daṅ / śa daṅ / khrag daṅ / chu-ser-rnams ma-ruṅ-bar gyur-pa-la / mje-nad rnam-pa bco-brgyad-du hgyur-te / (1) mje-nad 'u-dumba[1]-ra žes bya-ba / 'u-dumba[1]-rahi hbras-bu hdra-ba daṅ / (2) śa-gzi-gu žes bya-ba duṅ-gi kha-dog hdra-ba daṅ / (3) ka-ka-na žes bya-ba hol[2]-ma-sehi hbras-bu smin-pa daṅ hdra-ba daṅ / (4) pags-pa śul-grub ces bya-ba glaṅ-po-chehi pags-pa hdra-ba daṅ / (5) padma dkar-po žes bya-ba raṅ-gi miṅ-gi mdog hdra-ba daṅ / (6) ri-dags ri-śahi[3] lce hdra-ba žes bya-ba rćub-po daṅ / (7) rma-kha brgya-pa žes bya-ba[4] rma maṅ-po daṅ / (8) khyab-pa rnul-med ces bya-ba daṅ / (9) pags-pa myags-pa žes bya-ba pags-pa zad-pa daṅ / (10) rkaṅ-pa žigs-pa žes bya-ba rkaṅ-pa ser-ga maṅ-po hgas-pa daṅ / mje-nad rnam-pa bcu-po hdi-dag ni gsor mi-ruṅ-ṅo //

lhag-ma brgyad ni gsor ruṅ-ba yin-te / (11) mje-nad gya-mo hdra-ba žes bya-ba mdog gnag-ciṅ rćub-pa daṅ / (12) me-dbal žes bya-ba rma-kha chen-po daṅ / (13) hbrum-bu phra-mo žes bya-ba śa-rmen[5] hdra-žiṅ / mdog sṅo-skyar hdug-pa daṅ / (14) śu-ba žes bya-ba hbrum-bu maṅ-po phyogs gcig-nas hbyuṅ-ba[6] daṅ / (15) śa-bkra žes bya-ba ku-bahi me-tog hdra-ba daṅ / (16) thig-le žes bya-ba mdog snum-žiṅ hbyaṅ dkah-ba daṅ / (17) g-yan-pa žes bya-ba hbrum-bu mdog dkar-žiṅ dmar-ba daṅ / (18) rkaṅ-śu žes bya-ba hbrum-bu hjag-pa-rnams-so //

12.2 de-la rluṅ-las gyur-pahi mje ni / mkhraṅ-žiṅ mdog sṅo-skyar hdug-pa daṅ / dmar-žiṅ rćub-la mi-bzad-par na-ba yin-no //

12.3 mkhris-pa-las gyur-pahi mje ni lus ċha-žiṅ śin-tu myags-la khrag hjag-pa yin-par bśad-do //

[1] -dumba- NP] -dumpā- D
[2] hol- D] ho- NP
[3] -śahi DN] -śi P
[4] -ba om. P
[5] -rmen D] -sman NP
[6] hbyuṅ-ba P] hbud-pa D, hbuṅ-pa N (?)

CHAPTER 12. SKIN DISEASE

12.0 Next, the chapter on treating skin disease will be expounded.

12.1 As for skin disease, if one is evil (*pāpāmanāṃ*) and has eaten (*bhojīnām*) bad (*aśubha-*) food, so that the three humours (*trayo doṣāḥ*) are disturbed (*uddhatāḥ*), the skin (*tvak-*), flesh (*māṃsa-*), blood (*asṛg-*), and serum (*lasikā-*) become unsuitable (*āḍhya-*), and develop into eighteen (*aṣṭādaśa*) kinds of skin disease (*kuṣṭhāni*): (1) the so-called 'cluster fig (*audumbaram*)' skin disease resembles the fruit of the cluster fig (*tad-ābhāsaṃ*); (2) the so-called 'shining flesh (*śvitraṃ*)' resembles the colour (*sannibham*) of the conch (*śaṅkha-*); (3) the so-called 'kākaṇa (*kākaṇaṃ*)' resembles (*ābhaṃ*) the ripe (*pakva-*) fruit of Indian liquorice (*guñjā-*); (4) the so-called 'sul-grub skin (*carmakhyam*)' resembles (*ākṛti-vat*) the skin of the elephant (*gaja-*); (5) the so-called 'white lotus (*pauṇḍarikam*)' resembles (*ābhaṃ*) the colour of its own name (*sva-saṃjñā-*); (6) the so-called 'like the tongue of the wild antelope (*ṛṣya-jihvaṃ*)' is rough; (7) the so-called 'having a hundred wound openings (*śatāruḥ*)' has many wounds (*bahu-vraṇaṃ*); (8) the so-called (*-saṃjñakam*) 'pervading (*vyāpy*) (and) sweatless (*asvedy*)'; (9) the so-called 'decomposed skin (*carma-dalaṃ*)' has decayed skin (*tvak-sthaṃ*); (10) the so-called 'ruined foot (*vipādikā*)' has feet that have many split fissures (*pāda-sphuṭanaṃ*). These (*etāni*) ten (*daśa*) kinds of skin disease are not suitable for treatment (*na sidhyanti*). The remaining eight (*śeṣāṇy aṣṭau*) are suitable for treatment (*prasādhayet*): (11) the so-called 'gya-mo-like (*kapālam*) skin disease' has a black (*asitaṃ*) appearance and is rough (*rūkṣaṃ*); (12) the so-called 'erysipelas (*visarpi*)' has large wound openings (*sthūlāruḥ*); (13) the so-called 'minute pustule (*kiṭimaṃ*)' is like a flesh node (*kiṇavat*) and has a pale blue (*śyāvam*) colour; (14) the so-called 'ulcer (*dadrūḥ*)' has many pustules (*piṭakitācayaḥ*) emerging from one side; (15) the so-called 'variegated flesh (*sidhmaṃ*)' resembles (*nibhaṃ*) the flower (*puṣpa-*) of the bottle gourd (*tumbi-*); (16) the so-called 'spot (*maṇḍalaṃ*)' has an oily appearance (*snigdham*) and is difficult to clear up (*sthiram*); (17) the so-called 'itch (*pāmā*)' has white (*sita-*) and red (*aruṇa-*) coloured pustules (*sphoṭa-*); (18) the so-called 'foot ulcer (*vicarcikā*)' has dripping (*sa-srāvā*) pustules.

12.2 In that (connection), as for skin disease that has arisen due to wind (*vāta-kuṣṭham*), it is hard (*kharaṃ*), has a pale blue (*śyāva-*) colour, is red (*aruṇaṃ*), rough (*rūkṣaṃ*), and unbearably painful (*sa-vedanam*).

12.3 As for skin disease that has arisen due to bile (*pittāt*), it is said (*matam*) to be (characterised by) the body being hot (*dāha-*), and very putrid (*prakuthitaṃ*), and by blood dripping (*rāga-srāva-*).

12.4 bad-kan-las gyur-pahi mje-nad ni lus rul-žiṅ pags-pa stug-la g-yah-žin mdog snum-pa daṅ dkar-žiṅ lci-ba yin-no //

12.5 de-la nad-gži[7] gsum-las gyur-pahi mje-nad-kyi mćhan-ma ni ćhul thams-cad daṅ ldan-paham ; nad bla-gñan maṅ-pos thebs-pa gaṅ yin-pa ni spaṅ-bar byaho //

12.6 mje-bo-cug ni phal-cher nad-gži gsum-char hdus-pa daṅ / khrag rgyas-pa-las hbyuṅ-bar bšad pas-na / mje-nad-can[8] ćhabs chen-po ñams[9]-stobs yod-la sñar yaṅ snum-bcud btaṅ-ba-la ni rća gtar-žin khrag dbyuṅ-bar byaho //

12.7 mje-nad ćhabs chuṅ-ṅu-la ni žal-žal gdab-pa daṅ / mah[10]-rus gžib[11]-pa daṅ / ku-bas khrag draṅ-ba daṅ / sran-bu pad[12]-pa[13] hjib-tu gžug[14]-go //

nad-gži ci hdra-ba-las skyug-sman daṅ / bkru-sman yaṅ btaṅ-ṅo //

12.8 mje-nad gtar-ga byar mi-ruṅ-ba daṅ / ćhor-ba med-pa bem-bem-po-la ni sman mu-kahi thal-ba daṅ / til-gyi sogs[14a]-mahi thal-ba-la sogs-pas glab-bo //

12.9 mje ćhor-ba med-pa bem-bem-por gyur-pa daṅ / pags-pa mkhraṅ-por hdug-pa daṅ / hbyaṅ-du mi-btub-pa-rnams-la ni / mdab-dug-la sogs-pas sṅags daṅ ldan-par bya-ste / lus-la bsku-bar byaho /

12.10 (1) pa-to-la daṅ / (2) hbras[15]-bu gsum daṅ / (3) 'a-rṇṣa daṅ / (4) sle-tres daṅ / (5) dha-ba-ni daṅ / (6) ba-ša-ka daṅ / (7) ka-rañja-rnams btags-pahi phye-ma *mar[16] daṅ / chu mar-gyi bži[17]-hgyur-gyi naṅ-du bskol[18]-te / mar ñi-ćhe lus-pa bćags-pahi miṅ ni rdo-rje-can žes bya-ste / de-las ran-par bthuṅs-na mje-nad sel-to //

12.11 kha-ba chen-po ci-skrigs žes bya-bahi mar ni / (1) rća-mkhris daṅ / (2) hbras-bu gsum daṅ / (3) pu-šel-ćc daṅ / (4) pa-tha daṅ / (5) 'a-rṇṣa daṅ / (6) gla-sgaṅ daṅ / (7) byi-cher daṅ / (8) šiṅ-mṅar daṅ / (9) thal-tres rnam

[7] gži DNP (P *not clear*)
[8] can *om.* D
[9] ñams- D] ñam- NP
[10] mah- D] šñab- NP
[11] gžib- NP] gžibs- D
[12] pad- P] paṅ- DN
[13] -pa] -pa-la D, -pu NP
[14] gžug- D] bžug- NP
[14a] sogs- NP] sog- D
[15] hbras- DN] hdrum- P
[16] mar *by emendation*] *om.* DNP
[17] bži- DP] gži- N
[18] bskol- D] skol- NP

12.4 As for skin disease that has arisen due to phlegm (*kaphāt*), it is (characterised by) the body being rotten (*kledi*), the skin being thick (*ghanaṃ*), and itching (*kaṇḍū-*), having an oily appearance (*snigdhaṃ*), being white (*śvaitya-*), and heavy (*gauravaṃ*).

12.5 In that (connection), as for the characteristics of skin disease that has arisen due to the three humours, anyone who possesses (*vaśaṃ*) all the signs (*sarva-liṅgair*) or who is afflicted by many (*analpa-*) supervenient diseases (*upadrava-*) must be abandoned (*tyājyam*)

12.6 As for all skin diseases (*sarva-kuṣṭhaṃ*), since they are said (*prakīrtitam*) generally to arise due to the three humours (*tri-doṣaṃ*) combined and to the blood having increased (*raktottaraṃ*), in the case of one who has very much skin disease (*kuṣṭhina*), has strength (*balino*), and has been previously administered an oily liquid (*snigdhasya*), one must open (*moktavyāḥ*) his veins (*sirāḥ*) and extract blood.

12.7 In the case of very slight (*alpe*) skin disease (*kuṣṭhe*), a plaster is to be applied (*pracchānaṃ*), it must be sucked out with a hollow horn (*śṛṅga-*). Blood must be extracted with a bottle gourd (*alābu-*), and leeches (*jalaukasām*) must be put in to suck. According to what the humours are like (*yathā-doṣaṃ*), one must also administer (*vidheyaṃ*) emetics (*vamanaṃ*) and cathartics (*sa-virecanam*).

12.8 In the case of skin disease (*kuṣṭhe*) that is not suitable for the performance of blood-letting (*sasrāṅge*) and that is without perception, lifeless (*hṛta-sparśe*), one must apply (*pātanam*) an alkali (*kṣāra-*) of the drug parul tree (**muṣka-*) and an alkali of the stalks of sesame, etc..

12.9 In the case of skin disease that has become without perception, lifeless (*supte*), having hard skin (*ati-kaṭhine*), and that cannot be cleaned up (*sthire*), one must smear (*lepaḥ*) the body with arrow poison (*viṣa-*), etc. accompanied by spells (*sa-mantra*).

12.10 If one boils (*pakvaṃ*) the powder (obtained) by grinding (1) wild snake gourd (*paṭola-*), (2) the three fruits (*tri-phalā-*), (3) neem (*ariṣṭa-*), (4) guduch (*guḍūcī-*), (5) wild eggplant (*dhāvanī-*), (6) Malabar nut (*vṛṣa-*), and (7) Indian beech (*karañja-*) in *ghee (*ghṛtaṃ*) and in four times as much water as ghee, until pure ghee remains, and strains it as for its name, it is the so-called (*smṛtam*) 'Vajra-holder (*vajrakaṃ*)'. If one drinks it in moderation, it removes skin disease (*kuṣṭha-hṛd*).

12.11 As for the so called 'Great bitter (*mahā-tiktaṃ*) chirata (**bhūnimba*)' ghee, if (one takes) the powder (*kalkitam*) from these (*eṣāṃ*) (drugs): (1) chirata (*bhūnimba-*), (2) the three fruits (*triphalā-*), (3) vetiver (*uśīra-*), (4) velvetleaf (*pāṭhā-*), (5) neem (*ariṣṭa-*), (6) nut grass (*abda-*), (7) camel thorn (*vāsaka-*), (8) liquorice (*madhukam*), (9) both kinds of sarsaparilla

gñis dan / (10) pu-ċe-śel dan / (11) khyi lce-ba dan / (12) ċan-dan[19] dkar-po dan / (13) sle-tres dan / (14) pi-pi-lin dan / (15) śug-pa dan / (16) śu-dag dan / (17) bi-śa-la dan / (18) dug-mo-ñun-gi hbras-bu dan / (19) ba-śa-ka dan / (20) murba dan / (21) pa-ṭo[20]-la dan / (22) don-ka dan / (23) skro[21]-lo dan / (24) bon-na dkar-po dan / (25) yun dan / (26) ba-mkhal dan / (27) ñchu-śin-gi rċa-ba dan / hdi-rnams-kyi phye-ma spyir mar-gyi bźi-cha gcig dan / (28) skyu-ru-rahi khu-ba mar-gyi ñis-hgyur dan / chu mar-gyi brgyad-hgyur dan / hdi-rnams mar dan bskol[18]-te mar ñi-ċhe lus-par byas-nas bċags-te / de-las ran-par zos-na yan rlun dan mkhris-pa-las gyur-pahi nad drag-po dan / mje dan / hbras dan / skya-rbab-rnams sel-cin / rims dan smyo-ba dan / hbras-kyi phren-ba-rnams med-par byed-do //

12.12 mkhris-pa dan / khrag śas[22] che-bahi mje-nad-la ni / mar pa-ṭo-lahi phye-ma dan skol-baham / skyer-pahi phye-ma dan skol-baham / sen-lden-gi phye-ma dan skol-baham / nim-bahi phye-ma dan skol-bahi[23] mar blud[24]-do //

12.13 yan-na sman 'a-barta-kahi phye-ma sran brgyad mar sran sum-cu-rċa gñis dan / chu sran brgyahi nan-du bskol[18]-te / mar ñi-ċhe lus-pa-las ci ran-par rċabs dron-po dan sbyar-te hthuns-la sman khon-du źu-bahi hog-tu zas-su ko-dra-bahi chan bzah-bar bya-ste / źag bdun-gyi bar-du ñin re bźin cho-ga de-ltar byas-pahi hog-tu źag gsum-gyi bar-du sman mi-btan-bar mthun-źin hphrod-pahi kha-zas zos-la / yan źag bdun-gyi bar-du sman-gyi cho-ga sña-ma ltar bya-ba de-lta-bur ma-sos-kyi bar-du byas-na / mje dan / skran dan / dmu-rjin[25] dan / mchan-par rdol-bahi nad-rnams-las thar[26]-bar hgyur-ro //

12.14 yan-na jo[27]-ti-kahi hbras-bu dan / sna-mahi me-tog dan / ċha-ba gsum-po[28]-rnams btags-la / hbru-mar dan sbyar-baham / yan-na ldon-ros dan / na-le-śam btags-pahi til-mar dan / śin 'argahi *ho[29]-ma-rnams[30] lus-la bskus-na yan mje[31]-nad-do[32]-cog sel-lo //

[19] ċan-dan DN] ċdan P
[20] -ṭo- NP] -to- D
[21] skru NP] sro- D
[22] śas DP] śes N
[23] -bahi D] -ba NP
[24] blud- DN] slud- P
[25] -rjin NP] -rjins D
[26] thar- P] thal- D
[27] jo- NP] ja- D
[28] -po- P] -pa- DN
[29] ho- *by emendation*] lo DNP
[30] -rnams D] dan / NP
[31] mje NP] mjehi D
[32] -do- *om.* NP

(*śārive*), (10) kurroa (*tiktā-*), (11) gentian (*trāyantī-*), (12) white sandal (*candana-*), (13) guduch (*amṛtā-*), (14) long pepper (*kṛṣṇā-*), (15) bird cherry (*padmaka-*), (16) sweet flag (*ṣaḍ-granthā-*), (17) cucumber (*viśālā-*), (18) fruit of kurchi (*indrayava-*), (19) Malabar nut (*vṛṣa-*), (20) bowstring hemp (*mūrvā-*), (21) wild snake gourd (*paṭola-*), (22) drumstick (*śigruka-*), (23) oldenlandia (*parpaṭa-*), (24) white aconite (*ativiṣā-*), (25) turmeric (**niśā*), (26) dita (*sapta-cchada-*), and (27) root of asparagus (*śatāvarī-*), in all one quarter (*pāda-*) as much as the ghee, liquid (*dravam*) from (28) emblic myrobalan (*āmalaka-*) (in quantity) twice as much (*dvi-guṇa-*) as the ghee, and water (*toye*) (in quantity) eight times as much (*aṣṭa-guṇe*) as the ghee, boils them (*siddhaṃ*) (together) with ghee (*sarpir*), until one has made pure ghee remain, strains it, and eats it in moderation, it too removes (*-jit*) severe disease that has arisen (*-uttha-*) due to wind (*vāta-*) and bile (*pitta-*), skin disease (*kuṣṭha-*), pustules (*visphoṭa-*), and yellow disease (*pāṇḍu-*), and makes free from (*-apaham*) fever (*jvara-*), madness (*unmāda-*), and (the disease known as) 'garland of pustules' (*gaṇḍa-mālā-*).

12.12 In the case of skin disease (*kuṣṭhe*) (characterised) by having a large proportion (*uttare*) of bile and blood (*pittāsṛg-*), one must give (the patient) to drink (*prayoktavyaṃ*) ghee (*ghṛtaṃ*) that has been boiled (*siddhaṃ*) with the powder from wild snake gourd (*paṭolena*) or boiled with the powder from barberry (*dārvyā vā*) or boiled with the powder from catechu (*khadireṇa vā*) or ghee that has been boiled with the powder from neem (*nimbena vā*).

12.13 Alternatively, if one boils (*pakvaṃ*) eight ounces (*pādaṃ*) of the powder (*kalka-*) from the drug āvartakī (*āvartinyās*) in thirty-two ounces (*prastham*) of ghee (*ghṛta-*) and in one hundred ounces of water (*tulāmbhasā*) until pure ghee remains, mixes it moderately with hot sour gruel (*āranālena*), drinks it (*pītvā*), and after digesting (*jīrṇānte*) the drug inside, eats as food ditch millet pap (*kodravaudanam*), after (this) method (of treatment) (*vidhinā*) has been thus carried out each day for seven days (*sapta-rātram*), one must eat (*āśī*) foods that agree with one and are compatible (*hita-*) while not administering the drug for three days (*try-ahe*), and if, as long as one is not cured, one carries out the treatment in that way like the previous method (of treatment) with the drug for seven days, one will be released (*mucyate*) from skin disease (*kuṣṭha-*), internal tumours (*gulma-*), dropsy (*udara-*), and the disease of genital fistula (*bhagandara-*).

12.14 Alternatively, if one grinds fruits (*-phalair*) of heartpea (*jyotiṣka-*), flowers of nutmeg (*jāti-*), and the three hot ones (*kaṭu-trika-*) and smears them (*lepo*) on the body when mixed with seed oil (*lākṣā-!*), or alternatively (*vā*), if one smears (*lepo*) on the body milk (*kṣīra-*) from the mudar tree (*arka-*) and sesame oil (*taila-*) (made) by grinding red arsenic (*śilā-*) and black pepper (*marica-*), this too removes (*-hṛt*) all (*sarva-*) (kinds of) skin disease (*kuṣṭha-*).

12.15 (1) 'a-ru-ra dan / (2) ka-rañja dan / (3) yuns-kar dan / (4) yun dan / (5) bal-guñja dan / (6) rgyam-ĉhva[33] dan / (7) byi-dan-ga[34] rnams lhan-cig-tu btags-la / ba-gcin dan sbyar-te lus bskus-na yan mje-nad sel-to //

12.16 ru-rta dan / 'e[35]-randa dan / 'e-da-ga-ja-rnams lhan-cig-tu til-mar-ram / ba-gcin dan sbyar-te lus-la[36] bskus-na yan mje-nad thub-bo //

12.17 gsen[37]-phrom dan / skyer-khanda dan / rgyam-ĉhva dan / pra[38]-punda-rnams kyan bsku-bahi mam-grans-su bśad-do

12.18 ru-rta dan / rgyam-ĉhva[39] dan / yuns-kar dan / byi-dan-ga dan / 'e-da-ga-ja-rnams lhan-cig-tu btags-la / rtabs dan sbyar-te bskus-na yan śu-ba dan / mje thig-le žes bya-ba sel-to //

12.19 (1) mu-zi dan / (2) ba-bla dan / (3) ldon-ros dan / (4) ru-rta dan / (5) sman ka-li dan / (6) pu-sel-ĉe dan / (7) gandha pa-tra-rnams btags-la / chu dan sbyar-te bskus-na yan / śa-bkra[40]-la sogs-pa mje[41]-nad-do-cog sel-to //

12.20 gandha-pa-tra dan / na-le-śam dan / nag-ĉhur dan / ru-rta dan / ldon-ros-rnams-kyi phye-ma til-mar dan sbyar-te / khar-bahi snod-kyi nan-du žag bdun-gyi bar-du bžag-ste lus-la[36] bskus-na yan śa-bkra[40] dan / śa-gzi-gu med-par byed-do //

12.21 mu-zi dan / nas-ĉhig bkhus-pahi thal-baham / chu-śin-gi thal-baham / śin kha-rahi me-tog-gi thal-ba gan yan run-ba til-mar dan sbyar-te lus bskus-na yan śa-bkra sel-bar byed-do //

12.22 sman dku[41]-ba-ti rma-byahi mkhris-pa dan sbyar-baham / sman pa-la-kahi thal-ba rma-byahi mkhris-pa dan sbyar-baham / sna-mahi me-tog glan-po-chehi rnul *dan[42] sbyar-ba-rnams-las gan yan run-bas lus-la bskus[43]-na yan śa-gzi-gu med-par byed-do //

12.23 (1) ru-rta dan / (2) sman 'a śu-mar dan / (3) śin 'argahi sun-

[33] -ĉhva DN] -ĉha P
[34] -ga- NP] -ka- D
[35] 'e- NP] 'a- D
[36] -la om. NP
[37] gsen- NP] sen- D
[38] pra- NP] phra- D
[39] -ĉhva NP] -ĉha D
[40] -bkra- DP] -kra- N
[41] dku- NP] da-ku- D
[42] dan *by emendation*] -las DNP
[43] bskus- DN] bskul- P

12.15 If one grinds (*piṣṭair*) together (1) chebulic myrobalan (*pathyā-*), (2) Indian beech (*karañja-*), (3) white mustard (*siddhārtha-*), (4) turmeric (*niśā-*), (5) purple flea-bane (*avalguja-*), (6) rock salt (*saindhava-*), and (7) embelia (*viḍaṅga-*), mixes (the powder) with cow urine (*mūtreṇa*), and smears it on the body (*lepo*), it too removes (*-jit*) skin disease (*kuṣṭha-*).

12.16 If one mixes costus (*kuṣṭham*), castor oil (**eraṇḍa-*), and fetid cassia (*eḍa-gaja-*) together with sesame oil or with cow urine and smears it (*lepaḥ*) on the body, it too overcomes (*-jayī*) skin disease (*kuṣṭha-*).

12.17 Lodh (*lodhra-*), barberry extract (*tārkṣaja-*), rock salt (*sindhūttha-*), and fetid cassia (*prapunnāḍa-*) are also (*aparaḥ*) said (*mataḥ*) (to belong) to the category of (things) to be smeared on.

12.18 If one grinds together costus (*kuṣṭha-*), rock salt (*saindhava-*), white mustard (*siddhārtha-*), embelia (*krimi-ghna-*), and fetid cassia (*eḍa-gaja-*), mixes (the powder) with (*anvitam*) sour gruel (*kāñjika-*), and smears it (*lepanam*) (on the body), it too removes (*-ghnam*) the so-called 'ulcer (*dadrū-*)' and 'spot' skin diseases (*maṇḍala-kuṣṭha-*)

12.19 If one grinds (*kalkitaiḥ*) (1) sulphur (*gandhaka-*), (2) yellow arsenic (*āla-*), (3) red arsenic (*śilā-*), (4) costus (*kuṣṭha-*), (5) the drug yellow sandal (*kālīya-*), (6) vetiver (*uśīra-*), and (7) cinnamon (*pattraka-*), mixes (the powder) with water (*vāri-*), and smears it (*pralepo*) (on the body), it too removes (*-jid*) all skin diseases such as 'variegated flesh (*sidhma-*)'.

12.20 If one mixes with sesame oil (*taila-*) the powder from cinnamon (*pattraka-*), black pepper (*ūṣaṇa-*), vitriol (*kāsīsa-*), costus (*vāpya-*), and red arsenic (*manaḥ-śilā-*), puts it for seven days (*saptāham*) in a metal vessel (*kāṃsye*), and smears it on the body, it too makes free from (*vināśanāḥ*) 'variegated flesh (*sidhma-*)' and 'shining flesh (*śvitra-*)'.

12.21 If one mixes with sesame oil (*tailam*) whichever may be appropriate (among) sulphur (*gandhakaḥ*) and the alkali extracted from burnt barley (*sa-yavāgra-jaḥ*) or the alkali from the banana tree (*kadalyāḥ*) or (*vā*) the alkali (*kṣāreṇa*) from the flower (*-puṣpyā*) of sweet marjoram (*khara-*), and smears it (*lepaḥ*) on the body, it too removes (*-hara*) 'variegated flesh (*sidhma-*)'.

12.22 If one smears (*lepanam*) on the body whichever may be appropriate among the drug red arsenic (*kunaṭī*) mixed with bile (*pittena*) of the peacock (*śikhin-*), or (*vā*) the alkali (*bhasma*) from (*udbhavam*) the drug fragrant mallow (*bālaka-*) mixed with bile (*pittena*) of the peacock (*śikhin-*), or (*vā*) the flower of nutmeg (*mālatyāḥ*) mixed with the sweat of an elephant (*gaja-darpeṇa*), that too makes free from 'shining flesh (*śvitra-*)'.

12.23 If (one takes) the powder from (1) costus (**kuṣṭha-*), (2) the drug

lpags dań / (4) rgyam-ćhva[39] dań / (5) pu-śel-će dań / (6) kru-trug-tres-rnams-kyi phye-ma / ba-gcin dań / til-mar-gyi nań-du bskol[18]-te til-mar ñi-ćhe lus-pa[44] lus-la[36] bskus-na yań mje-nad sel-to //

12.24 ru-rta dań / 'a-śva-ma-ra dań / bhiń-ga-ra-ja dań / 'arga dań / rgyam-ćhva[39]-rnams-kyi phye-ma ba-gcin dań / śiń snu[45]-hahi *ho[29]-ma dań / til-mar-gyi nań-du bskol[18]-la / til-mar ñi-ćhe lus-pahi nań-du mdah-dug cuń-zad-ćam btab-ste lus-la[36] bskus-na yań śu-ba dań / rkań-śu-la sogs-pa sel-to //

12.25 (1) bćod dań / (2) hbras-bu gsum dań / (3) rgya-skyegs dań / (4) yuń dań / (5) ldoń-ros dań / (6) ba-bla[46] dań / (7) mu-zi-rnams žib-tu btags-pahi phye-ma til-mar dań sbyar-te ñi-ćhan-gyi drod-kyis bsros[47]-pas[48] lus-la[36] bskus-na yań g-yan-pa sel-bar byed-do[49] //

12.26 sman (1) ka-ka-na-si-ka dań / (2) 'u-dumba[50]-ra dań / (3) nimba dań / (4) gla-sgań dań / (5) ćha-ba gsum dań / (6) byi-dań-ga-rnams-kyi phye-ma nimpa[51] skol-bahi khu-ba dań sbyar-te hthuńs-na[52] yań pags-pahi ñes-paho-cog sel-to //

12.27 sle-tres skol-bahi khu-ba dań / hbras-bu gsum skol-bahi khu-ba dań / ba-gcin skol-ba *dań chu*[53] dron-mo-rnams-las gań yań ruń-ba gu-gul dań sbyar-te zla-ba gcig-gi bar-du hthuńs-na yań pags-pahi ñes-pa dań / rma dań / lus skem-pa-rnams sel-to //

12.28 brag-žun dań / yuń dań / skyer-khanda-rnams-las gań yań ruń-ba sbrań-rći dań / ba-gcin-gyis sbyar-te zla-ba gcig-gi bar-du hthuńs-na yań / mje dań / skya-rbab-kyi nad sel-to //

12.29 žag-bdun gsum-gyi bar-du khań-pa dron-poham / ñi-ma ćha-ba-la hdug-ciń / sman ćha-ba skol-bahi khu-ba dron-mo dań / sman pa-ku[54]-ćihi khu-ba dań sbyar-te hthuńs-la kha-zas ho-ma dań ldan-par zos-na yań mje-las thar[55]-bar hgyur-ro //

[44] -pa D] -pas NP
[45] snu- D] smu- P : N *not clear*
[46] -bla DN] -la P
[47] bsros- D] sros- NP
[48] -pas NP] -pa D
[49] byed-do DP] byedo N
[50] -dumba- NP] -dumbā- D
[51] nimpa DN] nim-pa P
[52] -na DP] ni N
[53] dań chu *by emendation*] *om.* DNP
[54] -ku- DN] -gu- P
[55] thar- DN] thal- P

sweet-scented oleander (*aśva-māraka-*), (3) bark (*tvag*) of the mudar tree (*arka-*), (4) rock salt (*lavaṇa-*), (5) vetiver (*uśīra-*), and (6) leadwort (*vahni-*), boils (*pakvaṃ*) it in cow urine (*sa-mūtrais*) and sesame oil (*tailam*), until pure sesame oil remains, and smears it on the body (*abhyaṅgāt*), this too removes (*-vināśanam*) skin disease (*kuṣṭha-*).

12.24 If (one takes) the powder from costus (*kuṣṭha-*), sweet-scented oleander (*aśva-māra-*), trailing eclipta (*bhṛṅga-*), mudar (*arka-*), and rock salt (*saindhava-*), boils it (*siddhaṃ*) in cow urine (*mūtra-*), milk of the milk hedge tree (*snuk-kṣīra-*), and sesame oil (*tailaṃ*), puts a small amount (*āvāpaṃ*) of arrow poison (*viṣa-*) in the pure sesame oil that remains, and smears it on the body, it too removes (*-nut*) 'ulcer (*dadrū-kuṣṭha-*)', 'foot ulcer (*vicarci-*)', etc..

12.25 If one mixes with sesame oil (*tailam*) the powder (obtained) by grinding finely (*cūrṇitais*) (1) Indian madder (*mañjiṣṭhā-*), (2) the three fruits (*tri-phalā-*), (3) lac (**lākṣā*), (4) turmeric (*niśā-*), (5) red arsenic (*śilā-*), (6) yellow arsenic (*āla-*), and (7) sulphur (*gandhaka-*), roasts it in the heat of the sun (*āditya-pākāt*), and smears it on the body, it too removes (*-apahaṃ*) 'itch (*pāmā-*)'.

12.26 If (one takes) the powder (*kalkitaḥ*) from the drugs (1) kākanāsikā (*kākodumbary-*), (2) cluster fig (*udumbara-!*), (3) neem (*ariṣṭa-*), (4) nut grass (*abda-*), (5) the three hot ones (*vyoṣa-*), and (6) embelia (*jantu-ghna-*), mixes it with the liquid (obtained) by boiling (*kvāthaḥ*) neem (*vṛkṣaka-!*), and drinks it (*pītaḥ*), it too removes (*hanti*) all (*sarva-*) defects (*āmayam*) of the skin (*tvag-*).

12.27 If one mixes with Indian bdellium (*guggulu*) and drinks (*pītaṃ*) for one month (*māsena*) whichever may be appropriate among the liquid (obtained) by boiling guduch (*guḍūcī-kvātha-*), the liquid (obtained) by boiling the three fruits (*tri-phalā-kvātha-*), boiled cow urine (*mūtra-*), and hot (*uṣṇa-*) *water (*vāri-*), that too removes (*-ghnam*) defects (*doṣa-*) of the skin (*tvag-*), wounds (*vraṇa-*), and desiccated body (**śoṣa-*).

12.28 If one mixes with honey (*mākṣika-*) and cow urine (*go-mūtra-*) and drinks (*piben*) for one month (*māsaṃ*) whichever may be appropriate among molten ore (*śilā-jatu*), turmeric (*haridrāṃ*), and barberry extract (*tārkṣajaṃ*), that too removes (*jayet*) skin disease (*kuṣṭha-*) and yellow disease (*pāṇḍv-āmayaṃ*).

12.29 If for three weeks (*tri-saptāhāt*) one sits in a hot house or in the hot sun (*gharma-sevī*), drinks (*pibet*) mixed together the hot (*uṣṇena*) liquid (*vāriṇā*) (obtained) by boiling pungent (*kaṭu-*) drugs and liquid from the drug purple flea-bane (*vākuciṃ*), and eats (*-bhojī*) foods containing milk (*kṣīra-*), (then) too one is released (*vimucyate*) from skin disease (*kuṣṭha-rogād*).

12.30 ba-ku-čihi phye-ma mar-sar dañ sbrañ-rćir sbyar[56]-te zos-la / dehi rjes-la dar-ba hthuñs-śiñ / kha-zas kyañ dar-ba dañ spags-te zos-na mje-nad-kyi hjigs-pa med-do[57] //

12.31 (1) til dañ / (2) mar dañ / (3) hbras-bu gsum dañ / (4) sbrañ-rći dañ / (5) cha-ba gsum dañ / (6) go-bye dañ / (7) kha-ra dañ / mam-pa hdi bdun cha mñam-ste sbyar-bahi miñ ni bdun cha mñam-pa żes bya-ste / de-las ci rañ-par zos-na ro-ća-żiñ yid gżuñs-par byed-la / mje-nad sel-te bdi-la cho-ga bsruñ-ba med-do //

12.32 (1) byi-dañ-ga dañ / (2) kru-trug-tres dañ / (3) kha-ra dañ / (4) skyu-ru-ra dañ / (5) lcags-kyi so-dog dañ / (6) pi-pi-liñ-rnams-kyi phye-ma til-mar dañ sbyar-te zos-na mje[31]-nad-do-cog śin-tu čhabs che-ba yañ sel-bar hgyur-te / 'a-ru-ra dañ / til dañ / go-bye-rnams-kyi phye-ma bu-ram dañ sbyar-te brjis-pa zos-na yañ mje-nad sel-to

12.33 go-bye dañ / byi-dañ-ga dañ / so-ma-ra-ći-ka-rnams-kyi phye-ma bu-ram dañ brjis-paham / byi-dañ-ga dañ / hbras-bu gsum dañ / pi-pi-liñ-rnams-kyi phye-ma sbrañ-rći dañ brjis-pa zos-na yañ / mje dañ / srin-bu dañ / gcin sña-bahi nad dañ / rma hkhyims-pa dañ / mćhan-par rdol-gyi nad-rnams sel-bar byed-do //

12.34 pags-pahi ñes-pa zi-bar bya-ba-la dug-mo-ñuñ-gi phye-ma mar-khu dañ sbyar-ba yañ btuñ-bar byaho //

12.35 yañ-na til dañ / so[58]-ma-ra-ja-kahi phye-ma cha mñam-ste / sbyar-ba cho-ga bsruñs bżin-du lo gcig-gi bar-du bzah-ho[59]

12.36 señ-kleñ dañ / brag-żun dañ / sbrañ-rći dañ / żun-mar dañ / byi-dañ-ga-rnams sbyar-te zos-la[60] / cho-ga bżin-du bsruñs-na / skrañ[61]-mje dañ / skrañ[61]-bahi[62] nad riñ-po mi-thogs-par hbyañ-bar hgyur-ro //

[56] sbyar- em. NP
[57] med-do DP| medo N
[58] so- DN| sro P
[59] bzah-ho DN| bzaho P
[60] -la NP| -nas D
[61] skrañ- NP| skrans- D
[62] -bahi NP| -pahi D

12.30 If one mixes the powder (*cūrṇa-*) from purple flea-bane (*vākuci-*) with fresh ghee (*kṣīra-sāraṃ*) and honey (*sa-mākṣikam*), eats it (*līḍhvā*), after that drinks (*anupibatas*) buttermilk (*takraṃ*), and eats food also steeping it with buttermilk, one is without (*na*) fear (*bhīḥ*) of skin disease (*kuṣṭha-*).

12.31 If (one takes) equal portions of (1) sesame (*tila-*), (2) ghee (*ājya-*), (3) the three fruits (*tri-phalā-*), (4) honey (*kṣaudra-*), (5) the three hot ones (*vyoṣa-*), (6) marking nut (*bhallāta-*), and (7) sugar (*śarkarā-*), these seven items, and mixes them — as for the name of (the mixture), it is the so-called '(Mixture) having seven equal portions (*sapta-samo*)'. If one eats it in moderation, it makes virile (*vṛṣyaḥ*), makes the mind acute (*medhyaḥ*), removes skin disease (*kuṣṭha-hā*), and in the case of this (mixture), there is no method (of treatment) to be adhered to (*kāma-cāriṇaḥ*).

12.32 If one mixes with sesame oil (*taila-*) and eats (*pralihya*) the powder from (1) embelia (*viḍaṅga-*), (2) leadwort (*agni-*), (3) sugar (*sitā-*), (4) emblic myrobalan (*dhātrī-*), (5) iron rust (*ayo-mala-*), and (6) long pepper (*pippalī-*), all skin diseases (*sarva-kuṣṭhāni*), even very extensive ones (*ati-gurūṇy api*), are removed (*jayati*). If one mixes the powder from chebulic myrobalan (*pathya-*), sesame (*tila-*), and marking nut (*aruṣkara-*) with crude sugar (*guḍa-*), kneads it (*piṇḍī*), and eats it, that too removes (*jayet*) skin disease (*kuṣṭham*).

12.33 If one eats (*līḍhaṃ*) the powder from marking nut (*aruṣkara-*), embelia (*jantu-ghna-*), and purple flea-bane (*soma-rājī*) kneaded with crude sugar (*guḍa-*), or (*atha vā*) the powder (*cūrṇaṃ*) from embelia (*viḍaṅga-*), the three fruits (*tri-phalā-*), and long pepper (*kṛṣṇā-*) kneaded with honey (*sa-mākṣikam*), that too removes (*hanti*) skin disease (*kuṣṭhaṃ*), worms (*krimīn*), the disease of loose urine (*mehaṃ*), the disease of tubular wound (*nāḍī-vraṇaṃ*), and the disease of genital fistula (*bhagandaraṃ*).

12.34 In order to make calm (**śāntaye*) defects (*doṣa-*) of the skin (*tvag-*), one must also give to drink (*pibet*) the powder (*cūrṇaṃ*) from kurchi (*indra-yava*) mixed with ghee (*sarpiṣā*).

12.35 Alternatively (*vā*), (one must take) equal portions (*samāṃ samāṃ*) of the powder from sesame (*tilaiḥ*) and purple flea-bane (*soma-rājīm*), mix them, and eat (*adyāt*) them according to the method of treatment to be observed for one year (*samāhitaḥ*).

12.36 If one mixes catechu (*khadira-*), molten ore (*aśma-jatu-*), honey (*kṣaudra-*), ghee (*sarpis-*), and embelia (*jantu-ghna-*), eats (*lehinaḥ*) (the mixture), and observes the method of treatment, skin disease (characterised) by swellings (*kuṣṭha-*) and the disease of swelling (*śophānvayā*) are cleared up (*yānti vyayam*) without long delay (*acirāt*).

12.37 seṅ-ldeṅ-gi rća-ba bsregs-pahi khu-ba bum-pahi naṅ-du bzags-pa / skyu-ru-rahi khu-ba daṅ / mar daṅ / sbraṅ-rći daṅ sbyar-te zos-na yaṅ mje-nad sel-žiṅ sman-bcud-kyis len-du hgyur-ro //

12.38 seṅ-ldeṅ skol-bahi khu-ba bsgraṅs-pa / sbraṅ-rći daṅ / skyer-khaṇḍa daṅ sbyar-baham / yaṅ-na hbras-bu gsum daṅ / byi-daṅ-gahi phye-ma mar daṅ / sbraṅ-rćir[63] sbyar-te zos-na yaṅ mje-nad sel-to //

12.39 seṅ-ldeṅ skol-bahi khu-bas lus[64] bsku-ba daṅ / lus[64] dril-ba daṅ / khrus bya-ba daṅ / btuṅ-ba daṅ / kha-zas g-yo-bahi chu-la sogs-pa[65] spyad-ciṅ rtag-tu hthuṅs-na mje-nad pags-pahi ñes-pa thams-cad sel-to //

12.40 ji-ltar seṅ-ldeṅ mje-nad bzlog-pahi cho-gar sbyar-ba bžin-du[66] / (1) śiṃ[67]-śa-pa daṅ / (2) doṅ-ka daṅ / (3) 'a-ri-ṣṭa daṅ / (4) skyer-pa daṅ / (5) śiṅ ro-hi-ta-ka daṅ / (6) 'a-sa-na-rnams kyaṅ de-bžin-du byaho //

12.41 mje[68]-nad-can-la ni kha-zas-su hbras sa[69]-lu daṅ / ko-dra-ba daṅ / gro daṅ / nas daṅ / mon-sran sñehu-la sogs-pa[70] gaṅ-bu-can rñiṅ-pa-rnams daṅ / ćhod-ma ro kha-bahi bag daṅ / ri-dags skam-sa-na gnas-pahi śa[71] daṅ / sbyar-ba-rnams phan-žin hphrod-pa yin-no //

mje-nad gso-bahi lehu bcu-gñis-pa rjogs-so[72] //

[63] -rćir D] -rći daṅ mar-gyis NP
[64] lus NP] lus-la D
[65] -pa DN] -par P
[66] bžin-du DN] de-bžin-du P
[67] śiṃ- NP] śi- D
[68] mje- DN] hje- P
[69] sa- NP] sā- D
[70] -pa om. D
[71] śa DP] śiṅ N
[72] rjogs-so DN] rjogso P

12.37 If one mixes the liquid (*rasaḥ*) (obtained) by burning (*dahyamānāc*) the root (*mūlena*) of catechu (*khadirād*), after it has dripped (*cyutaḥ*) into a bottle (*kumbhe*), with the liquid (*rasa-*) from emblic myrobalan (*dhātrī-*), ghee (*ājya-*), and honey (*kṣaudra-*), and eats it, it too removes (*hanyāt*) skin disease (*kuṣṭham*) and becomes an elixir (*rasāyanam*).

12.38 If one mixes the liquid (obtained) by boiling (*kaṣāyaḥ*) catechu (*khādiraḥ*), after it has been cooled, with honey (*kṣaudra-*) and barberry extract (*tārkṣya-*), or alternatively (*vā*), if one mixes the powder from the three fruits (*tri-phalā-*) and embelia (*jantu-ghna-*) with ghee (*sarpir-*) and honey (*kṣaudra-*), and eats it (*lehyaḥ*), that too removes (*hanyād*) skin disease (*kuṣṭham*).

12.39 If with the liquid (*vāri*) (obtained) by boiling catechu (*khādiram*) one smears the body (*pralepa-*), massages the body (*udvartana-*), washes (*snāna-*), uses water etc. from drinks (*pāna-*) and foods (*bhojana-*) that have been prepared (with it), and continually drinks it (*śīlitam*), (that too) removes (*-nāśanam*) skin disease, all (*sarva-*) defects (*doṣa-*) of the skin (*tvag-*).

12.40 Just as catechu (*khādira-*) is mixed as a method (of treatment) (*kalpena*) to dispel (*-nivāraṇāḥ*) skin disease (*kuṣṭhāmaya-*), so also (1) sissoo (*śiṃśapā-*), (2) drumstick (*āragvadha-*), (3) neem (*ariṣṭa-*), (4) barberry (**dārvī-*), (5) white cedar tree (*rohītaka-*), and (6) asana (*asana-*) are to be applied (*yojyāḥ*).

12.41 In the case of one who has skin disease (*kuṣṭhine*), as foods, śāli rice (*śāli-*), ditch millet (*kodrava-*), wheat (*godhūma-*), barley (*yava-*), and green gram (*mudga-*), etc. (*ādayo*), mixed with old (*purāṇāḥ*) legumes, green vegetables (*śāka-*) whose taste tends to be bitter (*tikta-*), and the flesh of game living on dry land (*jāṅgala-*), are beneficial (*hitāḥ*) and compatible.

The twelfth (*dvādaśamaḥ*) chapter (*adhyāyo*), on healing skin disease (*kuṣṭha-*), is finished.

§13: GŹAŃ-HBRUM DAŃ / MĆHAN-PAR RDOL-BA GSO-BAHI LEHU

13.0 de-nas gźań hbrum dań / mćhan-par rdol-gyi lehu bśad-par byaho //

13.1 de-nas gźań-hbrum ni nad-gźi gsum re-re-las gyur-pa dań / kun hdus-pa-las gyur-pa dań / khrag-nad-las gyur-pa dań / thog-ma-nas lhan-cig skyes-pa dań / rnam-pa drug yod-de / gźań-kahi gñer-ma gsum[1] yod-pahi gnas-su hbyuń-bar rig-par byaho //

13.2 de-la rluń-las gyur-pahi gźań-hbrum-gyi mćhan-ma ni / hbrum-bu chuń-źiń ma-rgyas-pa dań / skam-pa dań / rća dmar-źiń sño-skyar hdug-pa[2] dań / snum-bag med-ciń rćub-pa dań / hbrum-bu-rnams mtho dman yod-ciń mi-mñam-pa dań / na-źiń bcag par byed-pa-la sogs-pa rluń-gi ćhul thams-cad dań ldan-pa yin-no //

13.3 mkhris-pa-las gyur-pahi gźań-hbrum-gyi mćhan-ma ni / mdog dmar-źiń ser-la gnag-ste rce-tu mi-bzod-ciń / hjam-la khrag hjag-ciń chu-ser-can-la mgo hkhor-źin lus ćha-ba-la sogs pa mkhris-pahi[3] ćhul-rnams dań ldan-pa yin-no //

13.4 bad-kan-las gyur-pahi gźań-hbrum-gyi mćhan-ma ni / mdog dkar-ba dań ser-skyar hdug-pa[4] dań / hbyar dkah-ba dań / snum-źiń hbyil-ba dań / hbrum-bu che-źiń ćhor-ba med-pa dań / bad-kan-gyi ćhul-rnams dań ldan-pa yin-no //

13.5 kun hdus-pa-las gyur-pahi gźań-hbrum dań / thog-ma-nas lhan-cig skyes-pahi gźań-hbrum-gyi ćhul ni / thams-cad-kyi mćhan-ma dań ldan-pa yin-no //

13.6 khrag-las gyur-pahi gźań-hbrum-gyi mćhan-ma ni / mdog dmar-źiń khrag hjag-pa yin-par bstan-to //

13.7 de-la nań-gi gñer-mahi gnas-su hbyuń-ba dań / nad-gźi[5] gsum

[1] gsum om. P
[2] -pa om. N
[3] mkhris-pahi DN] khris pa P
[4] -pa om. NP
[5] -gźi DN] -bzi P

CHAPTER 13: PILES AND GENITAL FISTULA

13.0 Next the chapter on piles and genital fistula will be expounded

PILES

13.1 Next, as for piles (*arśāṃsi*), there are six kinds (*ṣaṭ-prakārāṇi*): those that have arisen due to the three humours separately (*pṛthag doṣaiḥ*), those that have arisen due to all (*samastais*) (three humours) combined, those that have arisen due to blood disease (*śoṇitāt*), and those that have come into existence together (with life) from the beginning (*sahajāni ca*). They are to be known (*vidyād*) as occurring in the region that has the three (*traye*) folds (*vali-*) of the anal opening (*guda-*)

13.2 In that (connection), as for the characteristics of piles (*arśāṃsi*) that have arisen due to wind (*mārutāt*), they are: having small, not extensive pustules (*mlāna*), dry (*śuṣka*) (pustules), the veins being red (*aruṇa-*), and pale blue (*śyāva-*), being without oil and rough (*rūkṣa-*), having high and low, uneven (*viṣamāṇi*) pustules, and possessing all (*sarva-*) the forms (*vikarāṇi*) of wind (*vāta-*) that cause pain, black (faeces), etc..

13.3 As for the characteristics of piles that have arisen due to bile (*pittāt*), they are: the appearance being red (*rakta-*), yellow (*pīta-*) and black (*asita-*), being unable to bear being touched (*sparśāsaha-*), being soft (*mṛdūni*), dripping blood (*asra-vāhīni*), having serum (*kledavanti*), and possessing the forms (*vikārāṇi*) of bile (*pitta-*) such as the head reeling and the body being hot.

13.4 As for the characteristics of piles that have arisen due to phlegm (*balāsa-taḥ*), they are: the appearance being white (*śveta-*) and pale yellow (*pāṇḍu-*), being difficult to clear up (*sthira-*), being oily (*snigdha-*) and viscid (*picchila-*), having large (*mahānti*) pustules and being without perception (*suptāni*), and possessing the forms of phlegm (*kaphāmaya-karāṇi ca*).

13.5 As for the forms of piles that have arisen due to all (the humours) combined (*sarvātmakāni*) and of piles that have come into existence together (with life) (*sahajāni ca*) from the beginning, they possess the characteristics (*lakṣaṇaiḥ*) of all (*sarvaiḥ*) (kinds of piles).

13.6 As for the characteristics of piles that have arisen due to the blood (*rakta-jāni*), they are explained (*nirdiśet*) to be that the appearance is red (*raktāni*) and that blood drips (*rakta-vāhīni*)

13.7 In that (connection), as for these three (kinds of piles, namely) those that occur in the region of the interior (*abhyantara-*) fold (*vali-*), those that have

ḥdus-pa-las gyur-pa daṅ / thog-ma-nas lhan-cig skyes-pa ḥdi gsum ni spaṅ-bar byaḥo //

lhag-ma gźaṅ-rnams ni gso dkaḥ-bar bśad-do[6] //

13.8 gźaṅ-ḥbrum-can-la nad sla[7]-thabs-su[8] skyug-pa daṅ / moṅ*-moṅ[9]-baḥi[10] nad daṅ *rus[11]-śiṅ na-ba daṅ / skom-dad che-ba daṅ / rims daṅ / sñiṅ na-ba daṅ / chu-so na-ba daṅ / khar ḥbrum-pa ḥbyuṅ-ba daṅ / gźaṅ-kar ḥbrum-pa phreṅ ḥbyuṅ-ba daṅ / śa zad-pa-rnams spaṅ[12]-bar byaḥo //

13.9 yaṅ-na gźaṅ-ḥbrum ni rnam-pa gñis-su ḥdus-te / gźaṅ-ḥbrum skam-pa ni bad-kan daṅ rluṅ gñis ḥdus-pa-las gyur-pa yin-no //

mkhris-pa daṅ / khrag-nad ḥdus-pa-las gyur-pa ni / gśer-źiṅ ḥjag-pa yin-par śes[13]-par bya-ste / de-la thog-mar gźaṅ-ḥbrum skam-poḥi[14] cho-ga bśad-par bya-ste /

13.10 gźaṅ-ḥbrum źi-bar bya-ba-la / ba-laṅ-gi lci-baḥi dugs daṅ / zan dron-gyi dugs daṅ / la-phug-gi dugs daṅ / śu-taḥi dugs-rnams gaṅ yaṅ ruṅ-ba[15] bya[16]-źiṅ / gso-ma skol-baḥi khu-ba blugs-pa daṅ / sbrul nag-po daṅ / byi-la daṅ / ña-mo daṅ / phag daṅ / srog-chags ja-du-ka-rnams gaṅ yaṅ ruṅ-baḥi čhil bsregs-paḥi dud-pas bdug-pa daṅ / *lus-la bsku-baḥo[17] //*

13.11 yaṅ-na yuṅ-gi phye-ma śiṅ snu-ḥaḥi ḥo-ma daṅ / sbyar-te bsku-ba daṅ / yaṅ-na pi-pi-liṅ daṅ / yuṅ-gi phye-ma ba-laṅ-gi mkhris-pa daṅ sbyar-bas bsku-bar byaḥo //

13.12 yaṅ-na (1) svarji-kaḥi thal-ba daṅ / dandaḥi rća-ba daṅ / luṅ-ga-liḥi[18] rća-ba daṅ / kru-trug-tres-rnams-kyi phye-ma ba-gčin *daṅ sbyar-ba*[19] daṅ / (2) pi-pi-liṅ daṅ / śiṅ śir-śaḥi sa-bon daṅ / śiṅ 'argaḥi ḥo-ma daṅ / ru-rta daṅ / rgyam-čhva[20]-rnams lhan-cig-tu sbyar-ba daṅ / (3) yuṅ daṅ / bya-gag-gi rtug-pa daṅ / ḥol[21]-ma-seḥi ḥbras-bu daṅ / pi-pi-liṅ-rnams-kyi phye-

[6] bśad-do P] bśad D : bśado N
[7] sla- NP] bla- D
[8] -su om. NP
[9] moṅ NP] mod- D
[10] -baḥi NP] -paḥi D
[11] rus *by emendation*] ḥu- DNP
[12] spaṅ- DN] sbraṅ- P
[13] śes- DN] źes- P
[14] skam-poḥi NP] skem-paḥi D
[15] -ba om. D
[16] bya- NP] bya-ba- D
[17] lus-la bsku-baḥo // *by emendation*] om. DNP
[18] -liḥi P] -laḥi DN
[19] daṅ sbyar-ba *by emendation*] om. DNP
[20] -čhva- P] -čha- DN
[21] ḥol- D] ḥo- NP

arisen due to the three humours (*tri-doṣa-*) combined, and those that have come into existence together (with birth) from the beginning (*sahajāni*), one must avoid them (*pratyākhyeyāni*). The others, the remainder (*śeṣāṇi*) are said to be (*nirdiśet*) difficult to cure (*kṛcchra-sādhyāni*).

13.8 In the case of one who has piles (*gudajāturam*), one must avoid (*varjayed*) him if he vomits (*chardi-*) easily, (suffers from) the disease of fainting (*moha-*) and from pains in the spinal column (*aṅga-ruk*), has great thirst (*tṛṣṇā-*), fever (*jvara-*), heart disease (*hṛd-*), disease of the bladder (*vasti-*), pustules arise in the mouth (*āsya-pākinam*), minute pustules arise in the mouth of the anus (*gudāsya-pākinam*), and the flesh is exhausted (*kṣīṇam*).

13.9 Alternatively, as for piles (*arśasāṃ*), they consist of two kinds (*dvaividhyam*); dry (*śuṣkāṇi*) piles are those that have arisen due to both phlegm and wind (*kapha-vātābhyāṃ*) combined. As for those that have arisen due to bile (*pitta-*) and blood disease (*asra-*) combined, they are to be known (*jñeyam*) as moist and dripping (*srāvavanti*). In that (connection), first the method (of treatment) (*kriyā*) for dry (*śuṣkāṇāṃ*) piles will be expounded (*vakṣyate*).

13.10 In order to make piles calm (*gudajānāṃ nivṛttaye*), one must apply (*kāryo*) as may be appropriate sudation (*svedo*) with ox dung (*go-maya-piṇḍena*), sudation with hot pap (*saktunā*), sudation with radish (*mūlakasya*), and sudation with dill (*śata-puṣpeṇa*), one must pour on (*avasecanam*) the liquid (*vāri-*) (obtained) by boiling hemp (*bhaṅgā-*), one must fumigate (*dhūpana-*) with the smoke (obtained) by burning the fat (*vasā-*) from the black snake (*asitāhi-*), cat (*viḍāla-*), camel (*uṣṭra-*), pig (*varāha-*), and the animal bat (*jatukā-*), and *(one must smear the fat on the body) (*abhyañjana-*).

13.11 Alternatively, one must mix the powder (*cūrṇa-*) from turmeric (*rajanī-*) with the milk (*kṣīraṃ*) from the milk hedge tree (*snuhī-*) and smear it on (*pralepanam*), or alternatively (*vā*), one must mix the powder (*piṣṭvā*) from long pepper (*kṛṣṇāṃ*) and turmeric (*sa-niśāṃ*) with bile (*pittena*) from an ox (*go-*) and smear it on (*prayojayet*).

13.12 Alternatively, (1) the powder from svarjikā alkali (*svarjikā-*), root of wild croton (*dantī-*), root of glory lily (*lāṅgalī-mūla-*), and leadwort (*citraka-*), (*mixed) with cow urine (*go-mūtram*); (2) long pepper (*kṛṣṇā-*), seeds (*bīja-*) of siris tree (*śirīṣa-*), milk (*kṣīra-*) of mudar tree (*arka-*), costus (*āmaya-*), and rock salt (*saindhava-*) mixed together; and (3) the powder from turmeric (*haridrā-*), dung (*viḍ-*) of the cock (*dakṣa-*), fruit of Indian liquorice (*guñjā-*), and long pepper (*pippalī-*), mixed with cow urine (*go-mūtra-*) — these three kinds of medicaments for smearing (*etal lepa-trayaṃ*), if one smears on (*yojyaṃ*) whichever may be appropriate, will certainly (*siddham*) make free of (*-vināśanam*) piles (*arśo-*).

ma ba-gcin daṅ sbyar-ba daṅ / bsku-bahi sman rnam-pa hdi gsum ni / gdon mi-za-ba yin-te / gaṅ yaṅ ruṅ-bas bskus-na gźan-hbrum med-par byed-do //

13.13 (1) dandahi rća-ba daṅ / (2) 'a-śva-mar daṅ / (3) nag-ćhur daṅ / (4) byi-daṅ-ga daṅ / (5) ba-bla daṅ / (6) kru-trug-tres[22] daṅ / (7) rgyam-ćha-rnams-kyi phye-ma śiṅ 'argahi ho-ma daṅ / til-mar-gyi naṅ-du bskol[23]-te / til-mar ñi-ćhe lus-pa bćags-pas bskus-na yaṅ gźan-hbrum sel-to[24] //

13.14 (1) yaṅ-na 'a-ru-ra bu-ram daṅ sbyar-baham / (2) yaṅ-na 'a-ru-ra źag gcig-gi bar-du ba-gcin-gyi naṅ-du sbaṅs-pabam / (3) yaṅ-na 'a-ru-ra daṅ pi-pi-liṅ mar-gyi naṅ-du brṅos-paham / (4) yaṅ-na 'a-ru-ra daṅ / śiṅ ñe-roṅ daṅ / dandahi rća-ba-rnams sbyar-ba bzah-bar byaho //

13.15 (1) yaṅ-na go-bye btags-pahi phye daṅ / dar-ba sbyar-baham / (2) yaṅ-*na[25] dar-ba daṅ / phye kru-trug-tres daṅ / la-la-phud btags-pahi phye-ma daṅ sbyar-baham / (3) yaṅ-na dar-ba daṅ / phye bcah-sga daṅ / bilba daṅ sbyar-ba naṅ-tan-du byas-te btuṅ-ṅo //

13.16 yaṅ-na rja-ma kru-trug-tres-kyis bskus-pahi naṅ-du żo rnnan de laṅs-nas / żoham dar-ba gaṅ yaṅ ruṅ-ba btuṅ-ṅo //

13.17 yaṅ-*na[25] de-ñid-kyi cho-ga bźin-du / birga daṅ / po-ta daṅ / sle-tres-rnams-kyis rja-ma bskus-pahi naṅ-du żo rnnan-la / żoham dar-ba gaṅ yaṅ ruṅ-ba btuṅ-ṅo //

13.18 yaṅ-na dbyi-moṅ daṅ / kru-trug-tres-kyi[26] phye-ma chaṅ daṅ sbyar-te / rtag-tu hthuṅs-na gźan-hbrum sel-to //

13.19 yaṅ-na bcah-sga daṅ / kru-trug-tres-rnams-kyi phye-ma bu-ram daṅ / chaṅ daṅ sbyar-te btuṅ-ṅo //

13.20 yaṅ-na gźan-hbrum-can-la / dandahi rća-ba daṅ / go-bye daṅ / kru-trug-tres daṅ / hbras-bu gsum daṅ / hdi-rnams cha mñam-pa daṅ / rgyam-ćha cha ñis-hgyur-rnams snod kha sbyar-gyi naṅ-du brṅos-la / ćhig-mar gyur-pahi phye-ma kha-zas gźan daṅ sbyar-źiṅ bzah-bar byaho //

[22] -tres DN] -tres-pa P
[23] bskol- D] skol- NP
[24] -to NP] -te D
[25] -na *by emendation*] *om.* DNP
[26] -kyi *om.* DN

13.13 If one boils (*śṛtam*) the powder from (1) root of wild croton (*danti-*), (2) sweet-scented oleander (*aśva-māra-*), (3) vitriol (*kāsīsa-*), (4) embelia (*viḍaṅga-*), (5) yellow arsenic (**āla*), (6) leadwort (*agni-*), and (7) rock salt (*saindhava-*) in the milk (*kṣīram*) from mudar tree (*arka-*) and in sesame oil (*tailam*), until pure sesame oil remains, strains it, and smears it on (the body) (*abhyaṅgāt*), it too removes (*-jit*) piles (*pāyu-kīla-*).

13.14 (1) Alternatively, one must make (the patient) eat (*bhakṣyā*) chebulic myrobalan (*abhayā*) mixed with crude sugar (*sa-guḍā*), (2) or alternatively (*atha vā*), chebulic myrobalan steeped (*adhyuṣitā*) for one day in cow urine (*go-mūtra-*), (3) or alternatively (*vā*), chebulic myrobalan and long pepper (*sa-kṛṣṇā*) fried (*-bhṛṣṭā*) in ghee (*ghṛta-*), (4) or alternatively (*vā*), chebulic myrobalan, turpeth tree (*trivṛd-*), and root of wild croton (*danti-*) mixed (*yutā*)

13.15 Alternatively, having acted carefully (*ādṛtaḥ*), one must drink (*niṣeveta*) (1) the powder (obtained) by grinding marking nut (*aruṣkara-*), and buttermilk (*takram*), mixed together, or (2) alternatively (*vā*), buttermilk and (marking nut) powder mixed with (*yuktam*) the powder (obtained) by grinding leadwort (*vahni-*) and bishop's-weed (*dīpyaka-*), or (3) alternatively (*vā*), buttermilk and (marking nut) powder mixed with ginger (*śuṇṭhī-*) and Bengal quince (*bilva-*)

13.16 Alternatively, one must drink (*pibet*) as may be appropriate thick sour milk (*dadhi*) or (*vā*) buttermilk (*takram*), after the thick sour milk has been kept covered in a pot (*ghaṭe*) that has been smeared (*akte*) with leadwort (*citraka-*) and has risen (*saṃjātam*).

13.17 Alternatively, in accordance with that very same method (of treatment) (*eṣa eva vidhiḥ*), one must drink as may be appropriate thick sour milk or buttermilk, after the thick sour milk has been kept covered in a pot that has been smeared with beetle-killer (*bhārgī-*), āsphotā (*āsphotā-*), and guduch (*guḍūcī-*).

13.18 Alternatively, if one continually drinks (*śīlayet*) the powder from chaba pepper (*cavya-*) and leadwort (*citraka-*) mixed (*-saṃyuktām*) with liquor (*surām*), that removes (*-ghnīm*) piles (*arśo-*).

13.19 Alternatively (*vā*), one must drink (*pibec*) the powder from ginger (*viśva-*) and leadwort (*citraka-*) mixed (*-saṃyutam*) with crude sugar (**guḍa*) and liquor (*surā-*).

13.20 Alternatively, in the case of one who has piles (*gudajāmayī*), (one must take) equal portions of these (drugs): root of wild croton (*danti-*), marking nut (*bhallāta-*), leadwort (*agni-*), and the three fruits (*phala-trika-*), and a double portion (*dvi-guṇam*) of rock salt (*saindhavam*), bake them (*pakvam*) in a vessel whose mouth is closed (*kapāla-sampuṭe*), mix the powder that remains with other foods, and make (the patient) eat it (*aśnīyād*).

13.21 til nag-po źo gñis gñis naṅ-par bźin zos-la / chu graṅ-mos phul-na yaṅ gźaṅ-hbrum źi-bar hgyur-źiṅ / so brtan-la śa skye[26a]-bar hgyur-ro[27] //

13.22 mar daṅ / śiṅ pa-la-śahi thal-bahi khu-ba mar-gyi cha[28] sum-hgyur-gyi naṅ-du / cha-ba gsum-gyi phye-ma bskol[23]-te / mar ñi-čhe lus-pa-las[29] raṅ-par hthuṅs-na yaṅ / the-čhom med-par gźaṅ-hbrum hbyaṅ-bar hgyur-ro //

13.23 hbras-bu gsum daṅ / rca-ba bcu daṅ / kru-trug-tres daṅ / dandahi rca-ba-rnams-kyi phye-ma[29a] sraṅ re-re chu phul gaṅ-la sraṅ brgyad-du brcis-pa phul drug-cu-rca bźihi naṅ-du bskol[23]-te / chu bźi-cha gcig lus-pa bcags-la / bu-ram sraṅ brgya[30] daṅ sbyar-te / mar-snod-kyi naṅ-du blugs-la / zla-ba gcig[31]-gi bar-du mnan-pahi miṅ ni / dandahi rca-bahi chaṅ źes bya-ste / hdi-las raṅ-par hthuṅs-na / gźaṅ-hbrum daṅ / yi-ga hchus-pa daṅ / rtug-skam[32] daṅ / pho-bahi nad daṅ / skya-rbab-kyi nad-rnams sel-to //

13.24 (1) bi-śa-la daṅ / (2) ka-pittha daṅ / (3) kru-trug-tres daṅ / (4) pa-tha-rnams-las sraṅ gñis gñis daṅ / (5) 'a-ru-ra daṅ / (6) skyu-ru-ra sraṅ sum-cu-rca gñis gñis daṅ / hdi-rnams-kyi phye-ma chu phul brgya ñi-śu-rca brgyad-kyi naṅ-du bskol[23]-te / chu bźi-cha gcig lus-pa bcags-la / bu-ram sraṅ brgya daṅ sbyar-te / mar-snod-kyi rja-mar blugs[33]-la / zla-ba phyed-kyi bar-du mnan-pahi miṅ ni / hbras-buhi chaṅ źes bya-ste / hdi-las raṅ-par hthuṅs-na pho-bahi nad daṅ / gźaṅ-hbrum daṅ / skran sel-to //

13.25 gźaṅ-hbrum na-ziṅ hkhru-ba-la ni / rluṅ-las gyur-pahi hkhru-bahi cho-ga sṅar bstan-pa bźin-du byaho //

13.26 gźaṅ-hbrum na-ziṅ phyi-sa skam-ste hbyuṅ-du mi-btub-pa-la ni / rtug-skam-gyi cho-ga hog-nas hbyuṅ-ba bźin-du lan maṅ-du byaho //

26a skye- NP] skyi- D
27 hgyur-ro D] hgyuro NP
28 cha P] chu DN
29 -las om. P
29a -ma om. NP
30 brgya NP] brgyad D
31 gcig- DN] cig- P
32 -skam DN] -sgam P
33 blugs- D] blug- NP

13.21 If one eats (*khādata*) each morning (*prāk*) two drams (*prakuñcaṃ*) of black (*asitānāṃ*) sesame seeds (*tilānāṃ*) and gives them with cold water (*śīta-vāry anu*), (then) too piles (*arśāṃsi*) become calm (*śāmyanti*), the teeth (*dvija-*) become firm (*dārḍhya-dam*), and the flesh (*aṅga-*) increases (*puṣṭi-dam*).

13.22 If one boils (*sādhitaṃ*) the powder from the three hot ones (*vyoṣa-garbham*) in ghee (*sarpiḥ*) and in (an amount of) the liquid (*-vāriṇi*) from the alkali (*bhasma-*) of the dhak tree (*palāśasya*) (equal to) three times (*tri-guṇe*) the portion of ghee, until pure ghee remains, and drinks (*pibataḥ*) it in moderation, (then) too without doubt (*a-saṃśayam*) piles (*arśāṃsy*) will be cleared up (*patanty*).

13.23 If (one takes) one ounce each (*palaṃ palam*) of the powder from the three fruits (*tri-phalā-*), the ten roots (*daśa-mūla-*), leadwort (*agni-*), and root of wild croton (*nikumbha-*), counts it by eight ounces to the handful of water, boils (*śṛtaṃ*) it in sixty-four handfuls of water (*vāri-droṇe*), until one quarter of the water remains (*pāda-śeṣe*), strains it, mixes it (*yutaḥ*) with a hundred ounces (*tulā-*) of crude sugar (*guḍa-*), pours it into a vessel for ghee (*ājya-bhāṇḍa-*), keeps it covered for one month (*māsaṃ*) — as for its name, it is the so-called 'root of wild croton liquor (*danty-ariṣṭa*)' — and drinks this (*niṣevitaḥ*) in moderation, it removes (*-hā*) piles (*guda-ja-*), disturbed appetite (*aruci-*), dry faeces (*udāvarta-*), disease of the stomach (*grahaṇī-*), and yellow disease (*pāṇḍu-roga-*).

13.24 If in 128 handfuls (*dvi-droṇe*) of water (*apāṃ*) one boils (*kvāthayed*) the powder from these (drugs): two ounces each (*dve dve pale*) of (1) cucumber (*viśālā-*), (2) wood apple tree (*kapittha-*), (3) leadwort (*agni-*), and (4) velvetleaf (*pāṭhā-*), thirty-two ounces (*prastham*) each (*pṛthak*) of (5) chebulic myrobalan (*pathyā-*) and (6) emblic myrobalan (*dhātrī-*), until one quarter of the water remains (*pāda-śeṣa*), strains it, mixes it (*-anvitaḥ*) with a hundred (*śata-*) ounces of crude sugar (*guḍa-*), pours it into a clay pot used as a vessel for ghee (*sarpiḥ-kumbhe*), keeps it covered for half a month (*pakṣa-sthitaḥ*) — as for its name, it is the so-called 'fruit liquor (*phalāriṣṭa*)' and drinks this in moderation, it removes (*-nut*) disease of the stomach (*grahaṇī-*), piles (*arśo-*), and internal tumours (*gulma-*).

13.25 In the case of pain in the anus (*arśāṃsi*) and diarrhoea (*bhinna-varcāṃsi*), the methods (of treatment) for diarrhoea (*atisāra-*) that has arisen due to wind (*vāta-*) must be applied (*upācaret*) as (*-vad*) previously explained (6.43-8).

13.26 In the case of one who has pain in the anus and dry faeces that cannot emerge (*gāḍha-viṭkāni*), one must apply many times (*asakṛt*) the methods (of treatment) (*vidhānena*) for dry excrement (*udāvarta-*) as described below (ch. 19).

13.27 (1) śu-ti daṅ / (2) bilba daṅ / (3) pi-pi-bri daṅ / (4) kru-trug-tres daṅ / (5) śu-dag daṅ / (6) śiṅ-mṅar daṅ / (7) thaṅ-śiṅ daṅ / (8) ma-nu daṅ / (9) li-zur-ba daṅ / (10) ru-rta daṅ / (11) po-son-cha-rnams btags-pahi phye-ma til-mar daṅ / ho-ma til-mar-gyi bźi-hgyur-gyi naṅ-du bskol[33]-la / til-mar ñi-čhe lus-par byas te / btags-pa-las ran-par hjam-rći mas btaṅ-na / rluṅ daṅ hphrod-ciṅ / phyi-sa be[34]-snabs-su hbyuṅ-ba daṅ / gźaṅ *byuṅ[35] daṅ / gźaṅ na-ba daṅ / gcin hgag-pa-rnams sel[36]-to //

13.28 pu-će-śel-la sogs-pahi sde-čhan daṅ / rća-ba beu sṅar bśad-pa hdi gñis-las gaṅ yaṅ ruṅ-ba daṅ / po-son-cha daṅ / śiṅ-mṅar daṅ / śu-ti daṅ / ru-rta daṅ / gandha-pri-yaṅ-gu[37] daṅ / gla-sgaṅ daṅ / rgyam-čha-rnams-kyi phye-ma mkhris-pa daṅ / rluṅ gaṅ-las gyur-pahi nad-kyi skabs daṅ sbyar-te / mar daṅ / til-mar gñis-las gaṅ hos-pa źig daṅ / ho-ma *daṅ[38] chuhi naṅ-du bskol[33]-te / mar-ram / til-mar ñi-čhe lus-pas / bkru-sman drag-po mas gtaṅ[39]-bar byaho //

13.29 gźaṅ-hbrum na-ba-la khrag hjag-par rtogs-na khrag lud-pahi nad-kyi cho-ga bźin-du bya-źiṅ / thog-mar[40] sman daṅ / kha-zas-la sogs-pa kha-bahi bag-las sbyar-źiṅ zos-na / meḥi drod bskyed-ciṅ nad-gźi čhos-par byed-do //

13.30 khrag-nad-kyi gźaṅ-hbrum-can-la čhos-par byed-pahi sman pu-śel-će daṅ / 'a[41]-ri-ta daṅ / skyer-pahi śun-lpags[42]-rnams lhan-cig-tu skol-bahi khu-ba bsgraṅs-paham / yaṅ-na bcah-sga daṅ / ćan-dan daṅ / rća-mkhris daṅ / byi-čher-rnams skol[43]-bahi khu-ba bsgraṅs-pa blud-do[44] //

13.31 yaṅ-na skom[45]-pahi nad daṅ khrag-nad źi-bar bya-bahi phyir / nimpahi śun-lpags daṅ / dug-mo-ñuṅ-gi hbras-bu daṅ / skyer-khaṇḍa daṅ / boṅ[46]-ṅa dkar-po-rnams-kyi phye-ma sbraṅ-rći daṅ / hbras bkrus[47]-pahi khu-ba daṅ sbyar-ba blud-do //

[34] be- D] bel- NP
[35] byuṅ *by emendation*] hbrum DNP
[36] sel- DN] sil- P
[37] -gu P] -ku DN
[38] daṅ *by emendation*] ner DNP
[39] gtaṅ- D] btaṅ- NP
[40] -mar D] -na NP
[41] 'a- P] ya- DN
[42] -lpags- NP] -pags- D
[43] skol- DP] skrol- N
[44] -do P] -de D, -da N
[45] skom- DP] skoms- N
[46] boṅ- D] bo- NP
[47] bkrus- D] bskus- NP

13.27 If one boils (*pakvam*) the powder (obtained) by grinding (*piṣṭaiḥ*) (1) dill (*śatāhvā-*), (2) Bengal quince (*bilva-*), (3) long pepper (*kṛṣṇā-*), (4) leadwort (*agni-*), (5) sweet flag (*vacā-*), (6) liquorice (*madhuka-*), (7) deodar (*dāru-*), (8) orrisroot (*puṣkarākhya-*), (9) zedoary (*śaṭī-*), (10) costus (*kuṣṭha-*), and (11) emetic nut (*rāṭha-*), in sesame oil (*tailam*) and in four times as much milk (*payo-*) as sesame oil, until pure sesame oil has been made to remain, strains it, and purges with it in moderation as an oily enema (*prayoktavyam vastau*), being compatible with wind (*vātānulomanam*), it removes (*-upaham*) (the disease characterised by) the faeces emerging as slimy sediment (*pravāhikā-*), fallen anus (*guda-bhraṃśa-*), pain in the the anus (*guda-śūla-*), and blocked urine (*mūtra-graha-*).

13.28 (Taking) the powder from whichever may be appropriate among these two (groups of drugs, namely) the group of drugs beginning with kurroa (*tiktādyo*) and the ten roots (*daśa-mūlikaḥ*) previously explained (5.79), and emetic nut (**madana*), liquorice (**madhuka*), dill (**śata-puṣpā*), costus (**kuṣṭha*), perfumed cherry (**phalinī*), nut grass (**musta*), and rock salt (**saindhava*), one must combine it with the method (of treatment) for the disease according as it has arisen due to bile or wind, boil it in whichever is suitable among ghee and sesame oil, and in milk and water, until pure ghee or sesame oil remains, and must apply it as a severe purging cathartic (*vastir*).

13.29 In the case of one who suffers from piles, if one has examined (*ālokya*) the flow of blood (*srāviṇām raktam*), one must act (*kāryā*) according to the method (of treatment) (*kriyā*) for the disease of ejecting blood (*asra-pittikī*), and if one first (*pūrvam*) eats (*upayoga-*) medicines and food, etc. mixed with things that tend to be bitter (*tikta-*), that increases the heat of the (digestive) fire (*vahni-dīpana-*) and makes the humours mature (*pācanaḥ*).

13.30 In the case of one who has piles due to blood disease (*śoṇitārśasām*), one must give him to drink, when it has been cooled, the liquid (obtained) by boiling together (*kvāthaḥ*) drugs that make mature (namely) vetiver (*uśīra-*), neem (*ariṣṭa-*), and the bark (*tvak-*) of barberry (*dārvī-*), or alternatively (*atha vā*), when it has been cooled, the liquid (obtained) by boiling ginger (*śuṇṭhī-*), sandal (*candana-*), chirata (*bhūnimba-*), and camel thorn (*dhanvayāsa-*).

13.31 Alternatively, in order to make calm (*-upaśāntaye*) the disease of thirst (*tṛṣṇā-*) and blood disease (*rakta-*), one must give (the patient) to drink (*pibet*) the powder from the bark (*tvacam*) of neem (*vṛkṣakasya!*), the fruit (*bījam*) of kurchi (*vṛkṣakasya*), barberry extract (*tārkṣaja-*), and white aconite (*ativiṣā-*), mixed with honey (*madhu*) and with the liquid (*-toyena*) from washed rice (*taṇḍula-*).

13.32 (1) sa-mam-ga dan / (2) 'utpa-la dan / (3) chu-śin-gi hbras-bu dan / (4) ti-ri-ta dan / (5) til dan / (6) tsan-dan-rnams-kyi phye-ma rahi ho-ma dan sbyar-te bthuns-na yan gżan-hbrum khrag hjag-pa sel-to //

13.33 yan-na khrag-nad-kyi gżan-hbrum-can-la / kha-zas rahi ho-ma dan ldan-par bzah-źin / sman dug-mo-ñun-gi śun-lpags dan / sbran-rci dan / bu-ram-gyi lbu[48]-ba-rnams sbyar-baham / yan-na sman ma-yu-ra-kahi phye-ma / sbran-rci dan / hbras bkrus[47]-pahi khu-ba dan sbyar-baham / yan-na padmahi ze-ba sbran-rci dan / mar-sar dan sbyar-baham / yan-na padmahi ze-ba kha-ra dan sbyar-ba zos-na / gżan-hbrum khrag hjag-pa bde-bar hgyur-ro //

13.34 (1) dbyi-mohi lo-ma dan / (2) bal-buhi lo-ma dan / (3) na-le-śam-rnams-las sran re-re dan / (4) pi-pi-lin dan / (5) pi-pi-lin-gi rca-ba sran gñis gñis dan / (6) dri sna bżi żes bya-ba / śin-cha[49] dan / sug-smel dan / gandha-pa-tra dan / nā-ga-ge-sar-rnams dan / (7) pu-śel-ce dan / hdi-rnams-las żo gñis gñis dan / (8) bcah-sga sran gsum dan / (9) bu-ram sman spyir bsdoms-pahi sum-hgyur dan / hdi-rnams sbyar-te ri-lur byas-pahi mun ni / bal-buhi ri-lu żes bya-ste / hdi-las ran-par zos-la / chan dan / khu-bcud dan / śa-khu dan / ho-ma dan / żo-kha-chu dan / rcabs-rnams-las[50] gan yan run-bas nad-gżi gan śas che-ba dan sbyar-te phul-na / mehi drod bskyed-cin gżan-hbrum thams-cad dan / skyug-pa dan / sñin na-ba dan / lud-pa dan / skran dan / rims-rnams sel-to //

13.35 cho-ga de-rnams-kyis kyan żi-bar ma-gyur-na / sman-pa mkhas-śin snon byed-pa mthon-bas / nad-pa rkan-pa dgug-cin / bcin-ba-la sogs-pa ci-nas kyan gżan ltar snan-bahi thabs byas-te / hbrum-bu ga-la hdug-pa brtag-na / rvaham / lcags-kyi sbubs hjam-po / bahi nu-sor-gyi dbyibs hdra-ba / khahi sboms[51] sor bżi / srid-du sor lna yod-par byas-la / glo-logs-su bu-*gu[52] chen-po

[48] lbu- D] sbu- NP
[49] -cha D] -rca N : -ca P
[50] -las D] -la N : *om.* P
[51] sboms NP] sbubs D
[52] bu-gu *by emendation*] phu D : bu NP

13.32 If one drinks (*prayoktavyam*), mixed with goat milk (*chāga-kṣīram*), the powder from (1) samaṅgā (*samaṅgā-*), (2) blue water lily (*utpala-*), (3) fruit of banana tree (*mocāhva-*), (4) lodh (*tinta-*), (5) sesame (*tila-*), and (6) sandal (*candana-*), it too removes (*-apaham*) dripping blood (*śoṇita-*) (due to) piles (*guda-je*).

13.33 Alternatively, in the case of one who has piles (due) to blood disease (*raktārśā*), if he eats (*-āśino*) food containing goat milk (*ajā-kṣīra-*) and eats (*mañjyāt + lihan*) the drugs bark of kurchi (*vṛkṣa-*), honey (*kṣaudra-*), and froth from crude sugar (*phāṇitam*) mixed (together), or alternatively (*vā*) the powder (*kalkam*) from the drug rough chaff tree (*mayūrakasya*) mixed with honey and the liquid (*-ambhasā*) from washed rice (*taṇḍula-*), or alternatively, filament of lotus (*padma-kesara-*) mixed with honey (*kṣaudra-*) and fresh ghee (*navanītam navam*), or alternatively (*vā*), filament of lotus (*kesara-*) mixed with sugar (*sitā-*), one who has piles (characterised by) dripping blood (*śoṇitārśī*) will become comfortable (*sukhī*).

13.34 If (one takes) one ounce each (*palikam*) of (1) leaf of chaba pepper (*cavya-*), (2) leaf of silver fir (*tālīsa-*), and (3) black pepper (*marica-*), two ounces each (*dvi-palā*) of (4) long pepper (*kṛṣṇā*) and (5) root of long pepper (*sa-mūlā*), two drams (*akṣam*) each (*pṛthag*) of (6) the so-called 'four kinds of perfume (*cāturjāta-*)' (namely) cinnamon bark (**tvak*), cardamom (**elā*), cinnamon leaves (**gandha-patra-*), and nagkassar (**nāga-kesara*), and of (7) vetiver (*mṛṇāla-*), three ounces (*tri-palam*) of (8) ginger (*śuṇṭhyās*), and (a quantity of) (9) crude sugar (*guḍam*) (equal to) three times (*tri-guṇam*) (that of all the above) drugs added together, mixes them, as for the name of (these) made into a pill (*guḍikā*), it is the so-called 'silver fir (**tālīsa*) pill' eats these in moderation, and combining them with whichever humour predominates, gives them with whichever may be appropriate among liquor (**madya*), liquid soup (**yūṣa*), meat soup (**māṃsa-rasa*), milk (**kṣīra*), whey (**mastu*), and sour gruel (**sauvīra*), that increases the heat of the (digestive) fire (*agni-kṛt*), and removes (*-apahā*) all piles (*sarvārśo-*), vomiting (*vami-*), heart disease (*hṛd-roga-*), cough (*kāsa-*), internal tumour (*gulma-*), and fever (*jvara-*).

13.35 If (the piles) have not become calm even by those methods of treatment, the physician who is skilful (*bhiṣag-varaḥ*) and has seen (someone) perform (the treatment) before (*dṛṣṭa-karmā*), having carried out measures such as bending and binding the patient's leg so that the anus at any rate appears for him to see, must examine where there are pustules. He must make a smooth hollow (instrument) (*yantram*) of horn (*śārṅgam*) or (*vā*) of iron (*loham*), resembling the shape (*ākṛti*) of the teats of a cow (*go-stana-*), the size (*āyāme*) of its mouth being four fingers (*catur-aṅgulam*), and being five fingers (*aṅgula-pañcakam*) in circumference (*nāhena*), must make three large holes in its side, pass it into the anus, and turn it in the direction of where

gsum-ćam byas-te / rkub-tu brjaṅs-la / glohi bu-*gur[53] hbrum-bu ga-la yod-pahi thad-kar gtad[54]-de / hbrum-bu sbubs-kyi naṅ-du byuṅ-ba-la / rluṅ daṅ / bad-kan-las gyur-pahi gźaṅ-hbrum źig yin-na / hbrum-bu mčhon-gyis bcad-la / hphro lcags-kyis bsreg-go //

yaṅ-na mi-bcad-par bsreg-go //

13.36 yaṅ-na gźaṅ-hbrum rnam-pa drug-po gaṅ yaṅ ruṅ-ste / hbrum-bu gaṅ-gi naṅ-du byuṅ-ba-la / sman mu-ka-kahi thal-ba phrad-dar sbyar-bas bsku-bar byaho //

13.37 gźaṅ-hbrum na-ba-la ni mdor-na gaṅ ci yaṅ ruṅ-ste / mihi stobs bskyed-pa daṅ / rluṅ daṅ hphrod-pahi sman daṅ kha-zas daṅ / btuṅ-ba gaṅ yin-pa de hbab-źig-las čhabs che-chuṅ daṅ sbyar-źiṅ gtaṅ[54]-bar byaho //

13.38 gźaṅ-hbrum-can-gyis ni nad-gźi so-sohi hkhrug-par hgyur-bahi kha-zas daṅ / stan mkhraṅ-po-la hdug-pa daṅ / ćog-ćog-pur hdug-pa daṅ / phyi-sa daṅ / gcin phro bźin-du mnags[55]-pa daṅ / rta-la sogs-pa żon-pa-rnams spaṅ-bar byaho //

13.39.0 da ni mčhan-par rdol-bahi bye-brag bśad-par bya-ste /

13.39 rkub-kha-nas sor gñis-kyi ćhu-rol-gyi glo-logs-su[56] ñam[57]-thag-par byed-pahi phol-mig hbyuṅ-ste / de rdol[58]-bahi miṅ ni mčhan-par rdol[58] żes[59] bya-ste / de yaṅ rnam-pa lṅa yod-par bśad-do[60] //

13.40 de-la rluṅ-las gyur-pahi phol-mig-gi miṅ ni / rna-kha brgya-pa żes bya-ste / mdog dmar-la mi-bzad-par zug-ciṅ na-ba yin-no //

13.41 mkhris-pa-las gyur-pahi miṅ ni / rṅa-mo[61] mgrin żes bya-ste / mdog dmar-la me hbar-ba bźin-du ćha-ba yin-par bśad-do[60] //

13.42 bad-kan-las gyur-pahi miṅ ni / kun-tu hjag-pa żes bya-ste / mdog dkar-la g-yah-ba yin-par bśad-do //

[53] -gur *by emendation*] -gud DN : -guṅ P
[54] gtad- DN] btan- P
[55] mnags- NP] mnag- D
[56] -logs-su DP] -logsu N
[57] ñam- DN] ñams- P
[58] rdol- D] brdol- NP
[59] żes D] ces NP
[60] bśad-do DP] bśado N
[61] -mo P] -me DN

it has pustules in the holes at the side so that the pustules emerge inside the hollow (instrument). If there are piles (*arśāṃsi*) that have arisen due to wind and phlegm (*vāta-kaphotthāni*), he must cut (*chittvā*) the pustules with a sharp instrument and burn (*vahninā sādhayet*) the remainder with (a hot) iron. Alternatively, he may burn it without cutting them.

***13.36** Alternatively, in the case of pustules having emerged that belong to any (*sarvāṇi*) of the six kinds of piles, one must smear on (the anus) the alkali (*kṣāreṇa*) from the drug parul tree (**muṣkaka*) using a fine silk cloth.

* Khotanese and Tibetan only (expansion of 13.35.4a)

13.37 In the case of one who suffers from piles (*gudajāture*), one must in short administer (*vahyam*) as may be appropriate (*kiñcid*) only those drugs, foods, and drinks (*anna-pānaṃ*) that increase a man's strength (*agni-bala-daṃ*) and are compatible with wind (*vātānulomanam*), using them according to the size (of the piles) (*yathāvasthaṃ*).

13.38 One who has piles (*arśī*) must avoid (*vivarjayet*) food (*annaṃ*) by which the individual humours (*sva-doṣa-*) will be disturbed (*kopanaṃ*), sitting on hard seats (*kaṭhināsanam*), sitting in a squatting position (*utkaṭakāsanam*), constantly enduring faeces and urine (*vega-sandhāraṇaṃ*), and riding on horses etc. (*pṛṣṭha-yānaṃ ca*).

GENITAL FISTULA

13.39.0 Now the varieties of genital fistula will be expounded.

13.39 If pimples (*piṭakā*) that cause pain (*arti-kṛt*) arise in the region (*kṣetre*) of this side (*pārśva-taḥ*) two fingers (*dvy-aṅgule*) from the mouth of the anus (*gudasya*), the name of that fistula (*bhinno ... sa*) is the so-called (*jñeyaḥ*) 'genital fistula (*bhagandaro*)', and it is said (*mataḥ*) to have five varieties (*pañca-vidho*).

13.40 In that (connection), as for the name of the pimples (*piṭakā*) that have arisen due to wind (*vātāt*), they are the so-called 'wound opening having a hundred (parts) (*śata-ponakaḥ*)' and are (characterised by having) a red appearance (*aruṇā*) and by intolerable (*tīvra-*) aches and pains (*toda-*).

13.41 As for the name of (the pimples that) have arisen due to bile (*pittāt*), they are the so-called 'camel neck (*uṣṭra-grīvakaḥ*)' and are said to be (*smṛtaḥ*) red in appearance (*raktā*) and to be hot like a blazing fire.

13.42 As for the name of (the pimples that) have arisen due to phlegm (*kaphāt*), they are the so-called (*iti gadyate*) 'dripping everywhere (*parisrāvin-*)' and are said to be white (*śvetā*) in appearance and itchy (*kaṇḍū-matī*).

13.43 nad-gži gsum hdus-pa-las gyur-pahi miṅ ni / duṅ hkhyil-ba žes bya-ste / thams-cad-kyi mčhan-ma daṅ ldan-pa yin-no //

13.44 kha-zas zug-rṅu daṅ bcas-pa zos-te / gcin hoṅ-bahi sbubs-su zug-pa-las gyur-pahi miṅ ni / log-par soṅ-ba žes bya-ste /

13.45 hdi-rnams-las nad-gži gsum hdus-pa-las gyur-pa daṅ / zug-rṅu zug-pa-las gyur-pa gñis ni spaṅ-bar byaho //

lhag-ma-rnams ni gso dkah-ba yin-no //

13.46 de-la phol-mig daṅ-po byuṅ-ste ma-smin-pa-la ni / dehi ñen-hkhor-ram[62] rca-nas khrag dbyuṅ[63]-ba daṅ / nan-rcis bsku-ba daṅ / nad-gži gaṅ-las gyur-pa daṅ / hphrod-pahi sman skol-bahi khu-ba graṅ dro gaṅ hos-pas / steṅ-du blugs-pa daṅ / til-mar daṅ / nad daṅ hphrod-pahi sman sbyar-bas[64] bsku-žiṅ mñe-ba daṅ / *bkru[65]-sman btaṅ-bahi bar-du cho-ga rim bžin-du byaho //

rdol[58]-bar gyur-pahi cho-ga yaṅ bšad-par bya-ste /

13.47 daṅ-por rdol[58]-bahi rma-zabs ci-ćam yod-pa daṅ / srol gaṅ logs-su byuṅ-ba / lcags-kyi thur-ma hjam-pos brtag-pa daṅ / rmahi srol gar gyur-par dral-ba daṅ / sman mu-ska-ka-la sogs-pahi thal-bas gdab-pa daṅ / bsreg-pa-la sogs-pa go-rim bžin-du mthar-gyis byas-nas / rma gso-bahi cho-ga bžin-du / nad-gži gaṅ-las gyur-pa daṅ yaṅ sbyar-žiṅ mthun-mthun sman byaho //

13.48 de-la rma gso-bahi cho-ga ni / doṅ-ka[66] daṅ / yuṅ daṅ / rgya-šug-gi hbras-bu-rnams-kyi phye-ma / mar daṅ / sbraṅ-rci daṅ sbyar-te / gcin hjag-pahi rma mčhan-par rdol[58]-ba[67]-la bskus-na / rma sbyoṅ-žiṅ mi-mched-par hgyur-ro //

[62] -ram D] -ham NP
[63] dbyuṅ- D] hbyuṅ- NP
[64] -bas P] -nas D : -bar N
[65] bkru *by emendation*] bsku- DNP
[66] -ka NP] -ga D
[67] -ba- *om.* NP

13.43 As for the name of (the pimples that) have arisen due to the three humours combined (*tri-doṣāt*), they are the so-called (*-saṃjñakaḥ*) 'twisting conch (*śambūkāvarta-*)' and possess the characteristics of all (*sarva-liṅgaḥ*) (varieties).

13.44 As for the name of (the pimples that) have arisen due to having pierced (*-kṣateḥ*) the passage along which urine comes after eating (*abhyavahṛti-*) food containing sharp objects (*śalya-*), it is the so-called (*jñeyaḥ*) 'gone the wrong way (*unmārgī*)'.

13.45 Two of these are to be avoided (*tyājye*) : (the variety that) has arisen due to the three humours (*tri-doṣa-*) combined and (the variety that) has arisen due to the piercing of sharp objects (*śalya-*) The remainder (*śeṣāḥ*) are difficult to cure (*kṛcchra-pratikriyāḥ*).

13.46 In that (connection), in the case of pimples (*piṭakānām*) having first emerged but not having matured (*apakvānām*), one must extract (*apakarṣaṇa-*) blood from the vicinity of those (pimples) or from the veins, must smear them with smearing-juice, must pour on them, cold or hot as may be suitable, the liquid (obtained) by boiling drugs that are compatible with the humour due to which they have arisen, smear on and rub in a mixture of sesame oil and drugs that are compatible with the disease, and, up to the administration of cathartics (*virekāntaṃ*), must apply (*kuryād*) (these) methods (of treatment) (*karma*) in succession. The method of treatment (*kriyā*) for fistulas (*bhinnānāṃ*) will also be explained (*vakṣyate*).

13.47 First one must examine (*eṣaṇī-*) with a smooth iron instrument (**loha-śalākā*) what depth the wound of the fistula has and in which region there has been a tendency (for the wound to develop, then) one must pierce (*pāṭanā-*) where there has been a tendency of the wound (to arise), one must apply an alkali (*kṣāra-*) from a drug such as the parul tree (**muṣkaka*), one must administer cauterisation (*vahni-dāha-*), etc. (*ādikam*), in succession, in turn (*kramam*), and then one must also combine (the treatments) according to the humour (*vahā-doṣaṃ*) due to which (the fistula) has arisen and apply (*kāryaṃ*) the drugs that are appropriate (*cikitsitam*) according to the methods (of treatment) for healing wounds (*vraṇa-vat*).

13.48 In that (connection), as for the method (of treatment) to heal the wound, if one mixes (*-saṃyutā*) with ghee (*ājya-*) and honey (*kṣaudra-*) the powder (*cūrṇa*) from drumstick (*āragvadha-*), turmeric (*niśā-*), and fruit of jujube (**kola-*), and smears it (*yojyā*) on the wound (*vraṇe*) where the urine (*mūtra-*) drips in the case of genital fistula, the wound is cleansed (*śodhanī*) and will not spread (*gati-nāśanī*).

13.49 (1) śiṅ ñe-roṅ daṅ / (2) te-jo-ba-ti daṅ / (3) dandahi rća-ba daṅ / (4) bćod daṅ / (5) yuṅ daṅ / (6) skyer-pa daṅ / (7) skyer-khaṇḍa daṅ / (8) nunbahi lo-ma[68]-rnams sbyar-bas bskus-na yaṅ rma hkhyims-pa sel-to //

13.50 mćhan-par rdol[58]-gyi nad-la / (1) ka-ra-bi-ra daṅ (2) yuṅ daṅ / (3) dandahi rća-ba daṅ / (4) laṅgahi[69]-li daṅ / (5) rgyam-ćha daṅ / (6) kru-trug-tres daṅ / (7) kha-tuṅ daṅ / (8) 'arka[70] daṅ / (9) dug-mo-ñuṅ[71]-rnams skol-bahi khu-ba daṅ / (10) til-mar-gyi naṅ-du / sman de-dag[72]-ñid-kyi phye-ma bskol[73]-la / til-mar ñi-ćhe lus-pa bćags-pa rma-la bsku-bar[73] byaho //

13.51 mćhan-par rdol[58]-gyi nad yod-pahi mis ni / rma sos-pahi hog-tu yaṅ lo gćig-gi bar-du phyugs źon-pa daṅ / ñal-po[74] daṅ / stobs hgyed-pa daṅ / brćal-ba daṅ / kha-zas lci-ba-rnams śin-tu[75] bsgrims-te spaṅ-bar byaho //

gźaṅ-hbrum daṅ / mćhan-par rdol[58]-ba[67] gso[76]-bahi lehu-ste bću-gsum-pa rjogs-so[77] //

[68] -ma om P
[69] laṅgahi- P] laṅ-kahi DN
[70] 'arka DN] 'arga P
[71] -ñun- D] -yuṅs- NP
[72] -dag- DN] -dag-dag- P
[73] bsku-bar D] bskus-par NP
[74] -po P] -ba DN
[75] -tu DP] -du N
[76] gso- D] gsol- NP
[77] rjogs-so DN] rjogso P

13.49 If one mixes together and smears on (*lepo*) (1) turpeth tree (*trivṛt*), (2) heart-pea (*tejovatī*), (3) root of wild croton (*dantī*), (4) Indian madder (*mañjiṣṭhā*), (5) turmeric and (6) barberry (*rajanī-dvayam*), (7) barberry extract (*tārkṣajam*), and (8) leaves of neem (*nimba-pattram ca*), that too removes (*-apahaḥ*) tubular wounds (*nāḍī-vraṇa-*).

13.50 In the case of the disease of genital fistula (*bhagandare*), in the liquid (obtained) by boiling (1) sweet-scented oleander (*karavīra-*), (2) turmeric (*niśā-*), (3) root of wild croton (*danti-*), (4) glory lily (*lāṅgalī-*), (5) rock salt (*lavaṇa-*), (6) leadwort (*agni-*), (7) lemon (*mātuluṅga-*), (8) mudar (*arka-*), and (9) kurchi (*vatsāhva-*) and in (10) sesame oil (*tailam*), one must boil (*pacet*) the powder from those very drugs, until pure sesame oil remains, strain it, and smear it on the wound.

13.51 The man (*naraḥ*) who has the disease of genital fistula, must very firmly (*prayatnena*) avoid (*tyajet*), even for one year (*saṃvatsaram*) after the wound has healed (*rūḍha-vraṇaḥ*), riding animals (*pṛṣṭha-yāna-*), coitus (*aṅganā-*), vigorous fighting (*yuddha-*), gymnastics (*vyāyāma-*), and heavy foods (*guru-sevanam*).

The chapter (*adhyāyas*) on healing piles (*arśo-*) and genital fistula (*bhagandara-*), the thirteenth (*trayodaśamaḥ*), is finished.

§ 14 : SKYA-RBAB-KYI NAD GSO-BAHI LEHU

14.0 de-nas skya-rbab-kyi nad gso-bahi lehu bśad-par bya-ste /

14.1 skya-rbab-kyi nad ni / kha-zas-la sogs-pa rno-ba daṅ / skyur-ba daṅ / lan-ćhva daṅ / sñon ma-goms-pahi kha-zas daṅ / sa-žag-rnams-las ha-caṅ maṅ-du zos-pa-las / skya-rbab-kyi nad-du hgyur-te / de yaṅ nad-gži gsum so-sor-nas gyur-pa daṅ / kun hdus-pa-las gyur-pahi bye-brag-gis rnam-pa bžir hgyur-ro[1] //

14.2 de-la rluṅ-las gyur-pahi skya-rbab-kyi mćhan-ma ni[2] / lus-kyi mdog gnag-la / rluṅ-gi mćhan-ma daṅ / rluṅ-nad-kyi bla-gñan-rnams daṅ yaṅ ldan-pa yin-no //

14.3 mkhris-pa-las gyur-pahi skya-rbab-kyi mćhan-ma ni / mkhris-pa-las *gyur-pahi nad*[3]-rnams hbyuṅ-žiṅ / mig daṅ / pags-pa daṅ / phyi-sa daṅ / gcin-rnams ser-ba yin-no //

14.4 bad-kan-las gyur-pahi skya-rbab-kyi mćhan-ma ni / mdog dkar-la bad-kan-las gyur-pahi nad-rnams daṅ ldan-pa yin-no[4] //

14.5 nad-gži gsum hdus-pa-las gyur-pahi skya-rbab-kyi mćhan-ma ni / thams-cad-kyi mćhan-ma dan ldan-par śes-par byaho //

14.6 de-la skya-rbab-kyi nad yod-la / khrag zad-pa daṅ / glo hgrams-pa daṅ / śa zad-pa daṅ / skyug[5]-pa daṅ / skam[6]-pa-la sogs-pahi bla[7]-gñan yod-pa daṅ / mdog ser-žiṅ snaṅ-ño-cog dkar-por mthoṅ-ba ni / hchi-bar hgyur-ro //

14.7 skya-rbab-kyi[8] nad thams-cad-la / daṅ-por ni sman-mar btuṅ-bas

[1] hgyur-ro DP] hgyuro N
[2] ni / P] mi DN
[3] *gyur-pahi nad by emendation*] pa- DNP
[4] yin-no DP] yino N
[5] skyug- NP] skyugs- D
[6] skam- NP] skom- D
[7] bla- DN] sla- P
[8] -kyi DP] bya N

CHAPTER 14: YELLOW DISEASE AND JAUNDICE

YELLOW DISEASE

14.0 Next, the chapter on healing yellow disease will be expounded.

14.1 As for yellow disease (*pāṇḍu-rogas*), as a result of eating (*niṣevaṇāt*) too much of foods etc. (*ādi-*) that are sharp (*tīkṣṇa-*), sour (*amla-*), and salty (*lavaṇa-*), foods to which one has not previously become accustomed (*asātmya-*), and dust (*mṛttikā-*), yellow disease develops, and it becomes fourfold (*caturvidhaḥ*) by reason of the varieties that have arisen due to the three humours (*doṣaiḥ*) separately (*pṛthag-*) and that has arisen due to all (the humours) combined (*yugapad-*).

14.2 In that (connection), as for the characteristics of yellow disease that has arisen due to wind (*vāta-pāṇḍuḥ*), they are that the appearance of the body is black (*kṛṣṇābha*) and that it possesses (*-saṅgataḥ*) the characteristics of wind and also the supervenient diseases (*upadrava-*) (peculiar) to wind disease

14.3 As for the characteristics of yellow disease that has arisen due to bile (*pitta-pāṇḍuś*), they are that *diseases that have arisen due to bile occur (*tad-rogī*), and that the eyes (*akṣi-*), skin (*chavi-*), faeces (*viṭ-*), and urine (*mūtra-*) are yellow (*pīta-*).

14.4 As for the characteristics of yellow disease (*paṇḍu-tvaṃ*) that has arisen due to phlegm (*kapha-*), they are that the appearance (of the body) is white (*śvetābhaṃ*) and that it possesses the diseases that have arisen due to phlegm (*tad-vikārānubandhanam*).

14.5 As for the characteristics of yellow disease (*pāṇḍu-rogas*) that has arisen (*-jaḥ*) due to the three humours (*tri-doṣa-*) combined, it is to be known (*vijñeyaḥ*) as possessing the characteristics of all (*sarva-rūpaś*) (varieties).

14.6 In that (connection), in the case of one who has yellow disease (*pāṇḍu-rogī*), one who has such (*ādi-*) supervenient diseases (*-upadrutaḥ*) as exhausted blood (*rakta-kṣaya-*), ruptured lung (**kṣata*), exhausted flesh (*kṣiṇaś*), vomiting (*chardi-*) and desiccation (**śoṣa-*), and one whose colour is yellow (*pīta-*), and who sees as white all that appears (*pīta-bhāva-samālocī*), will die (*jahāty asūn*).

14.7 In the case of all (varieties of) yellow disease (*sarva-pāṇḍu-vikāriṇaḥ*), one must first (*pūrvaṃ*) make the inside smooth (*snehitān*) by drinking medicinal ghee (*sarpiṣā*), and after that, according to the humour

khon bjam-por byas-la dehi hog-tu nad-gzi dan sbyar-zin gyen-du skyug[8]-pa dan thur-du bkru-bahi sman rnon-pos sbyar-bar byaho

14.8 dehi sman-mar ni (1) mur-ba dan (2) pu-se[9]-sel dan (3) yun dan (4) byi-čher dan (5) pi-pi-lin dan (6) can-dan dan (7) skro[10]-lo dan (8) khyi lce-ba dan (9) dug-mo-ñun dan (10) rca-mkhris[11] dan (11) pa-to-la dan (12) gla-sgan dan (13) than-sin-rnams-kyi phye-ma ni gñis gñis mar sran sum-cu-rca gñis dan ho-ma mar-gyi bzi-bgyur-gyi nan-du bskol[12]-te mar ñi-čhe lus-pa bcags-pa-las ran-par hthuns-na skya-rbab dan rims dan hbrum-bu dan skran-bu[13] dan gzan-hbrum dan khrag lud-pahi nad-rnams sel-to

14.9 (1) hbras-bu gsum dan (2) sle-tres dan (3) bu-sa-ka dan (4) pu-ce-sel dan (5) rca-mkhris dan (6) nimpa-rnams skol-bahi khu-ba bsgrans-pa sbran-rci dan sbyar-te hthuns-na yan skya-rbab-kyi nad dan mig-ser-can[14] yan[14] sel-to

14.10 yan-na skya-rbab-kyi nad sred-pa-la a-ru-ra[15] ba-gcin dan sbyar-ba btun-zin kha-zas ho-ma dan ldan-pa[16] bzah-bar byaho

yan-na lcags-kyi phye-ma ba-gcin-gyi nan-du yun rin-du sbans-pa bzah-zin ho-mas dbul-lo

14.11 hbras-bu gsum dan kra-trug-tres dan gla-sgan dan byi-dan-ga dan čha-ba gsum-rnams-kyi phye-ma dan lcags-kyi phye-ma dan sman de-rnams spyir bsdoms[17]-pahi čhad dan mñam-pa dan hdi-rnams sbran-rci dan mar dan sbyar-te zos-na yan skya-rbab dan mig-ser dan skran-bu[13] dan gcin-nad sel-to

14.12 til dan čha-ba gsum dan rgun-sug-gi hbras-bu dan drub-mar-can-rnams-kyi phye-ma dan lcags-kyi phye-ma sman de-rnams spyir bsdoms-pahi čhad dan mñam-pa dan hdi-rnams sbran-rci dan sbyar-te *brjis[18]-pa-las ran-par zos-na yan skya-rbab-kyi nad drag-po dan skrans-pa sel-to

(*yathā-doṣam*), one must apply (*upakramet*) sharp medicaments (*tīkṣṇaiḥ*) that (cause) vomiting upwards (*ūrdhva-śodhanaiḥ*) and cleansing downwards (*adhaḥ-śodhanaiḥ*).

14.8 As for that medicinal ghee, if (one takes) two drams each (*akṣa-mātraiḥ*) of the powder from (1) bowstring hemp (*mūrvā-*), (2) kurroa (*tiktā-*), (3) turmeric (*niśā-*), (4) camel thorn (*yāsa-*), (5) long pepper (*kṛṣṇā-*), (6) sandal (*candana-*), (7) oldenlandia (*parpaṭa-*), (8) gentian (*trāyantī-*), (9) kurchi (*vatsa-*), (10) chirata (*bhūnimba-*), (11) wild snake gourd (*paṭola-*), (12) nut grass (*ambuda-*), (13) and deodar (*dāru-*), boils (*siddham*) it in thirty-two ounces of ghee (*ghṛta-prastham*) and in four times as much (*caturguṇe*) milk (*kṣīre*) as ghee, until pure ghee is left, strains it, and drinks it in moderation, it removes (*-jit*) yellow disease (*pāṇḍutā-*), fever (*jvara-*), pustules (*visphoṭa-*), swelling (*śopha-*), piles (*arśo-*), and the disease of ejecting blood (*rakta-pitta-*).

14.9 If (one takes) the liquid (obtained) by boiling (*krāthaḥ*) (1) the three fruits (*phala-trika-*), (2) guduch (*amṛtā-*), (3) Malabar nut (*vāsā-*), (4) kurroa (*tiktā-*), (5) chirata (*bhūnimba-*), and (6) neem (*nimba-*), cools it, mixes it with honey (*kṣaudra-yutaḥ*), and drinks it, it too removes (*hanyāt*) yellow disease (*pāṇḍu-rogam*) and even jaundice (*sa-kāmalam*).

14.10 Alternatively, in the case of one who has yellow disease (*pāṇḍv-āmayī*), one must make him drink (*pibet*) chebulic myrobalan (*pathyām*) mixed with cow urine (*mūtra-saṃyuktām*) and make him eat food containing milk (*kṣīra-bhuk*). Alternatively (*vā*), he must eat powder from iron (*loha-cūrṇam*) that has been steeped for a long time (*su-bhāvitam*) in cow urine (*go-mūtreṇa*), and it must be given with milk (*kṣīreṇa*).

14.11 If (one takes) the powder from the three fruits (*tri-phalā-*), leadwort (*agni-*), nut grass (*abda-*), embelia (*jantu-ghna-*), and the three hot ones (*try-ūṣa-*) and (a quantity of) the powder from iron (*loha-rajaḥ*) equal (*samam*) to the measure of those drugs added all together, mixes these with honey (*kṣaudra-*) and ghee (*ājya-*), and eats (*lihan*) (the mixture), it too removes (*-nut*) yellow disease (*pāṇḍu-*), jaundice (*kāmalā-*), swelling (*śopha-*), and urinary disease (*meha-*).

14.12 If (one takes) the powder from sesame (*tila-*), the three hot ones (*try-ūṣa-*), fruit of the jujube (*kola-*), and pyrites (*tāpya-*), and (a quantity of) the powder from iron (*loha-cūrṇam*) equal (*samam*) to the measure of those drugs added all together, mixes these with honey (*madhu-kṛtāt*), kneads them (*piṇḍī*), and eats them in moderation, this too removes (*-nāśanam*) severe (*ghora-*) yellow disease (*pāṇḍu-*) and swelling (*śopha-*).

14.13 mig-ser-gyi nad ni / skya-rbab[19]-kyi nad yal-bar bor-ba-las / mkhris-pa hkhrugs-nas / mig-ser-gyi nad-du hgyur-bas-na / de yaṅ skabs hdir bśad-de / dehi mčhan-ma ni / mug daṅ lus-kyi mdog ser-ba yin-no[*] //

mig-ser chen-po žes bya-ba yaṅ / mig-ser-gyi[20] nad[21] *yal-bar*[22] bor-nas[23] / čhabs chen-por gyur-pa-las hbyuṅ-ste / de gñis-la ni sum-pahi bkru-sman btaṅ-ṅo //

14.14 ba-la daṅ / yuṅ daṅ / nimpa daṅ / hbras-bu gsum daṅ / śiṅ-mṅar-rnams cha mñam-ste / btags-la ho-ma daṅ / ma-ḥehi mar daṅ skol-nas mar ñi-čhe lus-pa bčags-pa[24]-las raṅ-par hthuṅs-na yaṅ mig-ser-gyi nad sel-to //

14.15 sle-tres daṅ / hbras-bu gsum daṅ / skyer-pa daṅ / nimpa-rnams gaṅ yaṅ ruṅ-bahi khu-ba sbraṅ-rci daṅ sbyar-te / naṅ-par bžin rtag-tu hthuṅs-na yaṅ / mig-ser-gyi nad sel-to //

14.16 lcags-kyi phye-ma daṅ / yuṅ daṅ / skyer-pa daṅ / hbras-bu gsum daṅ / pu-če-śel-rnams-kyi phye-ma / sbraṅ-rci daṅ / mar daṅ sbyar-te zos-na yaṅ / mig-ser-gyi nad sel-to //

14.17 skyu-ru-ra daṅ / lcags-kyi phye-ma daṅ / čha-ba gsum daṅ / yuṅ-rnams-kyi phye-ma sbraṅ-rci daṅ / mar daṅ / kha-ra daṅ sbyar-te zos-na / mig-ser čhabs čhen-po yaṅ myur-du sel-to //

14.18 (1) pi-pi-liṅ daṅ / (2) pi-pi-liṅ chen-po daṅ / (3) pi-pi-liṅ-gi rča-ba daṅ / (4) kru-trug-tres daṅ / (5) la-la-phud daṅ (6) na-le-śam daṅ / (7) rgyam-čha daṅ / (8) byi-daṅ-ga daṅ / (9) hbras-bu gsum daṅ / (10) hu-suhi hbras-bu daṅ / (11) rgya-śug-gi hbras-bu daṅ / (12) go-sñod daṅ / (13) nu-śiṅ-gi hbras-bu-rnams-kyi phye-ma sraṅ re-re daṅ / (14) śiṅ ñe-roṅ-gi phye-ma daṅ / (15) til-mar sraṅ brgyad *brgyad[25] daṅ / (16) skyu-ru-rahi khu-ba sraṅ dgu-bcu-rča drug daṅ / (17) bu-ram sraṅ lṅa-bcu daṅ / hdi-rnams lḥan-cig-tu

[19] -rbab- DN] -bab- P
[20] -gyi DN] -kyi P
[21] nad *by emendation*] nad-la D : nad-las NP
[22] yal-bar *by emendation*] *om.* DNP
[23] bor-nas *by emendation*] daṅ-por nad D : bor-bor-nas NP
[24] bčags-pa- *om.* P
[25] brgyad *by emendation*] brgya DNP

JAUNDICE

14.13 As for the disease of jaundice (*kāmalā*), the disease of jaundice develops (*jāyate*) as a result of the bile (*pittāt*) being disturbed when yellow disease has been thrown off. It too is explained on this occasion. As for its characteristics (*-lakṣaṇā*), they are that the appearance of the eyes (*netra-*) and the body (*aṅga-*) is yellow (*pīta-*). As for so-called 'Great jaundice (*kumbhāhvā*)', it (*sā*) too occurs as a result of (the bile) having become very great (*saṃpravṛddhā*) when jaundice has been thrown off. In the case of both of those (*tatra*), one must apply an oily (*snigdhasya*) cathartic (*recanam*).

14.14 If (one takes) equal portions (*samaiḥ*) of sida (*balā-*), turmeric (*niśā-*), neem (*nimba-*), the three fruits (*tri-phalā-*), and liquorice (*madhuka-*), grinds them (*piṣṭaiḥ*), boils them (*sādhitaṃ*) with milk (*sa-kṣīraṃ*) and buffalo (*māhiṣaṃ*) ghee (*sarpiḥ*), until pure ghee remains, strains it, and drinks it in moderation, that too removes (*-apaham*) the disease of jaundice (*kāmalā-*).

14.15 If one mixes with honey (*mākṣika-saṃyuktaḥ*) the liquid (*rasaḥ*) from whichever may be appropriate (among) guduch (*guḍūcyās*), the three fruits (*tri-phalāyā*), barberry (*dārvyā*), and neem (*nimbasya*), and drinks it regularly (*śīlitaḥ*) each morning (*prātar*), it too removes (*-apahaḥ*) the disease of jaundice (*kāmala-*).

14.16 If one mixes with honey (*madhu-*) and ghee (*-sarpirbhyām*) and eats (*pralihya*) the powder (*cūrṇa-*) from iron (*loha-*) and the powder from turmeric and barberry (*niśā-yugma-*), from the three fruits (*tri-phalā-*), and from kurroa (*-kaṭu-rohiṇīḥ*), it too removes the disease of jaundice (*kāmalā-vān sukhī bhavet*).

14.17 If one mixes with honey (*kṣaudra-*), ghee (*ājya-*), and sugar (*śarkarā-*) the powder from emblic myrobalan (*dhātrī-*), the powder (*rajo-*) from iron (*loha-*), the powder from the three hot ones (*vyoṣa-*) and from turmeric (*niśā-*), and eats it (*leho*), it removes (*utsārayati*) quickly (*āśu*) even (*api*) very great (*uddhatām*) jaundice (*kāmalām*).

14.18 If (one takes) one ounce each (*palikāni*) of the powder from (1) long pepper and (2) big pepper (*kṛṣṇe dve*), (3) root of long pepper (*granthikaṃ*), (4) leadwort (*vahni-*), (5) bishop's-weed (*dīpyaka-*), (6) black pepper (*ūṣaṇa-*), (7) rock salt (*saindhava-*), (8) embelia (*kṛmi-ghna-*), (9) the three fruits (*tri-phalā-*), (10) fruit of coriander (*dhānya-*), (11) fruit of jujube (*kola-*), (12) cumin (*ajājī-*), and (13) fruit of nu-śiṅ (*aja-modikā-*), eight ounces each (*palāṣṭakam*) of the powder (*cūrṇa-*) of (14) turpeth tree (*trivṛt-*) and (15) of sesame oil (*taila-*), ninety-six ounces (*prastha-trayam*) of the liquid (*rasa-*) from (16) emblic myrobalan (*dhātryā*), and fifty (*ardha-śataṃ*) ounces of (17)

skol-bahi min ni / sman-gyi lde-gu dge-ba žes bya-ste / hdi-las ran-par zos-na yan / skya-rbab dan / mig-ser dan / gzan-hbrum dan / sbyar-bahi dug-rnams sel-cin / gcin-nad dan / mje dan / rims dan / dbugs mi-bde-ba dan / pho-bahi[26] nad-rnams med-par byed-la / sman-bcud-kyi len-du yan hgyur-ro //

14.19 mig-ser-gyis ñam-thag-pa ni / sman dro-na[27]-pu[28]-śi-bahi khu-bahi mig-*sman[29] bzan-ño //

yan-na yun dan / bčag dan / skyu-ru-rahi phye-ma žib-mo sbyar-bas kyan bsku-bar byaho //

14.20 yan-*na[30] sman karko-ta-kahi rča-bahi phye-maham / ja-li-nahi hbras-buhi phye-ma snar blugs-so //

yan-na mig-ser[31]-gyis ñam-thag-pa-la / 'e-randa[32] dan / pi-pi-lin-gi phye sbyar-ba snar blugs-so[33] //

14.21 nad ljan-gu kha žes bya-ba ni / rlun dan mkhris-pa-las[34] hbyun-ste / dehi mčhan-ma ni / lus-kyi mdog ljan-gu khar hdug-pa dan / sño-sans dan / ser-ba dan / rims-kyis hdebs-pa dan / skom-dad che-ba dan / mehi drod chun-bar byed-cin / sgyid lug-pa dan / sñom-pa-rnams yin-te / skya-rbab-kyi nad yod-pa-la hbyun-ño //

14.22 de ni kha-zas dan / skom mñar-bag dan / rlun dan mkhris-pa sel-bahi sman-rnams-kyis thub-par hgyur-te / mig-ser dan / skya-rbab-kyi nad-kyi cho-gar bstan-pa bžin-du / nad ljan[35]-khu kha hdi-la yan sbyar-bar byaho //

skya-rbab-kyi nad gso-bahi lehu-ste bcu-bži-pa rjogs-so[36] //

[26] -bahi D] -gzi NP
[27] dro-na- NP] dron- D
[28] -pu- NP] -phu- D
[29] -sman *by emendation*] *om.* DNP
[30] -na *by emendation*] *om.* DNP
[31] -ser- DP] -par- N
[32] -randa P] -ran D : N *not clear*
[33] blugs-so DP] blugso N
[34] -las DP] -la N
[35] ljan- P] ldan- DN
[36] rjogs-so DN] rjogso P

crude sugar (*guḍasya*), and boils (*pacet*) these together — as for its name, it is the so-called 'Excellent (*kalyāṇakaṃ*) medicinal electuary'. If one eats this in moderation, it too removes (*-apaham*) yellow disease (*pāṇḍu-*), jaundice (*kāmalā-*), piles (*arśo-*), and mixed poison (*gara-*), makes free from (*-jid*) urinary disease (*meha-*), skin disease (*kuṣṭha-*), fever (*jvara-*), uncomfortable breathing (*śvāsa-*), and disease of the stomach (*grahaṇī-*) and even becomes an elixir (*rasāyanam*).

14.19 As for one who is afflicted by jaundice (*kāmalārtānāṃ*), the eye *medicine (*añjanaṃ*) (made) from the liquid (*rasaḥ*) from the drug droṇa-puṣpī (*droṇa-puṣpī*) is excellent (*śubham*).

Alternatively (*vā*), one must also smear (the body) (*samprakalpayet*) with the fine mixed powder (*cūrṇaṃ*) from turmeric (*niśā-*), red ochre (*gairika-*), and emblic myrobalan (*dhātrī-*).

14.20 Alternatively, one must pour into the nose (*nasyam*) the powder from the root (*mūlam*) of the drug sponge gourd (*karkoṭa-*), or the powder from the fruit of the acute-angled cucumber (*jālinī-phalam*). Alternatively (*vā*), in the case of one who is afflicted by jaundice (*kāmalārtasya*), one must pour into the nose (*nāvanāñjane*) the powder of the castor oil plant (*eraṇḍa-*) and of long pepper (*pippalī-*) mixed (together).

14.21 As for the so-called 'Green-coloured disease (*halīmakaḥ*)', it occurs due to wind and bile (*vāta-pittād*). As for its characteristics, they are that the appearance of the body is green-coloured (*harita-*), pale blue (*śyāva-*), and yellow (*pīta-*), that he is afflicted by fever (*jvara-*), that he has great thirst (*tṛḍ-*), that it makes the heat of (his digestive) fire slight (*vahni-māndya-kṛt*), that the calves sink (*sāda-*), and that he is lazy (*tandrā-*), and they occur in the case of one who has yellow disease (*pāṇḍau*).

14.22 As for that (*tam*) ('green-coloured disease' = *halīmaka*), it will be overcome (*jayet*) by foods and drinks (*anna-pānais*) that tend to be sweet (*madhurair*) and by drugs that remove wind and bile (*vāta-pitta-harair*). One must apply (*prayojayet*) also (*ca*) in the case of this (*atra*) 'green-coloured disease (**halīmaka*)' the method (of treatment) (*kriyāṃ*) as taught (*uktāṃ*) for jaundice (*kāmalā-*) and yellow disease (*pāṇḍu-roga-*).

The chapter (*adhyāyaś*) on healing yellow disease (*pāṇḍu-roga-*), the fourteenth (*caturdaśamaḥ*), is finished.

§ 15: SKYIGS-BUHI NAD DAṄ / DBUGS MI-BDE-BAHI NAD GSO-BAHI LEHU

15.0 de-nas skyigs-buhi nad daṅ / dbugs mi-bde-bahi nad gso-bahi lehu bśad-par bya-ste /

15.1 skyigs-bu daṅ / dbugs mi-bde-ba-la ni / rluṅ[1] mkhris-pahi *gnas[2]-las hdas-te / bad-kan-gyi rjes-su hbraṅ-bar hgyur[3]-ba[4]-las / skyigs-bu daṅ / dbugs mi-bde-ba drag-po skye-bar hgyur-ro //

de gñis re-re-la yaṅ rnam-pa lṅa lṅa yod-do //

15.2 de-la skyigs[5]-buhi nad rnam-pa lṅa ni / (1) skyigs-bu chen-po źes bya-ba / sgra che-źiṅ śugs drag-la / gnad-la gnod-pa daṅ /

15.3 (2) skyigs-buhi nad zab-mo źes bya-ba / lte-bahi phyogs-nas ldaṅ-źiṅ sgra zab-tu[6] ḥbyuṅ-ba daṅ /

15.4 (3) skyigs-buhi nad btud-ma źes bya-ba / skyigs-bu gñis gñis btud-ciṅ śugs drag-tu hbyuṅ-la / mi-bzad[7]-par na-źiṅ mgo *hdar-bar[8] byed-pa daṅ /

15.5 (4) skyigs-bu chuṅ-ṅu źes bya-ba śugs dal-la / braṅ daṅ / nam-ćhod[9]-nas ldaṅ-źiṅ hbyuṅ-ba daṅ /

15.6 (5) skyigs-bu zas-las hbyuṅ-ba źes bya-ba / ḥa-caṅ maṅ-du zos-śiṅ hthuṅs-pas[10] rluṅ-gi gnas dog-par gyur-pa-las hbyuṅ-ba-rnams yin-te /

15.7 hdi-rnams-kyi naṅ[11]-na[12] skyigs-bu chuṅ-ṅu daṅ / zas-las hbyuṅ-ba źes bya-ba gñis ni gso sla-ba yin-no //

lhag-ma-rnams ni srog gcod[13]-par bśad-do //

15.8 dbugs mi-bde-ba rnam-pa lṅa-la / (1) sgra chen-po źes bya-ba / dbugs che-źiṅ ran-pa daṅ / sñiṅ daṅ / lta-ba-rnams log-par bsgyur-źiṅ /

[1] rluṅ NP] rluṅ daṅ D
[2] gnas- *by emendation*] nad- DNP
[3] hgyur- D] gyur- NP
[4] -ba- DN] -pa- P
[5] skyigs- DN] skyig- P
[6] -tu D] -du NP
[7] bzad- DN] zad- P
[8] hdar-bar *by emendation*] hdam-par DNP
[9] ćhod- P] -ćhon- DN
[10] -pas DN] -pa P
[11] naṅ- NP] nad- D
[12] -na NP] ni D
[13] gcod- DN] cod- P

CHAPTER 15: HICCOUGH AND UNCOMFORTABLE BREATHING

15.0 Next the chapter on healing the disease of hiccough and the disease of uncomfortable breathing will be expounded.

15.1 In the case of hiccough and uncomfortable breathing, as a result of the wind (*vāyuḥ*) having gone beyond (*atikramya*) the place of residence (*-sthānam*) of the bile (*pitta-*) and following behind the phlegm (*kapha-puro-javaḥ*), there arise severe hiccough (*hikkā-*) and uncomfortable breathing (*-śvāsau*). In the case of each (*pṛthak*) of those two (hiccough and uncomfortable breathing), they also (*tau ca*) have each five varieties (*pañca-vidhau*).

15.2 In that (connection), as for the five varieties of the disease of hiccough, (1) the so-called 'big hiccough (*mahā-hikkā*)' is (characterised by) there being a loud noise (*mahā-śabda-*), severe force (*mahā-vegā*), and harming (*-tāpanī*) the vital points (*marman-*).

15.3 (2) The so-called (*ākhyā*) 'deep (*gambhīrā*) disease of hiccough' rises (*-utthā*) from the region of the navel (*nābhi-*) and emerges as a deep noise (*gambhīra-nādinī*).

15.4 (3) The so-called 'doubled (*yamalā*) disease of hiccough' is (characterised by) repeating hiccoughs two by two (*yamalair*) and emerging with severe force (*vegais*), by intolerable pain (*tīvra-ruk*), and by making the head shake (*mūrdha-kampinī*).

15.5 (4) The so-called 'little hiccough (*kṣudra-hikkā*)' is (characterised by) gentle force (*alpa-vegā*), and rises and emerges (*samutthitā*) from the chest (**vakṣo-*) and the base of the neck (*jatru-*).

15.6 (5) the so-called 'hiccough (*hikkā*) that occurs due to food (*anna-jā*)' is (characterised by) emerging from the place of residence of the wind (*mārutāt*) that has become narrow (*pīḍita-*) as a result of having eaten and drunk (*anna-pāna-*) too much (*ati-*).

15.7 Among these (*āsām*) diseases, two, (namely) the so-called 'little (*kṣudrā*) hiccough' and '(the hiccough) that occurs due to food (*anna-jā*)', are easy to treat (*sādhye*). The remainder (*śeṣāḥ*) are said to be (*matāḥ*) destructive of life (*prāṇa-hṛto*).

15.8 In the case of the five varieties of uncomfortable breathing, (1) the so-called (*-saṃjño*) 'loud noise (*mahā-ghoṣo*)' (variety) is (characterised by) loud (but) moderate breathing (*mahā-śvāsa-*) and by distortion (*-vivartanaḥ*) of heart (*hṛd-*) and vision (*dṛg-*).

15.9 (2) sna-ma-pa zes bya-ba gyen-du ldan / dbugs drag-tu hbyun-la / rlyos-par byed-cin / shin dur / rtib lces sur[14] rug-pa can /

15.10 (3) snabs-su hgrud-pa zes bya-ba / dbugs skam-skam-po hchad cin / cnip-cu hbyun-ba gan yin pa dan /

15.11 (4) rting-byed ces bya-ba / chum-pa drag-pos hbres-se / shin tu gnas la / rtsam lcas pahi che lhag[15] par chahs rings-par hgyur-ba dan /

15.12 (5) dbugs chun-ba zes bya-ba mi-dgah-bar-las hbyun-la / cha-shin gnod-pa mi-byed-pa rnams yin-te /

15.13 de-dag-pa nan[16] na[17] dbugs chun-ba zes bya-ba ni gso sla-ba yin-no //

[illegible]-byed ces bya-ba [illegible] / kha-zas can / sman-gyis [illegible] [illegible] hjog nus so //

lhag-ma-rnams ni hchi-bar byed-par yin te spang-bar bya ho //

15.14 de-la skyugs-buhi nad dan / dbugs mi bde bahi nad-kyis btebs-pa-la ni dan-por til-mar-gyis lus bsku ba dan / dugs[18] byas-na bzan-no //

15.15 hams[19]-sobs yod-pa-la ni gyen-du skyug[19]-pa dan / thur-du hkru bas sbyan-bar bya ho //

rid-cin dam chun-ba-la ni [illegible] bya bahi sman [20] bya-bar bsad-do //

15.16 skyugs-buhi nad rnam-pa lna ste / (1) rgyu-sug-gi chig-gu dan / skyer-kanda dan / [illegible][21] rnams lhan-cig-tu sbyar-ba dan / (2) pu-ṣkar dan / bcag lhan-cig-tu sbyar-ba dan / (3) pi-pi-lin dan / skyu-ru-ra dan / kha-ru dan / bcah-sga-rnams lhan-cig-tu sbyar-ba dan / (4) rag-dhug[22] dan / pag-dkar-po lhan-cig-tu sbyar-ba dan / (5) sin pa-ta-lahi hbras-bu dan / me-tog lhan-cig-tu sbyar-ba dan / (6) pi-pi-li dan / hbra[23]-gohi yal-gahi [illegible] dan lhan-cig-tu sbyar-ba dan / sman-gyi sbyor-ba rnam pa drug-po hdi rnams kyis gan yan run-ba / sbran-rtsi dan sbyar-te sman-gyi lde-gur byas-te zos-na / skyugs-buhi nad sel-lo //

[14] [illegible] DP] [illegible] N
[15] lhag DN] lhag P
[16] [illegible] D, [illegible] NP
[17] [illegible] DN] [illegible] P
[18] [illegible] D [illegible] NP
[19] [illegible] NP] skyugs D
[20] [illegible] D
[21] [illegible] DN] [illegible] P
[22] [illegible] NP] [illegible] D
[23] [illegible] D] [illegible] NP

15.9 (2) The so-called (*-āhvaḥ*) '(variety) containing the first (that is, the upward breathing) (*ūrdhva-*)' is (characterised by) looking upwards (*ūrdhva-dṛṣṭiḥ*), by the breath emerging violently, by causing madness (*moha-*), and by pain (*śūla-*) in the heart (*hṛt-*) and sides (*pārśva-*).

15.10 (3) The so-called (*-saṃjñakaḥ*) '(variety in which the breathing) ceases at times (*chinna-*)' is one in which (*yaḥ*) the breathing (*śvased*) ceases at times (*vicchinnaṃ*) and emerges violently (*uccair-ucchvāsaḥ*).

15.11 (4) The so-called '(variety that) causes darkness (*tamakaḥ*)' is (characterised by) being afflicted by severe catarrh (*pīnasodrekī*), by a frenzied heart (*sa-moho*), and by becoming extremely strong (*balī*) at the time of daybreak (*durdine!*).

15.12 (5) The so-called (*-ākhyo*) 'little (*kṣudra-*) breathing (*śvāsaḥ*) 'occurs as a result of unhappiness (*khedodbhavaḥ*) and is (characterised by) being slow (*manda-*) but not doing harm (*nirvyathaḥ*).

15.13 Among those (varieties of uncomfortable breathing) the so-called 'little (*kṣudraḥ*) breathing' is easy to treat (*sādhyas*). The so-called '(variety that) causes darkness (*tamo*)' can be to some extent cured (*yāpyaḥ*) by foods and drugs. The remainder (*śiṣṭās*) make (the patient) die (*pramāthinaḥ*) and are to be abandoned (*tyājyāḥ*).

15.14 In that (connection), in the case of one who is afflicted (*āture*) by the disease of hiccough (*hikkā-*) and by the disease of uncomfortable breathing (*śvāsa-*), if one first (*pūrvaṃ*) smears (*akte*) the body with sesame oil (*taila-*) and administers sudation (*sveda*), it is excellent (*iṣyate*).

15.15 In the case of one who has strength (*śakte*), one must cause cleansing (*-śodhanaṃ*) by vomiting upwards (*ūrdhva-*) and by purging downwards (*adhaḥ-*). In the case of one who is emaciated and has little strength (*durbale*), it is taught (*matam*) that one must administer drugs that make calm (*śamanaṃ*).

15.16 As for the method (of treatment) to cure the disease of hiccough, (1) stone of jujube (*kola-majjan-*), barberry extract (*añjanaṃ*), and parched rice (*lājā*), mixed together; (2) kurroa (*tiktā-*) and red ochre (*kāñcana-gairikam*), mixed together; (3) long pepper (*kṛṣṇā*), emblic myrobalan (*dhātrī*), sugar (*sitā*), and ginger (*śuṇṭhī*), mixed together; (4) vitriol (*kāsīsaṃ*) and white perfume (*dadhi-nāma*), mixed together; (5) fruit (*phala-*) and flower (*puṣpa-*) of the trumpet flower tree (*pāṭalyāḥ*), mixed together; (6) long pepper (*kṛṣṇā*) and the tuft of leaves at the top (*-mastakam*) of the branches of the wild date palm (*kharjūra-*), mixed together — if one mixes whichever may be appropriate among these (*ete*) six (*ṣaḍ*) mixtures of drugs with honey (*madhu-saṃyutāḥ*), makes them into medicinal electuaries (*lehā*), and eats them, they remove (*-ghnā*) the disease of hiccough (*hikkā-*).

15.17 (1) śiṅ-mṅar daṅ sbraṅ-rci daṅ sbyar-ba daṅ / (2) pi-pi-liṅ kha-ra daṅ sbyar-ba daṅ / (3) bcah-sga bu-ram daṅ sbyar-ba hdi gsum-las gaṅ yaṅ ruṅ-ba snar blugs-na yaṅ skyigs-buhi nad sel-to //

15.18 sbraṅ-mahi rtug-pa bud-med-kyi nu-żoham / le-brgan rcihi khu-ba gaṅ yaṅ ruṅ-ba daṅ sbyar-baham / yaṅ-na ćan-dan dkar-po bud-med-kyi nu-żo-las bdar[24]-te / snar blugs-na yaṅ skyigs-buhi nad sel-to //

15.19 yaṅ-na skyigs-buhi[25] nad ži-bar bya-ba-la / ldoṅ-ros daṅ / ba-laṅ-gi rva daṅ / ru-rta daṅ / sra-rcihi[26] pug daṅ / rcva ku-śa-rnams-las gaṅ yaṅ ruṅ-ba mar daṅ sbyar-te / snod kha sbyar-gyi naṅ-du bsregs-la / buhi naṅ-nas dud-pa draṅ-źiṅ / kha snar brṅubs[27]-na yaṅ skyigs-buhi nad sel-to //

15.20 mar bzaṅ-po sraṅ gñis bžu-ste / ćhos-par byas-la / rgyam-ćha sraṅ gcig sbyar-baham / yaṅ-na nas-ćhig hkhus-pahi thal-ba / mar bzaṅ-po bžus-te ćhos-par byas-pahi naṅ-du btab-pa hthuṅs-na yaṅ skyigs-buhi nad-kyis ñam[28]-thag-pa sel-to //

15.21 dbugs mi-bde-bahi nad gso-bahi cho-ga ni / byi-ćher daṅ / pi-pi-liṅ daṅ / rgun daṅ / bu-bran śiṅ daṅ / 'a-ru-ra-rnams žib-tu btags-la / sbraṅ-rci daṅ / mar daṅ[29] sbyar-te zos-na / dbugs mi-bde-ba daṅ / lud-pa daṅ / rluṅ-nad rmugs-byed-rnams sel-to //

15.22 (1) bu-ram daṅ / (2) na-le-śam daṅ / (3) yuṅ daṅ / (4) rla-rma daṅ / (5) rgun daṅ (6) pi-pi-liṅ-rnams btags-la / til-mar daṅ sbyar-te zos-na yaṅ dbugs mi-bde-bahi nad drag-po sel-to //

15.23 yaṅ-na sbraṅ-rci daṅ / mar daṅ / ga-brahi rca-ba daṅ / śiṅ-mṅar-gyi phye-ma sbyar-te bzah-bar byaho //

'a-ru-ra daṅ / rca-mkhris daṅ / pi-pi-liṅ daṅ / byi-ćher-rnams-kyi phye-ma sbraṅ-rci *daṅ[30] mar daṅ / sbyar-te zos-na yaṅ dbugs mi-bde-bahi nad sel-to //

[24] bdar- NP] brdar- D
[25] -buhi *om.* P
[26] -rcihi NP] -rci D
[27] brṅubs- DN] rṅubs- P
[28] ñam- DN] ñams- P
[29] daṅ *om.* D
[30] daṅ *by emendation*] *om.* DNP

15.17 If one pours into the nose (*nāvana-*) whichever may be appropriate among these three (*-trayam*) (mixtures): (1) liquorice (*madhukam*) mixed with honey (*madhu-saṃyuktam*); (2) long pepper (*pippalī*) mixed with sugar (*śarkarānvitā*); and (3) ginger (*nāgaram*) mixed with crude sugar (*guḍa-saṃyuktam*), this too removes the disease of hiccough (*hikkā-ghnam*).

15.18 If one pours into the nose (*nasyam*) beeswax (*makṣikā-viṣṭhā*) mixed with the breast milk of a woman (*stanyena*) or (*vā*) with the liquid (*ambunā*) from safflower (*alaktaka-*), as may be appropriate, or alternatively (*vā*), white sandal (*candana-*) ground in the breast milk of a woman (*stanyam*), this too removes (*-nirāsāya*) the disease of hiccough (*hikkā-*).

15.19 Alternatively, in order to make calm (*-upaśāntaye*) the disease of hiccough (*hikkā-*), if one mixes with ghee (*sājyam*) whichever may be appropriate among red arsenic (*naipālyā*), horn of the ox (*go-viṣāṇād*), costus (*kuṣṭhāt*), Indian olibanum (*sarjarasasya*), and kuśa grass (*kuśasya*), burns it in a vessel whose mouth is closed, conducts the smoke (*dhūmam*) from inside this (vessel), and draws it into the mouth and nose (*pibed*), this too removes the disease of hiccough.

15.20 If one melts two ounces (*dvābhyāṃ palābhyāṃ*) of good ghee (*sarpiṣaḥ*), cooks it and mixes it with one ounce (*palam*) of rock salt (*saindhavasya*), or alternatively (*vā*), puts the alkali extracted from burnt barley (*kṣāram*) in good ghee (*sarpir uttamam*) that has been melted and cooked, and drinks it (*pibet*), it too removes affliction (*-ārteḥ*) by the disease of hiccough (*hikkā-*).

15.21 As for the method (of treatment) to cure the disease of uncomfortable breathing, if one grinds finely (*avacūrṇitāḥ*) camel thorn (*durālabhā*), long pepper (*kaṇā*), grape (*drākṣā*), wax tree (*śṛṅgī*), and chebulic myrobalan (*pathyā*), mixes it with (*-yuto*) honey (*madhu-*) and ghee (*sarpiḥ-*), and eats it (*lehaḥ*), it removes (*-jit*) uncomfortable breathing (*śvāsa-*), cough (*kāsa-*), and the wind disease that causes darkness (*apatantra-*).

15.22 If one grinds (*cūrṇitā*) (1) crude sugar (*guḍa-*), (2) black pepper (*ūṣaṇa-*), (3) turmeric (*niśā-*), (4) groundsel (*rāsnā-*), (5) grape (*drākṣā-*), and (6) long pepper (*māgadhikā-*), mixes (the powder) with sesame oil (*tailena*), and eats it (*lidhās*), it too removes (*-nudaḥ*) severe (*tīvra-*) disease of uncomfortable breathing (*śvāsa-*).

15.23 Alternatively, one must make (the patient) eat (*pralihyān*) the powder from honey (*madhu-*), ghee (*-sarpirbhyāṃ*), root of beetle-killer (*bhārgīṃ*), and liquorice (*madhuka-*), mixed (*-saṅgatām*) (together). If one mixes with honey and ghee (*madhu-sarpirbhyāṃ*) and eats the powder from chebulic myrobalan (*pathyā*), chirata (*tikta-*), long pepper (*kaṇā-*), and camel thorn (*yāsa-*), it too removes (*-nāśanim*) the disease of uncomfortable breathing (*śvāsa-*).

15.24 śiṅ rambha[30a] daṅ / kunda daṅ / śi-ri-rnams-kyi me-tog daṅ / pi-pi-liṅ-rnams btags-la / hbras bkrus-pahi chu daṅ sbyar-te hthuṅs-na yaṅ dbugs mi-bde-bahi nad sel-to //

15.25 yaṅ-na skyigs-buhi nad daṅ / dbugs mi-bde-bahi nad-la ga-brahi rča-ba daṅ / bcah-sgahi phye-ma / chu skol-ba dron-mo daṅ sbyar-te btuṅ-bar byaho //

yaṅ-na bcah-sga daṅ / kha-ra daṅ / ga-brahi rča-ba daṅ / kha-ru-čhva[31]-rnams-kyi phye-ma chu skol-ba dron-po daṅ sbyar-te btuṅ-bar byaho //

15.26 yaṅ-na (1) śiṅ-čha daṅ / (2) sug-smel daṅ / (3) *ba[32]-la-ka daṅ / (4) li-zur-ba daṅ / (5) bcah-sga daṅ / (6) ji-banti[33] daṅ / (7) ma-nu daṅ / (8) jha-ta daṅ / (9) bcah-ba daṅ / (10) ʾa-ga-ru daṅ / (11) pi-pi-liṅ daṅ / (12) gla-sgaṅ daṅ / (13) byihu rug-pa daṅ / (14) spaṅ-spos-rnams cha mñam-ste btags-pahi phye-ma daṅ kha-ra sman de-rnams spyir bsdoms-pahi brgyad-hgyur daṅ sbyar-bahi phye-mahi sman hdi zos-na / skyigs-buhi nad daṅ / dbugs mi-bde-bahi nad sel-žiṅ / lud-pa daṅ / rims daṅ / sñiṅ na-ba daṅ / rčib-logs-su zug-pa-rnams med-par byed-do //

15.27 rma-byahi rkaṅ-paham / sgrohi rča-ba gaṅ yaṅ ruṅ-ba bsregs-pahi thal-ba mar daṅ / sbraṅ-rči daṅ sbyar-baham / yaṅ-na byi-thur-gyi śa bsregs-la / mar daṅ sbraṅ-rči daṅ sbyar te / zos-na yaṅ skyigs-buhi nad daṅ / dbugs mi-bde-bahi nad sel-to //

15.28 skyigs-buhi nad daṅ / dbugs mi-bde-bahi nad-kyis śin-tu ñam-thag-pahi skom-du ni / rča-ba bcu-pa skol-bahi khu-baham / thaṅ[34]-śiṅ skol-bahi khu-baham / chaṅ-rnams-las gaṅ-yaṅ ruṅ-ba hthuṅ-bar byaho //

15.29 skyigs-buhi nad daṅ / dbugs mi-bde-bahi nad yod-pa-la / sman-pas

[30a] rambha P] ram-bha DN
[31] -čhva- NP] -čha- D
[32] ba- by emendation] za- DNP
[33] -banti P] -bandi DN
[34] thaṅ- D] chiṅ- NP

15.24 If one grinds (*piṣṭaṃ*) the flower (*kusumaṃ*) of the banana tree (*rambhā-*), of jasmine (*kunda-*), and of siris (*-śirīṣāṇāṃ*), and long pepper (*pippali-yutam*), mixes (the powder) with the water (*toyena*) from washed rice (*taṇḍula-*), and drinks it (*pītvā*), it too removes (*apohati*) the disease of uncomfortable breathing (*śvāsaṃ*).

15.25 Alternatively, in the case of the disease of hiccough (*hikkā-*) and the disease of uncomfortable breathing (*śvāsa-*), one must make (the patient) drink (*pibed*), mixed with hot water (*uṣṇa-vāriṇā*) that has been boiled, the powder from root of beetle-killer (*bhārgīṃ*) and ginger (*sa-viśvām*). Alternatively (*vā*), one must make (the patient) drink (*pibed*), mixed with hot water (*uṣṇa-vāriṇā*) that has been boiled, the powder from ginger (*nāgaraṃ*), sugar (*sitā-*), root of beetle-killer (*bhārgī-*), and sochal salt (*sauvarcala-*).

15.26 Alternatively, if (one takes) equal portions (*samāṃśikāḥ*) of (1) cinnamon (*tvag-*), (2) cardamom (*elā-*), (3) fragrant mallow (*ambu-*), (4) zedoary (*śaṭi-*), (5) ginger (*viśva-*), (6) milky yam (*jīvanti-*), (7) orrisroot (*pauṣkara-*), (8) feather-foil (*-ajhaṭāḥ*), (9) angelica (*coraka-*), (10) agalloch (*aguru-*), (11) long pepper (*kṛṣṇā-*), (12) nut grass (*abda-*), (13) holy basil (*surasa-*), and (14) nard (**jaṭā*), grinds them, and eats this powder medicine (*cūrṇam etat*) (made) from the powder (obtained by grinding those drugs) mixed with eight times (*aṣṭa-guṇī-kṛtam*) as much sugar (*śarkarā-*) as those drugs added all together, this removes (*-haraṃ*) the disease of hiccough (*hikkā-*) and the disease of uncomfortable breathing (*śvāsa-*), and makes free from (*-nut*) cough (*kāsa-*), fever (*jvara-*), pain in the heart (*hṛt-*) and aches (*śūla-*) in the side (*pārśva-*).

15.27 If one mixes with ghee and honey (*ājya-madhūtkaṭaṃ*) the alkali (obtained) by burning (*dagdhvā*), as may be appropriate, the feet (*pādau*) of a peacock (*mayūrasya*) or (*vā*) the source of its feathers (*nālaṃ*), or alternatively (*vā*), if one burns the flesh (*śakalaṃ*) of the porcupine (*śalyaka-*), mixes it with ghee and honey, and eats it (*lihan*), this too removes (*jayet*) the disease of hiccough (*hikkā-*) and the disease of uncomfortable breathing (*-śvāsau*).

15.28 In the case of thirst (*tṛṣito*) (on the part) of one who is greatly afflicted (*-prakheditaḥ*) by the disease of hiccough (*hikkā-*) and by the disease of uncomfortable breathing (*śvāsa-*), he must be made to drink (*pibed*) in moderation (*yuktyā*) the liquid (obtained) by boiling (*kvāthaṃ*) the ten roots (*daśa-mūlasya*) or the liquid (obtained) by boiling (*kvātham vā*) deodar (*deva-dāruṇaḥ*) or liquor (*madirāṃ vā*).

15.29 In the case of one who has the disease of hiccough and the disease of uncomfortable breathing (*hikkā-śvāsāture*), the physician (*bhiṣak*) must carefully distinguish the varieties (*pravibhajya*) that are big, little, etc. (*yathāvasthaṃ*) and must administer (*prayojayet*) the method (of treatment)

ĉhabs che-chun-la sogs-pahi bye-brag śin-tu phyed-par bya-ste / bad-kan dan rlun sel-bahi kha-zas dan / btun-bahi cho-ga sbyin-par byaho //

skyigs-buhi nad dan / dbugs mi-bde-bahi nad gso-bahi lehu-ste bco-lna-pa rjogs-so //

with foods and drinks (*anna-pānam*) that remove (*-haram*) phlegm and wind (*kapha-vāta-*).

The chapter (*adhyāyaḥ*) on healing the disease of hiccough (*hikkā-*) and the disease of uncomfortable breathing (*śvāsa-*), the fifteenth (*pañca-daśamaḥ*), is finished.

§ 16: LUD-PAHI NAD GSO-BAHI LEHU

16.0 de-nas lud-pahi nad gso-bahi lehu bśad-par bya-ste /

16.1 lud-pa ni nad-gżi gsum re-re-las gyur-pa daṅ / glo hgrams-pa-las gyur-pa daṅ / nad khoṅ-skems-las gyur-pa daṅ / rnam-pa lṅa yod-de / de-dag kyaṅ rluṅ rnam-pa lṅa-po / (1) dbugs rgyu-bar byed-pa żes bya-ba daṅ / (2) ṅag hbyuṅ-bar byed-pa daṅ / (3) legs-par hjog-pa daṅ / (4) skyod-pa daṅ / (5) dri-ma hbyin-pa żes bya-ba-rnams hkhrugs-pa-las hbyuṅ-ste / sñiṅ-ga daṅ / braṅ daṅ / phrag-pa daṅ / lkog-ma-la sogs-pa nad hdru-żiṅ / rko-ba ni lud-pa żes byaho //

16.2 de-la rluṅ-las gyur-pahi lud-pahi mćhan-ma ni / sñiṅ na-ba daṅ / klad-pa na-ba daṅ / rćib-logs-su zug-pa daṅ / lud-pa skam-żiṅ hgogs-su[1] mi-hbub-pa daṅ / skad hgags-pa-rnams yin-par bśad-do //

16.3 mkhris-pa-las gyur-pahi mćhan-ma ni / skom-dad che-ba daṅ / lus ćha-ba daṅ / kha-*ru[2]-ćhva[3] bro-ba daṅ / skyugs-pahi ro ćha-żiṅ mdog ser-la / ćha-ba-rnams yin-no //

16.4 bad-kan-las gyur-pahi lud-pahi mćhan-ma ni / lus lci-żiṅ mchil-ma maṅ-du hoṅ-ba daṅ / cham-pas hdebs-śiṅ yi-ga hchus-pa-rnams yin-no //

16.5 glo hgrams-pa-las gyur-pahi lud-pahi mćhan-ma ni / lud-pa khrag-tu hoṅ-ba daṅ / *rus[4]-śiṅ na-ba daṅ / dbugs mi-bde-ba daṅ / glo-las rnag hbyuṅ-ba-rnams yin-no //

16.6 nad khoṅ-skems[5]-las gyur-pahi lud-pahi mćhan-ma ni / lud-pa khrag daṅ / rnag-tu hbyuṅ-żiṅ / nad-gżi gsum hdus-pa-las byuṅ-ba yin-no //

16.7 de-rnams-kyi naṅ-na glo hgrams[6]-pa-las gyur-pahi lud-pa ni kha-za daṅ / sman-la sogs-pas *gso[7] ćam-du hjog nus-so //

[1] hgogs-su DP] hgogsu N
[2] kha-ru- *by emendation*] khar- DNP
[3] -ćhva D] -ćho NP
[4] rus- *by emendation*] ru- D : du- NP
[5] -skems- D] -skem- NP
[6] hgrams- DN] hgram- P
[7] gso *by emendation*] sos D : so NP

CHAPTER 16: COUGH

16.0 Next, the chapter on healing the disease of cough will be expounded.

16.1 As for cough (*kāsaḥ*), it has five varieties (*pañca-vidha*): (the three varieties that) have arisen due to the three humours separately (*pṛthag-doṣaiḥ*), that which has arisen due to pulmonary rupture (*kṣata-*), and that which has arisen due to the disease of desiccation of the inside (*kṣayāt*). And those occur as a result of disturbance (*saṃrambhāt*) of the five varieties of wind (namely), (1) the so-called '(variety that) causes the breath to proceed (*prāṇa-*)', (2) the so-called '(variety that) causes speech to occur (*udāna-*)', (3) 'arranges well (**vyāna*)', (4) 'causes movement (**samāna*)', and (5) 'expels the impurities (**apāna*)'. As for disease digging and delving (*kaṣaṇāt!*) in the heart, chest, shoulder, neck, etc. that is the so-called (*ucyate*) 'cough (*kāsa*)'.

16.2 In that (connection), as for the characteristics of cough that has arisen due to wind (*ravaṇāt*), they are said to be (*smṛtaḥ*), pain (*ruk*) in the heart (*hṛt-*), pain (*ruk*) in the head (*śiraḥ-*), aches (*ruk*) in the side (*pārśva-*), a dry (*śuṣka-*) cough that cannot be suppressed, and voice failure (*svara-bhedī*).

16.3 As for the characteristics (*-liṅgī*) of (cough) that has arisen due to bile (*pittataḥ*), they are: great thirst (*tṛḍ-*), the body being hot (*dāha-*), tasting sochal salt (**sauvarcala*), the taste of vomit (*chardi-*) being pungent (*kaṭu-*), the appearance being yellow (*pīta-*), and being hot (*uṣṇa-*).

16.4 As for the characteristics (*-lakṣaṇaḥ*) of cough that has arisen due to phlegm (*kaphād*), they are: the body being heavy (*gaurava-*), much saliva coming (*utkleda-*), being afflicted with catarrh (*pīnasa-*), and disturbed appetite (*aruci-*).

16.5 As for the characteristics of cough that has arisen due to pulmonary rupture (*kṣata-jas*), they are: the cough (*ṣṭhīvana-*) occurring with blood (*sāsṛk-*), pain (*ruk-*) in the spinal column (**aṅga-*), uncomfortable breathing (*śvāsī*), and pus emerging from the lungs (*kṣatoraskaḥ*).

16.6 As for the characteristics of cough (*kāsaḥ*) that has arisen due to the disease of desiccation of the inside (*kṣaya-jaḥ*), they are: the cough occurs with blood (*rakta-*) and pus (*pūya-*) and has occurred as a result of the three humours having combined (*tri-doṣa-jaḥ*).

16.7 Among those (*teṣu*) (varieties of cough), as for cough that has arisen due to pulmonary rupture (*kṣatodbhūtaḥ*), it can be to some extent cured (*yāpyaḥ*) by foods and drugs, etc. As for cough that has arisen due to

nad khoṅ-skems-las gyur-pahi lud-pa ni mi-hchoho //
lhag-ma gsum-po-rnams ni gsor ruṅ-ṅo //

16.8 de-la gso-bahi cho-ga ni / (1) bcah-sga daṅ / (2) byi-čher daṅ / (3) bu-bran śiṅ daṅ / (4) rgun daṅ / (5) li-zur-ba daṅ / (6) kha-ra-rnams btags-pahi phye-ma / til-mar daṅ sbyar-te zos-na / rluṅ-las gyur-pahi lud-pa mi-bzad-pa sel-to //

16.9 (1) li-zur-ba daṅ / (2) bu-bran śiṅ daṅ / (3) pi-pi-liṅ daṅ / (4) ga-brahi rča-ba daṅ / (5) gla-sgaṅ daṅ / (6) byi-čher-rnams-kyi phye-ma / bu-ram daṅ / til-mar daṅ / sbyar-bahi sman-gyi lde-gu hdihi miṅ ni gźan-gyis mi-thub-pa źes bya-ste / rluṅ-las gyur-pahi lud-pa sel-to //

16.10 (1) kon-ti daṅ / (2) rgyam-čhva[8] daṅ / (3) čha-ba gsum daṅ / (4) byi-daṅ-ga daṅ / (5) ru-rta daṅ / (6) śiṅ-kun-rnams-kyi phye-ma mar daṅ / sbraṅ-rči daṅ / sbyar-bahi sman-gyi lde-gu hdi ni lud-pahi nad daṅ / skyigs-buhi nad-la bsṅags-pa yin-no //

16.11 mkhris-pa-las gyur-pahi lud-pahi nad yod-pa-la ni / (1) pi-pi-liṅ daṅ / kha-ra daṅ / smyig-rkaṅ daṅ / hbras-yos daṅ / skyu-ru-ra daṅ / rgun-rnams-kyi phye-ma lhan-cig-tu sbyar-ba daṅ / (2) śiṅ-mṅar daṅ / pi-pi-liṅ-gi rča-ba daṅ / murha daṅ / rgun daṅ / bcah-sga-rnams-kyi phye-ma lhan-cig-tu sbyar-ba daṅ / (3) pi-pi-liṅ daṅ / hbra[9]-go daṅ / smyig-rkaṅ daṅ / gze-ma-rnams-kyi phye-ma lhan-cig-tu sbyar-ba daṅ / sman-gyi sbyor-ba hdi gsum-las gaṅ yaṅ ruṅ-ba / mar daṅ / sbraṅ-rči daṅ sbyar-la / sman-gyi lde-gur bya-ste bzah-bar byaho //

16.12 bad-kan-las gyur-pahi lud-pahi nad yod-pa-la ni / (1) gla-sgaṅ chen-po daṅ / 'a-ru-ra daṅ / skyu-ru-ra daṅ / pi-pi-liṅ daṅ / ta-malka-rnams-kyi phye-ma lhan-cig-tu sbyar-ba daṅ / (2) 'a-ru-ra daṅ / pi-pi-liṅ daṅ / gla-sgaṅ daṅ / thaṅ-śiṅ daṅ bcah-sga-rnams-kyi phye-ma lhan-cig-tu sbyar-ba daṅ / (3) kru-trug-tres daṅ / pi-pi-liṅ daṅ / pi-pi-liṅ-gi rča-ba daṅ pi-pi-liṅ chen-

[8] -čhva NP] -čha D
[9] hbra- D] bra- NP

the disease of desiccation of the inside (*kṣaya-jaṃ*), (the patient) does not live (*na sidhyati*). As for the remaining three (varieties), they are suitable for treatment.

16.8 In that (connection), as for the method (of treatment) to cure (cough), if one mixes with sesame oil (*tailena*) and eats (*līḍhvā*) the powder (obtained) by grinding (*cūrṇitā*) (1) ginger (*viśva-*), (2) camel thorn (*duḥsparśā*), (3) wax tree (*śṛṅgī-*), (4) grape (*drākṣā-*), (5) zedoary (*śaṭī-*), and (6) sugar (*sitā-*), that removes (*jayati*) unbearable (*duṣtaram*) cough (*kāsam*) that has arisen due to wind (*vātotthaṃ*).

16.9 As for the name of this (*ayaṃ*) medicinal electuary (*leho*) (made) by mixing with crude sugar (*guḍa-*) and sesame oil (*taila-*) the powder from (1) zedoary (*śaṭī-*), (2) wax tree (*śṛṅgī-*), (3) long pepper (*kaṇā-*), (4) root of beetle-killer (*bhārgī-*), (5) nut grass (*vārida-*), and (6) camel thorn (*yāsaka-*), it is the so-called 'not conquerable by another (*aparājitaḥ*)'. It removes (*-ghno*) cough (*kāsa-*) that has arisen due to wind (*vāta-*).

16.10 As for this medicinal electuary (*lehaḥ*) (made) by mixing with ghee (*ājya-*) and honey (*-madhuḥ*) the powder from (1) red arsenic (*kunaṭī-*), (2) rock salt (*saindhava-*), (3) the three hot ones (*vyoṣa-*), (4) embelia (*viḍaṅga-*), (5) costus (*āmaya-*), and (6) asafoetida (*hiṅgu-*), it is recommended (*pūjitaḥ*) for the disease of cough (*kāsa-*) and for the disease of hiccough (*hikkā-*).

16.11 In the case of one who has the disease of cough that has arisen due to bile (*pitta-kāsinām*), one must mix with ghee (*ājya-*) and honey (*kṣaudra-*), make into a medicinal electuary (*lehāḥ*), and make (the patient) eat whichever may be appropriate among these three (*trayo*) mixtures of drugs: (1) the powder from long pepper (*pippalī-*), sugar (*śarkarā-*), bamboo manna (*vāṃśī-*), parched rice (*lāja-*), emblic myrobalan (*āmalaka-*), and grape (*-gostanāḥ*), mixed together; (2) the powder from liquorice (*madhukaṃ*), root of long pepper (*pippalī-mūlaṃ*), bowstring hemp (*mūrvā*), grape (*drākṣā*), and ginger (*mahauṣadhaṃ*), mixed together; and (3) the powder from long pepper (*upakulyā*), wild date palm (*kharjūra-*), bamboo manna (*tukā-*), and caltrop (*gokṣuraka-*), mixed together.

16.12 In the case of one who has the disease of cough that has arisen due to phlegm, if one mixes with honey (*madhu-plutān*) whichever may be appropriate among these three (*trīn*) mixtures of drugs: (1) the powder from big nut grass (*bhadra-mustā*), chebulic myrobalan (*abhayā*), emblic myrobalan (*dhātrī*), long pepper (*pippalī*), and feather-foil (*tāmalakī*), mixed together; (2) the powder from chebulic myrobalan (*abhayā*), long pepper (*pippalī*), nut grass (*mustaṃ*), deodar (*devadāru*), and ginger (*mahauṣadhaṃ*), mixed together; and (3) the powder from leadwort (*citrakaṃ*), long pepper (*pippalī*), root of long pepper (*pippalī-mūlaṃ*), and big pepper (*gaja-pippalī*),

po-rnams-kyi phye-ma lhan-cig-tu sbyar-ba daṅ / sman-gyi sbyor-ba rnam-pa hdi gsum-las gaṅ yaṅ ruṅ-ba / sbraṅ-rċi daṅ sbyar-la sman-gyi lde-gur byas-te zos-na bad-kan-las gyur-pahi lud-pahi nad sel-bar rig-par byaho //

16.13 (1) bċod daṅ / (2) skyer-khaṇḍa daṅ / (3) murba daṅ / (4) kru-trug-tres daṅ / (5) pā-thā daṅ / (6) pi-pi-liṅ daṅ / (7) yuṅ-rnams-kyi phye-ma sbraṅ-rċi śas bskyed-de / sbyar-ba zos-na glo hgrams-pa-las gyur-pa daṅ / nad khoṅ-skems-pa-las gyur-pahi lud-pahi nad sel-to //

16.14 (1) thaṅ-śiṅ daṅ / (2) ba-la daṅ / (3) ra-sna daṅ / (4) hbras-bu gsum daṅ / (5) ċha[10]-ba gsum daṅ / (6) śug-pa daṅ / (7) byi-daṅ-ga-rnams-kyi phye-ma kha-ra sman de-rnams spyir bsdoms-pahi ċhad daṅ mñam-pa[11] daṅ[12] / sbyar-bahi phye-mahi sman hdis ni / lud-pahi nad rnam-pa[13] lṅa-char sel-to //

16.15 'a-ga-sa-sti źes bya-bahi sman-gyi lde-gu sbyar-bahi thabs ni / (1) sman śaṅ-ka-pu-śi-pa daṅ / (2) srad-ma[14] 'atma-gupta daṅ / (3) kru-trug-tres daṅ / (4) rċa-ba bcu daṅ / (5) li-zur-ba daṅ / (6) ba-la daṅ / (7) rgya-śug-gi hbras-bu daṅ / (8) ga-brahi rċa-ba daṅ / (9) śiṅ 'a-pa-marga daṅ / (10) pi-pi-liṅ-gi rċa-ba daṅ / (11) ma-nu-rnams-las sraṅ gñis daṅ / (12) 'a-ru-ra hbru brgya daṅ / (13) nas[15] phul-bu bcu-drug daṅ / hdi-rnams lhan-cig-tu chu nas-kyi lṅa-hgyur-gyi naṅ-du bskol[16]-la / nas legs-par ċhos-nas phyuṅ-ste bċags-pahi khu-bahi naṅ-du / 'a-ru-ra de-rnams bu-ram sraṅ brgya daṅ mar sraṅ brgyad daṅ / til-mar sraṅ brgyad daṅ / pi-pi-liṅ-gi phye-ma sraṅ brgyad daṅ / lhan-cig-tu me mi-che-bar yaṅ bskol[16]-te / nur-nur-po skya-bas draṅ-du ruṅ-ba ċam-du gyur-pa phyuṅ-ste bsgraṅs-pahi naṅ-du / sbraṅ-rċi sraṅ brgyad blugs-te[17] / sbyar-bahi sman-bcud-kyi len hdi-las naṅ re bźin 'a-ru-ra hbru gñis gñis / sman-gyi lde-gu daṅ bcas-te zos-na / lud-pahi nad thams-cad daṅ / dbugs mi-bde-bahi nad daṅ / nad khoṅ-skems-rnams sel-ciṅ / pho-bahi nad daṅ yi-ga hchus-pa daṅ / skyigs-bubi nad daṅ / gźaṅ-hbrum daṅ / rims daṅ / sñiṅ na-ba daṅ / skraṅ-ba[18]-rnams sel-to[19] //

16.16 kaṇṭa-ka-ri skol-bahi khu-bahi naṅ-du / ra-sna daṅ / ba-la daṅ / ċha-ba gsum daṅ / gze-ma-rnams-kyi phye-ma mar daṅ lhan-cig-tu bskol[16]-te /

[10] ċha- NP] ċa- D
[11] mñam-pa P] mñam-par D : ca ñams-pa N
[12] daṅ *om.* D
[13] rnam-pa D] rnams NP
[14] srad-ma DN] sratma P
[15] nas D] nas bu NP
[16] bskol- D] skol- NP
[17] -te DN] -ste P
[18] skraṅ-ba- NP] skraṅs-pa D
[19] -to P] -te DN

mixed together, makes it into a medicinal electuary (*lehān*), and eats it, it is to be known (*vidyān*) as (a medicament) to remove (-*ghnān*) the disease of cough (*kāsa*-) that has arisen due to phlegm (*kapha*-).

16.13 If (one takes) the powder (*rajah*) from (1) Indian madder (*mañjiṣṭhā*-), (2) barberry extract (*añjana*-), (3) bowstring hemp (*mūrvā*-), (4) leadwort (*agni*-), (5) velvetleaf (*pāṭhā*-), (6) long pepper (*kṛṣṇā*-), and (7) turmeric (*niśā*-), mixes (-*utkaṭam*) it with honey (*jyeṣṭha-puṣpa-rasa*-) while increasing the portions, and eats it, it removes (-*ghnam*) the disease of cough (*kāsa*-) that has arisen due to pulmonary rupture (*kṣata*-) and that has arisen due to the disease of desiccation of the inside (*kṣaya-ja*-)

16.14 If (one takes) the powder from (1) deodar (*deva-dāru*-), (2) sida (*balā*-), (3) groundsel (*rāsnā*-), (4) the three fruits (*tri-phalā*-), (5) the three hot ones (*vyoṣa*-), (6) bird cherry (*padmaka*-), and (7) embelia (*viḍaṅga*-), and mixes it with (a quantity of) sugar (*sitā*-) equal (-*tulyaiḥ*) to the quantity of those drugs added all together, this powdered medicine (*tac cūrṇam*) removes (-*jit*) the five (*pañca*-) varieties of cough (*kāsa*-).

16.15 As for the method of preparing the medicinal electuary called 'Agastya', if (one takes) two ounces (*dvi-palāṃśā*) of (1) the drug śaṅkha-puṣpī (*śaṅkha-puṣpī*-), (2) the cowage plant (*ātma-guptā*-) (of) the pea (family), (3) leadwort (*agni*-), (4) the ten roots (*daśa-mūlī*-), (5) zedoary (*śaṭī*-), (6) sida (*balā*-), (7) fruit of the jujube (*kolā*-), (8) root of beetle-killer (*bhārgī*-), (9) rough chaff tree (*apāmārga*-), (10) root of long pepper (*pippalī-mūla*-) and (11) orrisroot (*pauṣkara*-), a hundred (*śatam*) fruits of (12) chebulic myrobalan (*harītakyaḥ*) and sixteen handfuls (= *ekam āḍhakam*) of (13) barley (*yava*-), boils (*paktvā*) these together in five times as much water (*jala-pañcāḍhake*), as barley, cooks the barley well, takes it out, strains it, boils (*pacet*) again (*punaḥ*) with a fire that is not strong, in the liquid (*kvāthe*) (thus obtained), those (*tāḥ*) chebulic myrobalans (*abhayās*) together with a hundred ounces (*śata*-) of crude sugar (*guḍa*-), eight ounces (*kuḍava*-) of ghee (*ājya*-), eight ounces (*kuḍava*-) of sesame oil (*taila*-), and eight ounces (*kuḍava*-) of the powder of long pepper (*kṛṣṇā*-), and takes out with an oval ladle whatever has become suitable to take out, cools it, pours eight ounces (*māni*-) of honey (*madhu*-) into it, and each day eats (*adyāt*) from this elixir (*etad rasāyanam*) (so) prepared two fruits of chebulic myrobalan (*pathye*) accompanied by the medicinal electuary (*sa-kalkite*), it removes (-*apaham*) all (*sarva*-) (varieties of) the disease of cough (*kāsa*-), the disease of uncomfortable breathing (*śvasa*-), and the disease of desiccation of the inside (*kṣaya*-), and removes (-*jit*) disease of the stomach (*grahaṇī*-), disturbed appetite (*aruci*-), the disease of hiccough (*hikkā*-), piles (*arśo*-), fever (*jvara*-), heart disease (*hṛd-roga*-), and swelling (*śopha*-).

16.16 If one boils (*pācitam*) with ghee (*ghṛtam*), in the liquid (*rase*) (obtained) by boiling wild eggplant (*kaṇṭakārī*-), the powder (*kalka*-) from

mar ñi-che lus-pa bcags-pa-las ran-par hthuṅs-na yaṅ lud-pahi nad rnam[20]-pa lṅa-char sel-to //

16.17 (1) ldoṅ-ros daṅ / (2) ba-*bla[21] daṅ / (3) 'a-ru-ra daṅ / (4) śiṅ-mṅar daṅ / (5) gla-sgaṅ daṅ / (6) spaṅ-spos-rnams bsregs-pahi dud-pa kha snar bdug-ciṅ / dehi rjes-la bu-ram daṅ ho-ma sbyar-ba hthuṅs-te / thabs de-ltar źag gsum-gyi bar-du byas-na yaṅ lud-pahi nad thams-cad sel-to //

lud-pahi nad gso-bahi lehu-ste bcu-drug-pa rjogs-so //

[20] rnam- DP] rnams- N
[21] -bla *by emendation*] -la DNP

groundsel (*rāsnā-*), sida (*balā-*), the three hot ones (*vyoṣa-*), and caltrop (*śva-daṃṣṭrā-*), until pure ghee remains, strains it, and drinks (*pānāt*) it in moderation, this too removes (*-niṣūdanam*) the five (*pañca-*) varieties of the disease of cough (*kāsa-*).

16.17 If one fumigates the mouth and nose with the smoke (*dhūmam*) (obtained) by burning (1) red arsenic (*śilā-*), (2) yellow arsenic (*āla-*), (3) inguda (*iṅguda-*), (4) liquorice (*yaṣṭi-*), (5) nut grass (*abda-*), and (6) nard (*māṃsī-*), and after that drinks (*anupāna-*) crude sugar (*guḍa-*) and milk (*kṣīra-*) mixed (together), and does that in such a manner for three days (*try-aham*), this too removes (*-nivṛttaye*) all (*sarva-*) (varieties of) the disease of cough (*kāsa-*).

The chapter (*adhyāyaḥ*) on healing the disease of cough (*kāsa-*), the sixteenth (*ṣoḍaśamaḥ*), is finished.

§ 17: SKYUG-PAHI NAD DAṄ SKOM-PAHI NAD GSO-BAHI LEHU

17.0 de-nas skyug-pahi nad daṅ skom-pahi nad gso-ba bśad-par bya-ste /

17.1 de-la skyug-pahi nad ni nad-gźi gsum hkhrugs-pa re-re-las gyur-pa daṅ / gsum-char hdus-pa-las gyur-pa daṅ / mi-sdug-ciṅ yid-du mi-hoṅ-ba daṅ / rul-źiṅ myags-pa-la sogs-pa mthoṅ-ba daṅ reg-pa daṅ / snom[1]-pa daṅ / gtam thos-pa daṅ / bsams[2]-pa-rnams-las gyur-pa daṅ / rnam-pa lṅa yod-de / de-dag-gi mċhan-ma bstan-par byaho //

17.2 de-la rluṅ-las gyur-pahi skyug-pahi mċhan-ma ni / skyugs[3]-pahi ro bska[4]-źiṅ daṅ-la mdog gnag-pa daṅ / dbu-ba-can daṅ / śugs drag-ciṅ ṅa-ba-rnams yin-no //

17.3 mkhris-pa-las gyur-pahi mċhan-ma ni / skyug[5]-pa ċha-źiṅ ser-ba daṅ / dmar-ba daṅ ljaṅ-gur hdug-la / lus ċha-ba-rnams yin-no //

17.4 bad-kan-las gyur-pahi mċhan-ma ni / skyugs[6]-pa hbyil-źiṅ ro mṅar-la graṅ-źiṅ bska[4]-ba-rnams yin-no //

17.5 kun hdus-pa-las gyur-pahi mċhan-ma ni / mċhan-ma thams-cad daṅ ldan-par śes-par byaho //

17.6 mi-sdug-ciṅ yid-du mi-hoṅ-ba-las gyur-pahi mċhan-ma ni / *rul[7]-ba daṅ / mi-sdug-pa daṅ / sems gduṅs-pa-la sogs-pa / thog-ma bskyed-pahi rgyur smos-pa de-dag-ñid-las rtogs-par byaho //

17.7 de-la skyugs[6]-pa khrag daṅ bcas-par hbyuṅ-źiṅ / źag ċhig-ċhig-po yod-la śa zad-de ñam chuṅ-ba daṅ / nad bla-gñan gźan-gyis kyaṅ thebs-pa ni mi-hcho-ste / spaṅ-bar byaho //

[1] snom- D] bsnam- NP
[2] bsams- DN] bsam- P
[3] skyugs- DN] skyug- P
[4] bska- D] ska- NP
[5] skyug- DP] skyugs- N
[6] skyugs- NP] skyug- D
[7] rul- *by emendation*] dul- DNP

CHAPTER 17: VOMITING AND THIRST

17.0 Next, the treatment of the disease of vomiting and the disease of thirst will be expounded.

VOMITING

17.1 In that (connection), as for the disease of vomiting (*chardayaḥ*), it has five (*pañca*) varieties: that which has arisen due to disturbance (*duṣṭair*) of the three humours (*doṣaiḥ*) separately, that which has arisen due to the three (humours) combined (*sarvair*), and that which has arisen due to seeing (*ālocana-*), touching, smelling, hearing talk about, and thinking about what is not agreeable and not pleasing (*bībhatsa-*), what is rotting and decomposing, etc. (*-ādibhiḥ*). The characteristics (*lakṣaṇam*) of those (*tāsāṃ*) (five varieties) will be expounded (*ucyate*)

17.2 In that (connection), as for the characteristics of vomiting that has arisen due to wind (*īraṇāt*), they are: the taste of the vomit is astringent (*kaṣāya-*), it is clear (*accha-*), has a black (*kṛṣṇa-*) appearance, contains froth (*phena-*), has violent force (*vega-vatī*), and is painful (*śūla-vatī*).

17.3 As for the characteristics (*-lakṣaṇā*) of (vomiting) that has arisen due to bile (*paittikī*), they are: the vomit is hot (*uṣṇa-*), yellow (*pīta-*), red (*rakta-*), and green (*haritā*), and the body is hot (*dāha-*).

17.4 As for the characteristics of (vomiting) that has arisen due to phlegm (*śleṣma-jā*), they are: the vomit is viscid (*picchila-*), has a sweet (*svādu-*) taste, is cold (*śīta-*) and astringent (*sāndra-*).

17.5 As for the characteristics of (vomiting) that has arisen due to all (the humours) combined (*sannipāta-samutthā*), it is to be known (*jñeyā*) as possessing (*-anvitā*) all (*sarva-*) (the above) characteristics (*rūpa-*).

17.6 As for the characteristics of (vomiting (*chardir*)) that has arisen due to what is not agreeable and not pleasing (*bībhatsa-jā*), one must recognise it from those very (items) that have been said (*matā*) to be the cause of producing its beginning (namely) what is rotting (*pūti-*), what is not agreeable (*aniṣṭa-*), affliction of the mind (*manas-tāpā*), etc.

17.7 In that (connection, if) vomiting occurs accompanied by blood (*sāsṛk*), has isolated spots of fat (*candrakinī*), the flesh is exhausted (*kṣīṇasya*), the strength slight, and (the patient) is also afflicted by other supervenient diseases (*upadravānvitā*), (such cases) do not live and are to be abandoned (*tyājyā*).

17.8 skyug-nad thams-cad ni ma-žu-bahi gnas pho-ba-las hbyuṅ-bas-na / rluṅ-las gyur-pahi skyugs*-pa ma-gtogs-par daṅ-por smyuṅ-bahi cho-ga byas-la des ma-ži-na phyis bkru-sman btaṅ-ño[8] //

rluṅ-las gyur-pa-la ni daṅ-por de daṅ hphrod-pahi sman-gyis ži-bar byaho //

17.9 de-la bkru-sman ni 'a-ru-rahi phye-ma sbraṅ-rči daṅ sbyar-te lde-gur byas-paham / yaṅ-na bkru-sman žim-žiṅ yi-gar hoṅ-ba gžan-yaṅ gtaṅ[9]-bar byaho //

ñams[10]-stobs yod-pa-la ni / skyug-sman daṅ / bkru-sman byaho //

rid-ciṅ ñam chuṅ-ba-la ni / ži-bar bya-bahi sman gtaṅ[9]-bar byaho //

17.10 de-la rluṅ-las gyur-pahi skyug-pahi nad ži-bar bya-bahi cho-ga ni / rgyam-čhva daṅ / mar sbyar-ba btuṅ-ba-ham / yaṅ-na rgyam-čhva[11] daṅ / kha-ru-čhva[11] daṅ / čabs[11a]-ru-čha daṅ / čha-ba gsum daṅ / hdi-rnams-kyi phye-ma mar daṅ sbyar-te btuṅ-bar byaho //

17.11 mkhris-pa-las gyur-pahi skyug-pahi nad ži-bar bya-ba-la ni / ba-la daṅ / bčag[12]-gi phye-ma hbras bkrus-pahi khu-ba daṅ sbyar-baham / pu-šel-čehi phye-ma hbras bkrus-pahi *khu-ba[13] daṅ sbyar-baham / yaṅ-na pu-šel-čehi[14] phye / skyu-ru-rahi khu-ba graṅ-mo daṅ sbyar-te btuṅ-bar byaho //

17.12 bad-kan-las gyur-pahi skyug-pahi nad yod-pa-la ni / byi-daṅ-ga daṅ / hbras-bu gsum daṅ / nimba-rnams-kyi phye-ma sbraṅ-rči daṅ sbyar-baham / yaṅ-na byi[15]-daṅ-ga daṅ / gla-ba daṅ / bcah-sga-rnams-kyi phye-ma sbraṅ-rči daṅ sbyar-te bzah-bar byaho //

17.13 ši-ri[16]-pha[17]-la daṅ / sle-tres daṅ / murba-rnams-las gaṅ yaṅ ruṅ-ba skol-bahi khu-ba bsgraṅs-pa sbraṅ-rči daṅ sbyar-baham / yaṅ-na murbahi phye-ma hbras bkrus-pahi khu-ba daṅ sbyar-te hthuṅs-na / rluṅ-las gyur-pa

[8] btaṅ-ño DN] htaṅo P
[9] gtaṅ- D] btaṅ- NP
[10] ñams- D] ñam- NP
[11] -čhva NP] -čha D (rgyamčhva P)
[11a] čabs- NP] rčabs- D
[12] bčag- DN] bčags- P
[13] khu-ba *by emendation*] phye-ma DNP
[14] -čehi DN] -rčehi P
[15] byi- DP] phyi- N
[16] -ri- NP] -ra- D
[17] -pha- P] -phi- DN

17.8 As for all (*sarvāś*) (varieties of the) disease of vomiting (*chardayas*), since they emerge (*-bhavāḥ*) from the receptacle of undigested (*āmāśaya-*) (food) in the stomach, except (*muktvā*) in the case of vomiting that has arisen due to wind (*vātānvitām*) the treatment by fasting (*laṅghanam*) must first (*pūrvaṃ*) be applied (*yojyaṃ*) and if (the vomiting) does not become calm due to that, one must afterwards (*paścād*) apply a cathartic (*virecanam*). In the case of (vomiting) that has arisen due to wind one must first make it calm with drugs that are compatible with that (condition).

17.9 In that (connection), as for the cathartic (*virecanam*), one must administer the powder from chebulic myrobalan (*abhayā*) mixed with honey (*madhunā*) and made into an electuary (*lehyā*), or alternatively (*vā*), a sweet cathartic that is moreover appetising (*hṛdyam*). In the case of one who has strength (*balini*) one must administer an emetic (*vamanam*) and a cathartic. In the case of one who is emaciated and has little strength (*durbale*) one must administer a drug to make calm (*śamanam*).

17.10 In that (connection), as for the method (of treatment) to make calm (*-nivāraṇam*) the disease of vomiting that has arisen due to wind (*vāta-cchardi-*), one must give (the patient) to drink (*pibet*) rock salt (*saindhava-*) and ghee (*sarpir*) mixed (together), or alternatively (*vā*), the powder from these (drugs) mixed with ghee: rock salt (*saindhava), sochal salt (*sauvarcala), and black salt (*viḍa) (= *lavaṇa-traya-*), and the three hot ones (*try-ūṣaṇa-*).

17.11 In the case of (the method of treatment) to make calm (*nivṛttaye*) the disease of vomiting (*chardi-*) that has arisen due to bile (*pitta-*), one must give (the patient) to drink (*peyam*) the powder from fragrant mallow (*udīcya-*) and red ochre (*gairika-*) mixed with the liquid (obtained) by washing rice (*taṇḍulāmbunā*) or (*vā*) the powder from vetiver (*sevya-*) mixed with the *liquid (obtained) by washing rice (*taṇḍulāmbunā*), or alternatively (*vā*), the powder from vetiver (*sevya-*) mixed with the cold (*śītam*) liquid (*rasa-*) from emblic myrobalan (*dhātrī-*).

17.12 In the case of one who has the disease of vomiting (*vamim*) that has arisen due to phlegm (*śleṣma-jām*), one must make (the patient) eat the powder (*cūrṇam*) from embelia (*viḍaṅga-*), the three fruits (*tri-phalā-*), and neem (*nimba-), mixed with honey (*madhu-yutam*), or alternatively (*atha vā*), the powder from embelia (*krimi-ghna-*), nut grass (*plava-*), and ginger (*śuṇṭhī-*), mixed with honey.

17.13 If one drinks (*peyaś*) the liquid (obtained) by boiling (*kaṣāyo*) whichever may be appropriate among śrīphala (*śrīphalasya*), guduch (*guḍūcyā*), and bowstring hemp (*mūrvā*), after cooling it (*śīto*) and mixing it with honey (*madhu-saṃyutaḥ*), or alternatively (*vā*), the powder from bowstring hemp (*mūrvā*) mixed with the liquid (*ambunā*) (obtained) by washing rice (*taṇḍula-*).

daṅ / bad-kan-las gyur-pa daṅ / mkhris-pa-las gyur-pa-rnams-kyi skyug-pahi nad sel-to //

17.14 pi-pi-liṅ daṅ / na-le-śam daṅ / ldoṅ-ros-rnams-kyi phye-ma daṅ / de-rnams spyir bsdoms-pahi ćhad daṅ mñam-pahi hbras-yos-kyi phye-ma daṅ / sbraṅ-rći-rnams ka-pitthahi hbras-bu daṅ / kha-luṅ-gi hbras-bu skol-bahi khu-ba graṅ-mohi naṅ-du blugs-te hthuṅs-na yaṅ / skyug-pahi nad sel-to //

17.15 (1) rgya-śug-gi ćhig-gu daṅ / pi-pi-liṅ daṅ / skyu-ru-ra-rnams-kyi *phye-ma[18] l̲han-cig-tu sbyar-ba daṅ / (2) hbras-yos daṅ / hbras-bu gsum daṅ / bcah-sga-rnams-kyi phye-ma l̲han-cig-tu sbyar-ba daṅ / (3) rća śya-ma-ka daṅ / skyer-khaṇḍa daṅ / gla-sgaṅ daṅ / rgya-śug-gi rus-pa-rnams-kyi phye-ma l̲han-cig-tu sbyar-ba daṅ / (4) sbraṅ-mahi rtug-pa daṅ / kha-ra daṅ / pi-pi-liṅ-rnams-kyi phye-ma l̲han-cig-tu sbyar-ba daṅ / (5) pi-pi-liṅ daṅ / na-le-śam daṅ / ka-pittha daṅ / ba-la-rnams-kyi phye-ma l̲han-cig-tu sbyar-ba daṅ / (6) śiṅ-ćha daṅ / sug-smel[19] daṅ / gandh̲a-pa-tra-rnams-kyi phye-ma l̲han-cig-tu sbyar-ba daṅ / sman-gyi sbyor-ba rnam[20]-pa drug-po hdi-rnams-las gaṅ yaṅ ruṅ-ba sbraṅ-rći daṅ sbyar-te / sman-gyi lde-gur byas-pa zos-na / yaṅ skyug-pahi nad sel-to //

17.16 skyug-pahi nad riṅ-du lon-pa-la ni / dge-ba źes bya-bahi sman-mar daṅ / ho-mahi sman daṅ ro-ća-bar byed-pahi sman daṅ / śahi khu-bcud-la sogs-pa rluṅ sel-bahi cho-ga-rnams byaho //

17.17 skom-pahi nad kyaṅ nad-gźi gsum so-so-las gyur-pa daṅ / zas ma-źu-ba-las gyur-pa daṅ / glo hgrams-nas[21] nad khoṅ-skems-su[22] gyur-pa-las hbyuṅ-ba daṅ / rnam-pa lṅa yod-de skom-pahi nad-do-cog-gi gźi ni / śas cher rluṅ daṅ / mkhris-pa gñis yin-pas-na / skom-pahi nad-la thog-mar de gñis bsal-bahi cho-ga byaho //

17.18 de-la skom[23]-pahi nad yod-pahi skom-du ni / sbraṅ-rći char-pahi ćhu daṅ sbyar-baham / de ma-rñed-na chu tha-mal-pa daṅ sbyar-ba btuṅ-bar byaho //

[18] phye-ma *by emendation*] phye-ma daṅ / DNP
[19] -smel DN] -smen P
[20] rnam- DP] rnams- N
[21] -nas D] -na NP
[22] -skems-su D] -skem-du NP
[23] skom- P] skem- DN

this removes the disease of vomiting that has arisen due to wind, that has arisen due to phlegm, and that has arisen due to bile (*chardi-traye*).

17.14 If one pours the powder (*cūrṇam*) from long pepper (*kṛṣṇā-*), black pepper (*ūṣaṇa-*), and red arsenic (*śilā-*), (a quantity of) the powder from parched rice (*lājā-*) equal (*-tulyam*) to the quantity of those (drugs) added together, and honey (*sa-mākṣikam*) into the liquid (*ambu*) (obtained) by boiling the fruit of the wood apple tree (*kapittha-*) and the fruit of the lemon (*bījapūra-*) and cooling it, and drinks it, it too removes (*-nāśanam*) the disease of vomiting (*chardi-*).

17.15 (1) The powder from stone of jujube (*kola-majjā*), long pepper (*kaṇā*), and emblic myrobalan (*dhātrī*), mixed together; (2) the powder from parched rice (*lājā*), the three fruits (*phala-trikam*), and ginger (*viśvam*), mixed together; (3) the powder from black grass (*śyāma-*), barberry extract (*añjana-*), nut grass (*abda-*), and stone of jujube (*kolāsthi-*), mixed together; (4) the powder from beeswax (*makṣikā-viṭ*), sugar (*sitā-*), and long pepper, mixed together; (5) the powder from long pepper (*kaṇā-*), black pepper (*ūṣaṇa-*), wood apple (*kapittha-*), and fragrant mallow (*ambu*), mixed together; (6) the powder from cinnamon bark (*tvag-*), cardamom (*elā-*), and cinnamon leaf (*pattrakam*), mixed together -- if one mixes with honey (*sa-kṣaudrāḥ*) whichever may be appropriate among these (*ete*) six (*ṣaḍ*) mixtures of drugs, makes them into medicinal electuaries (*lehāḥ*), and eats them, these too remove (*nāśanāḥ*) the disease of vomiting (*chardi-*).

17.16 In the case of the disease of vomiting (*chardiṣu*) having lasted a long time (*cirotthāsu*), the methods (of treatment) (*kriyā*) to remove wind (*pavana-ghnī*) should be applied (*prayojyā*) such as (*-ādibhiḥ*) the medicinal ghee (*ghṛta-*) called 'Excellent (*kalyāṇaka-*)' (5.97), milk (*kṣīra-*) drugs, drugs to make virile (*vṛṣya-*), and meat soups (*māṃsa-rasa-*).

THIRST

17.17 The disease of thirst (*tṛṣṇā*) has also (*api*) five varieties (*pañcadhā*): those which have arisen due to the three humours (*doṣaiḥ*) separately, that which has arisen due to food not having been digested (*āma-taḥ*), and that which occurs through the arising of the disease of desiccation of the inside (*kṣayāt*) as a result of pulmonary rupture (*kṣata-*). As (*hi*) the basis (*kāraṇam*) of all (varieties of) the disease of thirst is predominance of both wind (*vāta-*) and bile (*pittam*), in the case of the disease of thirst (*tatra*) one must first apply the method (of treatment) to remove (*nivārayet*) those two (*tau*).

17.18 In that (connection), as the drink for one who has the disease of thirst, one must make him drink (*piber*) honey (*madhu*) mixed with rain water (*aindram toyam*), or (*vā*), if that is not found, mixed with ordinary (*anyad*) water.

17.19 yań-na boń-ba bsregs-pa chur bcug-pahi khu-ba hbras brños[24]-pahi phye dań / sbrań-rći *dań[25] kha-ra dań sbyar-ba btuń-bar byaho //

17.20 yań-na kha-ra dań / nā-ga-ge-sar dań / pi-pi-liṅ dań / tha[26]-be dań / bal-po sehu-rnams-kyi phye-ma sbrań-rći dań sbyar-bahi sman-gyi lde-guham pi-pi-liṅ dań / śiṅ ho-ma-can-gyi myu-gu sbrań-rći dań sbyar-bahi sman-gyi lde-gu[27] gań yań ruń-ba-la zos-na yań skom-pahi nad sel-bar hgyur-ro //

17.21 yań-na śiṅ ba-tahi yal-gahi thor-to dań / ru-rta dań / hbras brños[24]-pahi phye dań / 'utpa-la sńon-po dań / hbras-bu gsum-rnams-kyi phye-ma sbrań-rći dań sbyar-bahi ri-lu khar bźag-na yań skom-pahi nad myur-du sel-to //

17.22 rgun dań bu-ram śiṅ-gi khu-ba dań / ho-ma dań / sbrań-rći-rnams-kyi nań-du śiṅ-mńar dań / 'utpa-lahi phye-ma blugs-te hthuńs-na yań skom-pahi nad gdon mi-za-bar *źi-bar[28] byed-do //

17.23 (1) ho-ma dań / (2) bu-ram śiṅ-gi khu-ba dań / (3) rgun-chań dań / (4) bu-ram chań dań / (5) bu-ram chab dań / (6) sbrań-chab dań / (7) star-buhi khu-ba dań / (8) rćabs skyur-po-rnams gań yań ruń-ba / khar yun riṅ-du bźag-ciṅ / phyir pho-na yań rkan skams-pa sel-bar byed-do //

skyug-pahi nad dań skom-pahi nad gso-bahi lehu-ste bcu-bdun-pa rjogs-so //

bam-po lńa-paho //

[24] brños- DN] bsños- P
[25] dań *by emendation*] *om.* DNP
[26] tha- N] ba- D : za- P
[27] -gu DP] -dgu N
[28] źi-bar *by emendation*] *om.* DNP

17.19 Alternatively (*vāpi*), one must make him drink the liquid (obtained) by putting burnt (*tapta-*) lumps of clay (*loṣṭa-*) in water (*udakaṃ*), mixed with the powder from fried rice (*lājā-*), honey (*kṣaudra-*), and sugar (*sitā-*).

17.20 Alternatively, if one eats as appropriate a medicinal electuary (*leho*) (made) from the powder from sugar (*sitā*), nagkassar (*kesaraṃ*), long pepper (*kṛṣṇā-*), cumin (*jīraka-*), and pomegranate (*dāḍimaiḥ*), mixed with honey (*sa-kṣaudraṃ*), or (*vā*) a medicinal electuary (*leho*) (made) from long pepper (*kṛṣṇā-*), and sprouts (*aṅkuraiḥ*) from trees (*druma-*) that contain milk (*kṣīra-*), mixed with honey (*madhu-*), (so) too is the disease of thirst removed (*tṛḍ-jayī*).

17.21 Alternatively, if one puts (*nyastā*) in the mouth (*vadane*) a pill (*guḍikā*) (made) from the powder from the sheath (*śuṅgā-*) on the branch of the banyan tree (*vaṭa-*), costus (*āmaya-*), the powder from fried rice (*lājā-*), blue water lily (*nīlotpala-*), and the three fruits, mixed with honey (*kṣaudra-*), this too removes (*udasyati*) quickly (*kṣipraṃ*) the disease of thirst (*tṛṣṇām*).

17.22 If one pours the powder from liquorice (*yaṣṭī-madhu-*) and blue water lily (*utpalaiḥ*) into grape juice (*go-stanā-rasa-*), the liquid from sugar cane (*ikṣu-rasa-*), milk (*kṣīra-*), and honey (*madhu-*), and drinks it (*pītas*), it also certainly (*niyataṃ*) makes *calm (*śāmyati*) the disease of thirst (*tṛṣṇā*).

17.23 If one puts into the mouth for a long time and then pours out (*gaṇḍūṣās*) whichever may be appropriate (among) (1) milk (*kṣīra-*), (2) sugar cane juice (*ikṣu-rasa-*), (3) grape liquor (*mārdvīka-*), (4) crude sugar liquor (*sīdhu-*), (5) the liquid from crude sugar (*guḍodaka-*), (6) honey (*kṣaudra-*), (7) the liquid from bladder sorrel (*vṛkṣāmla-*), and (8) sour gruel (*amla-*), these too remove (*-praṇāśanāḥ*) dry palate (*tālu-śoṣa-*).

The chapter (*adhyāyaḥ*) on healing the disease of vomiting (*chardi-*) and the disease of thirst (*tṛṣṇā-*), the seventeenth (*saptadaśamaḥ*), is finished.

Fifth Section (*khaṇḍa).

§ 18 : GCIN SRI-BAHI NAD GSO-BAHI LEHU

18.0 de-nas gcin sri-bahi nad gso-bahi lehu bśad-par byaho //

18.1 gcin sri-ba-la sogs-pahi nad ni[1] / kha-zas-la sogs-pa śin-tu rno-ba za-žiṅ hthuṅ-ba daṅ / śin-tu maṅ-bar za-žiṅ hthuṅs-pahi gnod-pa-las gcin sri-bahi nad rnam-pa brgyad-du hgyur-te /

18.2 de-la[2] (1) rluṅ-las gyur-pahi gcin sri-bahi nad ni śin-tu mi-bzad-par na-ba yin-no //

18.3 (2) mkhris-pa-las gyur-pa ni gcin ñid cha rab-tu hoṅ[3]-ba yin-no //

18.4 (3) bad-kan-las gyur-pa ni chu-sohi phyogs lci-ba hem-por hdug-ciṅ skraṅ-ba[4] yin-no //

18.5 (4) nad-gži kun[5] hdus-pa-las gyur-pa ni ma-ruṅs-pa yin-no //

18.6 (5) khrag-nad-las gyur-pa ni gcin khrag-tu hoṅ-ba yin-no //

18.7 (6) khu-chu-las gyur-pa ni khu-chu hgags-pa-las hbyuṅ-ba yin-no //

18.8 (7) gcin rdehus hgags-pa ni rluṅ-gis[6] khu-chu daṅ bad-kan bsgaṅs[7]-nas rdo hdra-bar gyur-pa yin-no //

18.9 (8) gcin bstus-pa ni chu-so lgaṅ-pahi kha mi-bzad-par na-žiṅ rdehu žig-pas gcin hgags-par gyur-pa yin-par bśad-do //

18.10 de-dag gso-bahi thabs ni sman-mar daṅ / til-mar-gyis lus bsku-ba daṅ / sman-mar btuṅ-ba daṅ / dugs bya-ba daṅ / bkru-sman drag-po mas btaṅ-žiṅ / dehi rjes-la hjam-rci mas btaṅ[8]-ba-rnams byaho //

[1] ni NP] na D
[2] -la DP] -las N
[3] hoṅ- DN] hod- P
[4] skraṅ-ba N] skaṅ-ba P : skrans-ba D
[5] kun om. D
[6] -gis DN] -gi P
[7] bsgaṅs- D] bsgoṅs- NP
[8] btaṅ- NP] gtaṅ- D

CHAPTER 18: RETENTION OF URINE

RETENTION OF URINE

18.0 Next, the chapter on healing the disease of retention of urine will be expounded.

18.1 As for the disease of retention of urine etc., the disease of retention of urine (*mūtra-kṛcchra-*) develops into eight (*aṣṭau*) kinds as a result of the harm (*kheda-*) (caused) by eating (*aśana-*) and drinking food etc. that is very sharp (*tīkṣṇa-*) and by eating and drinking very much (**aty-aśana*).

18.2 In that (connection), (1) as for the disease of retention of urine (*kṛcchraṃ*) that has arisen due to wind (*vātikaṃ*), it is (characterised by) very intolerable pain (*su-śūlaṃ*).

18.3 (2) As for that which has arisen due to bile (*pitta-jaṃ*), it is (characterised by) the urine itself occurring with much burning (*dāha-*).

18.4 (3) As for that which has arisen due to phlegm (*kaphād*), it is (characterised by) the region of the bladder being heavy (*gaurava-*) (and) lifeless and by swelling (*śopha-*).

18.5 (4) As for that which has arisen due to all the humours combined (*sarva-doṣa-jaṃ*), it is terrible (*kaṣṭaṃ*).

18.6 (5) As for that which has arisen due to blood disease (*rakta-jaṃ*), it is (characterised by) the urine occurring with blood (*śoṇita-srāvi*).

18.7 (6) As for that which has arisen due to semen (*śukra-jaṃ*), it is (characterised by) occurring due to obstruction of the semen (*tan-nirodha-taḥ*).

18.8 (7) As for (that which has arisen due to) 'obstruction of the urine by calculus' (*aśmarī*), it is (characterised by) having become like a stone (*aśma-vad*) as a result of the semen (*śukraṃ*) and phlegm (*kaphaṃ*) having been filled with wind (*vāta-saṃvartitaṃ*).

18.9 (8) As for (that which has arisen due to) 'accumulated urine' (*śarkarā* 'gravel'), it is said to be (*smṛtā*) (characterised by) the entrance (*mārge*) to the urinary bladder (*vasti-*) being intolerably painful (*tīvra-rug*) and by the urine having become obstructed by broken (*bhinna-*) calculus (*aśman-*).

18.10 As for the method of treating those (eight varieties of the disease of retention of urine), one must smear the body with medicinal ghee and sesame oil (*abhyaṅga-*), one must drink medicinal ghee (*snehana-*), administer

18.11 de-la rluṅ-las gyur-pahi gcin sri-ba-la ni / rċva ku-śa-la sogs-pahi sde-ċhan-nam / sman ti[9]-ri-la sogs-pahi sde-ċhan gaṅ yaṅ ruṅ-ba skol-bahi khu-bas bċos-pahi śa-khu daṅ ldan-par kha-zas bzaho[9a] //

18.12 mkhris-pa daṅ / khrag-nad-las gyur-pa-la ni / skyu-ru-ra skol-bahi khu-bahi naṅ-du skyer-pahi rċa-bahi phye-ma daṅ / sbran-rċi blugs-paham / yaṅ-na 'e-la-ba-lu-kahi sa-bon daṅ / śiṅ-mṅar daṅ / skyer-pa-rnams-kyi phye-ma hbras bkrus-pahi khu-bahi naṅ-du btab-pa btuṅ-bar byaho //

18.13 bad-kan-las gyur-pahi gcin sri-ba źi-bar bya-ba-la ni / sug-smel źib-tu btags-pahi phye-ma / ba-gcin daṅ / chaṅ daṅ / chu-śiṅ-gi khu-ba bċir-ba-rnams-las gaṅ yaṅ ruṅ-ba daṅ sbyar-te btuṅ-bar byaho //

18.14 khu[10]-chu hgags-pa-las gcin sri-bar gyur-pa-la ni / brag-źun sbraṅ-rċi daṅ sbyar-bahi sman-gyi lde-gu bzah-bar byaho //

18.15 yaṅ-na ro-ċa-bar bya-bahi sman-gyis lus-zuṅs[10a] bdun brtas-la / na-chuṅ bzaṅ-mo daṅ ñal-po byaho //

18.16 gcin sri-bahi nad-rnams-la / le-brgan-rċihi sa-bon btags-pahi phye-ma / sbraṅ-rċi daṅ / hbras bkrus-pahi khu-ba daṅ sbyar-baham / yaṅ-na brag-źun daṅ / sru-sru daṅ / pi-pi-liṅ daṅ / sug-smel-rnams-kyi phye-ma / sbraṅ-rċi daṅ / hbras bkrus-pahi khu-ba daṅ sbyar-te btuṅ-bar byaho //

18.17 rgun daṅ / kha-rahi phye-ma źo-kha-chu daṅ sbyar-baham / yaṅ-na ho-ma skol-ba[11] dron-mo bu-ram daṅ sbyar-ba-las ji-ċam nus-pa hthuṅs-na yaṅ gcin sri-bahi nad sel-to //

[9] ti- DN] tir- P
[9a] bzaho NP] bzah-ho D
[10] khu- DP] kha- N
[10a] -zuṅs D] -gzuṅs NP
[11] -ba D] -bahi NP

sudation (*sveda-*), purge with a severe cathartic (*nirūha-*), and after that (*uttara-*) administer a purging oily enema (*vasti-*).

18.11 In that (connection), in the case of retention of urine (*kṛcchre*) that has arisen due to wind (*vāta-*), one must eat food containing meat soup (*rasā*) that has been cooked (*saṃsiddhā*) with the liquid (obtained) by boiling as may be appropriate the group of drugs beginning with kuśa grass (*kuśa-*) (2.32) or the group of drugs beginning with (*ādi-*) the drug tick trefoil (*sthirā-*) (2.1).

18.12 In the case of (retention of urine) that has arisen due to (*-je*) bile (*pitta-*) and blood disease (*śoṇita-*), one must make (the patient) drink (*pibet*) the powder from the root of barberry (*dārvīṃ*) and honey (*madhu*) poured into the liquid (*ambunā*) (obtained) by boiling emblic myrobalan (*dhātrī-*), or alternatively (*vā*) the powder from seed (*bīja-*) of elephant apple (**ervāruka*), liquorice (*yaṣṭy-āhva-*), and barberry (*dārvīṃ*), put into the liquid (*ambhasā*) (obtained) by washing rice (*taṇḍula-*).

18.13 In order to make calm (*-upaśāntaye*) (the disease of) retention of urine (*kṛcchra-*) that has arisen due to phlegm (*kapha-*), one must make (the patient) drink (*pibet*) the powder (obtained) by grinding finely (*ślakṣṇa-piṣṭāṃ*) cardamom (*truṭiṃ*), mixing it with whichever may be appropriate among cow urine (*mūtreṇa*), liquor (*surayā*), and the liquid (obtained) by squeezing (*svarasena*) the banana tree (*kadalī-*).

18.14 In the case of retention of urine that has arisen (*utthe*) due to obstruction (*vibandha-*) of the semen (*śukra-*), one must make (the patient) eat a medicinal electuary (*lehaḥ*) (made) from molten ore (*śilā-jatu*) mixed with honey (*sa-mākṣikam*).

18.15 Alternatively, when the seven elements (*dhātoś*) of the body have grown strong (*bṛṃhita-*) by means of drugs that make virile (*vṛṣyair*), one must have intercourse with a beautiful maiden (*pramadottamā*).

18.16 In the case of the (various varieties of) the disease of retention of urine (*mūtra-kṛcchreṣu*), one must make (the patient) drink (*pibet*) the powder (obtained) by grinding the seed of safflower (*kusumbhaṃ*), mixed with honey (*sa-kṣaudraṃ*) and with the liquid (*ambunā*) (obtained) by washing rice (*taṇḍula-*), or alternatively, the powder (*rajaḥ*) from molten ore (*śilā-jatu-*), Indian rockfoil (*aśma-bhit-*), long pepper (*kṛṣṇā-*), and cardamom (*-truṭināṃ*), mixed with honey (*sa-kṣaudraṃ*) and with the liquid (*ambunā*) (obtained) by washing rice (*taṇḍula-*).

18.17 If one drinks (*pibed*) according to one's strength (*kāmataḥ*) the powder (*kalkaṃ*) from grape (*drākṣā-*) and sugar (*sitā-*), mixed (*yutam*) with whey (*mastunā*), or alternatively (*vā*), warm (*uṣṇaṃ*) boiled milk (*kṣīram*)

18.18 kha-ra dan / nas-čhig hkhus-pahi thal-ba dan sbyar-te zos-na yan gcin sri-bahi sna-grans thams-cad sel-to //

18.19 śi-kruhi rća-ba skol-bahi khu-baham / yan-na sman ro čha-žin drod che-bahi bag gan ci yan run-ba zos-śin hthuns-na rdehus hgags-pa sel-bar byed-do //

18.20 (1) gze-ma dan / (2) 'e-randa dan / (3) ba-re-nu-ka dan / (4) sug-smel dan / (5) śin-mnar dan / (6) pi-pi-lin dan / (7) sru-sruhi rća-ba-rnams skol-bahi khu-bahi nan-du / brag-žun-gyi phye-ma btab-ste hthuns-na yan / gcin bstus-pa dan / rdehus hgags-pa myur-du sel-to //

18.21 sman ka-ta-ban-kahi rća-ba btags-pahi phye-ma chan-la sogs-pa dan sbyar-te / hthuns-na yan rdehus hgags-pa sel-to //

18.22 sman pa-ru-nahi rća-bahi śun-lpags skol-bahi khu-ba bćags-pahi nan-du / de-ñid-kyi phye-ma btab-ste sbran-rći dan sbyar-baham / yan-na bcah-sga dan / nas-čhig hkhus-pahi thal-ba dan / 'a-ru-ra dan / ka-li-ya-ga-rnams-kyi phye-ma / žo-kha-chu dan sbyar-te hthuns-na yan rdehus hgags-pahi[12] nad śin-tu drag-po yan myur-du sel-to //

18.23 yan-na sman bi-ra-ta-ra-la sogs-pahi sde-čhan-gyi sbyor-bahi thabs-kyi rnam-pa thams-cad kyan sbyar-bar byaho //

18.24 cho-ga de-dag-gis kyan ži-bar ma-gyur-na / so-śi brdo[13]-bar dam bcas-la / rdehu hbyin-pa śes-pas dral-te hbyun-bar byaho //

18.25 da ni pho-mčhan-gyi nad bśad-par bya-ste / pho-mčhan-gyi nad ni / sen-mos bsnad[14]-pa dan / sos zin-pa dan / drag-śul-las rma byun-ba dan /

[12] -pahi D] -pa NP
[13] brdo- P] brño- DN
[14] bsnad- NP] snad- D

mixed (*-sammiśritam*) with crude sugar (*guḍa-*), this too removes (*-ghnaṃ*) the disease of retention of urine (*kṛcchra-*).

18.18 If one eats sugar (*śarkarā*) and the alkali extracted from burnt barley (*yava-kṣāra-*), mixed together, this too removes (*prabhedanī*) all (*sarva-*) the varieties of retention of urine (*kṛcchra-*).

18.19 If one eats and drinks as may be appropriate the liquid (obtained) by boiling (*kvāthaś*) the root (*mūla-*) of horse-radish (*śigru-*), or alternatively, drugs that have a pungent (*kaṭu-*) taste and tend to be very hot (*uṣṇo*), this removes (*-pāṭanaḥ*) (the disease of retention of urine that has arisen due to) 'obstruction (of the urine) by calculus (*aśmarī-*)'.

18.20 If one puts the powder from molten ore (*aśma-jatu*) in the liquid (obtained) by boiling (*kvāthena*) (1) caltrop (*śvadaṃṣṭrā-*), (2) castor oil (*eraṇḍa-*), (3) fragrant pepper (*kaunti-*), (4) cardamom (*elā-*), (5) liquorice (*yaṣṭi-*), (6) long pepper (*kṛṣṇā-*), and (7) root of Indian rockfoil (*aśma-bheda-*), and drinks it, it too removes (*-jit*) quickly (*kṣipraṃ*) 'accumulated urine (*śarkarā-*)' and '(urine) obstructed by calculus (*aśma-vibandha-*)'.

18.21 If one drinks the powder (obtained) by grinding the root (*mūlaṃ*) of the drug wild mustard (*kapota-vaṅkāyā*), mixed with liquor (*surā-*) etc. (*ādibhiḥ*), it too removes (*-ghnaṃ*) '(urine) obstructed by calculus (*aśmarī-*)'.

18.22 If one boils (*kvāthaṃ*) the rind (*tvak-*) of the root (*mūla-*) of the drug sacred caper (*varuṇa-*), strains the liquid (so obtained), puts in it the powder from that very (drug) (*kalka-saṃyutam*), and mixes it with honey, or alternatively, if one mixes with whey (*dadhi-maṇḍo*) the powder from ginger (*śṛṅgavera-*), the alkali extracted from burnt barley (*yava-kṣāra-*), chebulic myrobalan (*pathyā-*), and yellow sandal (*kāliyaka-*), and drinks it (*pibed* + *pāna-taḥ*), it too removes (*bhinatti*) quickly (*āśu*) even a very severe (*ugrām*) (case of the) disease of '(urine) obstructed by calculus (*aśmarīm*)'.

18.23 Alternatively, all kinds (*sarvathā*) of methods of mixing the group (of drugs) (*gaṇo*) beginning with (*-ādikaḥ*) the drug vīra-tara (*vīra-tara-*) (2.19) may even be combined (*samprayoktavyo*).

18.24 If it has not become calm (*tām aśāmyantīṃ*) even by those methods (of treatment), having taken a vow to risk life and death (*pratyākhyāya*), one who knows how to extract calculus (*śalya-vit*) should pierce (the patient) and remove it (*samuddharet*).

DISEASE OF THE MALE ORGAN

18.25 Now disease of the male organ will be expounded. As for disease of the male organ (*upadaṃśo dhvaja-śophaḥ*), it occurs as a result of such (*-ādibhiḥ*) bases of disease (*doṣaiḥ*) as being injured (*kṣata-*) by a nail

bud-med mi-gćan-ba dan ñal-ba-la sogs-pahi[15] nad-gźi[16]-rnams-las hbyuṅ[17]-ño //

de yaṅ rnam-pa lṅa yod-par bśad-do[18] //

18.26 rluṅ-las gyur-pahi pho-mćhan-gyi nad ni / pags-pa *hgas[19]-śiṅ na-la / ye[20] graṅ[21]-ba daṅ / mdog sño-skyar hdug-ciṅ rćub-pa yin-no //

18.27 mkhris-pa-las gyur-pa ni ćha-źiṅ mdog dmar-ba yin-no //

18.28 bad-kan-las gyur-pa-la ni g-yah-źiṅ mkhraṅ-ba yin-no //

18.29 khrag-nad-las gyur-pa-la ni khrag hjag-ciṅ hbrum-bu nag-po hbyuṅ-la / śin-tu ćha-ba yin-no //

18.30 nad-gźi gsum-char hdus-pa-las gyur-pa ni / mćhan-ma thams-cad daṅ ldan-pa[22] yin-no //

de-rnams-kyi naṅ-na srin-bu źugs-pa ni pho-mćhan źig-par hgyur-ro //

18.31 hdi-rnams-la thog-mar ni pho-mćhan mar-gyis bsku-źiṅ dugs byas-la / pho-mćhan-gyi rked-du gtar-ka byaho //

18.32 yaṅ-na srin-bu padma hjib-tu gźug-pa daṅ / yaṅ skyug[23]-pa daṅ / thur-du bkru-bahi cho-ga byaho //

18.33 rluṅ-las gyur-pahi pho-mćhan-gyi nad-la ni / (1) pra[24]-puṇḍa-ri[25]-ka daṅ / (2) śiṅ-mṅar daṅ / (3) sgron-śiṅ daṅ / (4) 'a-ga-ru daṅ / (5) thaṅ-śiṅ daṅ / (6) ra-sna daṅ / (7) ru-rta daṅ / (8) sman bri-śći-ba-rnams lhan-cig-tu bdar[26]-te bsku-ba daṅ / skol-bahi khu-ba dron-mos blug-par byaho //

18.34 mkhris-pa-las gyur-pahi pho-mćhan-gyi nad-la ni / (1) skyer-khaṇḍa daṅ / (2) 'utpa-la daṅ / (3) bćod daṅ / (4) pu-śel-će daṅ / (5) bćag daṅ / (6) śiṅ-mṅar daṅ / (7) śug-pa-rnams-kyi phye-ma chu daṅ sbyar-bas bskuho //

[15] -pahi D] -pa / NP
[16] -gźi- DN] -gźe- P
[17] hbyuṅ- DN] hphyuṅ- P
[18] -do NP] -de D
[19] hgas- *by emendation*] hgags- DNP
[20] ye N] yaṅ D : le P
[21] graṅ- D] bgraṅ- NP
[22] -pa D] -par NP
[23] skyug- NP] skyugs- D
[24] pra- NP] ja- D
[25] -puṇḍa-ri- P] -puṇḍa-la- D : -puṇḍahi- N
[26] bdar- NP] brdar- D

(*nakha-*), being seized by the teeth (*danta-*), the occurrence of a wound due to violence (*āyāsa-*), and having intercourse (*gamana-*) with an unclean woman (*ku-yoni-*). And it (*sa*) is said (*smṛtaḥ*) to have five varieties (*pañcadhā*).

18.26 As for disease of the male organ that has arisen due to wind (*anilātmakaḥ*), it is (characterised by its having) skin (*tvak-*) that is cracked (*-sphoṭanaḥ*), painful (*sa-ruk*), and extremely cold (*stambhaḥ*), and its appearance being pale blue (*śyāva-*) and rough (*rūkṣo*).

18.27 As for that which has arisen due to bile (*pittāt*), it is (characterised by being) hot (*dāha-*) and having a red appearance (**rāga-yutaḥ*).

18.28 In the case of that which has arisen due to phlegm (*kaphāt*), it is (characterised by) itching (*kaṇḍū-mān*) and being hard (*kaṭhinaḥ*).

18.29 In the case of that which has arisen due to blood disease (*rakta-jo*), it is (characterised by) blood dripping (*rakta-niṣyandī*), black pustules (*kṛṣṇa-sphoṭa-*) occurring, and being very hot (*ugra-dāha-vān*).

18.30 As for that which has arisen due to the three humours (*tri-doṣaḥ*) combined, it is (characterised by) possessing all the characteristics (*sarva-rūpaḥ*) (of the individual humours). Among those (characteristics is) the entry of worms (*krimilo*) (due to which) the male organ (*liṅga-*) is destroyed (*śātanaḥ*).

18.31 In the case of these (*teṣu*) (varieties of disease of the male organ), one must first (*ādau*) smear (*snigdha-*) the male organ with ghee, administer sudation (*svinnasya*), and open the vein (*sirāṃ vyadhet*) in the middle (*-madhye*) of the male organ (*dhvaja-*).

18.32 Alternatively (*vā*), one must administer the treatment of putting in (*pātanaṃ*) leeches (*jalauka-*) to suck (the blood) and likewise (*tathā*) the treatment of (making) vomit (*ūrdhva-śodhanaṃ*) and of cleansing downwards (*adhaḥ-śodhanaṃ*).

18.33 In the case of disease of the male organ that has arisen due to wind (*vātike*), one must grind together (1) the root of the white lotus (*pra-pauṇḍarika-*), (2) liquorice (*yaṣṭy-āhva-*), (3) pine (*sarala-*), (4) agalloch (*aguru-*), (5) deodar (*dāru-*), (6) groundsel (*rāsnā-*), (7) costus (*kuṣṭha-*), and (8) the drug hogweed (*vṛścīva-*), smear (*lepa-*) (them on the male organ) and pour on (*secane*) the hot liquid (obtained) by boiling them.

18.34 In the case of disease of the male organ that has arisen due to bile (*paitte*), one must mix with water and smear (*lepaḥ*) on (the male organ) the powder from (1) barberry extract (*añjana-*), (2) blue water lily (*utpala-*), (3) Indian madder (*mañjiṣṭhā-*), (4) vetiver (*uśīra-*), (5) red ochre (*gairika-*), (6) liquorice (*yaṣṭi-*), and (7) bird cherry (*padmaka-*). Alternatively (*vā*), one

yaṅ-na ho-ma daṅ / chu[27] graṅ-mo-rnams gaṅ yaṅ ruṅ-bas steṅ-du blugs-so //

18.35 bad-kan-las gyur-pahi mčhan-gyi nad-la ni / śiṅ ḏha-ba daṅ / tha-rams daṅ / śiṅ sā[28]-la-rnams-kyi phye-ma chu daṅ sbyar-bas bsku-bar byaho //

18.36 yaṅ-na doṅ-ga-la sogs-pahi sde-čhan skol-bahi khu-ba[29] blug-na bzaṅ-ṅo //

18.37 pho-mčhan-la rnag żugs-na[30] / pho-mčhan zad-par byed-pas-na / ci-nas kyaṅ rnag-tu mi-bgyur-bar sman-gyis[31] bsku-ba daṅ / sman-gyi khu-ba-la sogs-pa[32] steṅ-du blugs-pa-rnams-kyis[33] bsgrims-te bsruṅ-bar byaho //

18.38 rnag hjug-pa lta-na gtar-ka myur-te byas-la / rma gso-bahi cho-ga bžin-du byas-te / me-tog ku-mu-da daṅ / 'utpa-la daṅ / ka-la-lha-ra daṅ padma-rnams-kyi phye-mas gdab-bo //

18.39 yaṅ-na hbras-bu gsum mar daṅ lhan-cig-tu snod kha sbyar-gyi naṅ-du brños-pahi čhigs[34]-mas bsku-bar byaho //

18.40 yaṅ-na skyer-khanḍa daṅ / śi-ri-śahi phye-ma daṅ sbyar-baham / 'a-ru-rahi phye-ma sbraṅ-rči daṅ sbyar-ba , gaṅ yaṅ ruṅ-bas bskus-na pho-mčhan-gyi nad thams-cad sel-to //

18.41 pho-mčhan-gyi nad hdus-pa-las gyur-pa daṅ / khrag-nad-las gyur-pa gñis ni so-si brdo-bar dam bcas-la / nad-gži-rnams-kyi śas che-chuṅ bye-brag phyed-par byas-nas / gaṅ śas che-ba-dag gžil-bahi cho-ga byaho //

18.42 da ni rlig-rlugs-kyi nad bśad-par bya-ste / rlig-rlugs-kyi nad ni

[27] chu D] nu NP
[28] sā- D] sa- NP
[29] -ba D] -bas NP
[30] -na NP] -nas D
[31] -gyis DN] -gyi P
[32] -pa D] -pas NP
[33] -kyis DN] -kyi P
[34] čhigs- NP] čhig- D

must pour onto it (*ukṣaṇam*) whichever may be appropriate (namely) milk (*kṣīra-*) or cold water.

18.35 In the case of disease of the male organ that has arisen due to phlegm (*kaphotthite*), one must mix with water and smear (*lepaḥ*) on (the male organ) the powder from button tree (*dhava-*), sal tree (*aśva-karṇa-*), and sal tree (*sāla-*).

18.36 Alternatively, if one pours (*pariṣekaḥ*) (on the male organ) the liquid (obtained) by boiling (*kvāthaḥ*) the group of drugs beginning with (*-ādibhiḥ*) drumstick (*āragvadha-*) (2.6), it is excellent (*praśasyate*).

18.37 Since (*hi*) it (*saḥ*) causes the male organ (*śiśna-*) to decline (*kṣaya-karo*), if pus (*pāko*) has entered the male organ, one must diligently (*prayatnena*) take care (*rakṣyaḥ*) that pus on no account arises, by smearing (the male organ) with drugs and by pouring onto it the liquid etc. from drugs.

18.38 If one sees pus enter (the male organ) (*pakve*), one must open the vein (*śastra-karma*) quickly (*āśu*), act according to the method (of treatment) (*parikramaḥ*) for healing a wound (*vraṇa-vat*), and apply the powder from the flowers white water lily (*kumuda-*), blue water lily (*utpala-*), white water lily (*kahlāra-*), and lotus (*paṅka-ja-*).

18.39 Alternatively (*vā*), one must smear (on the male organ) the residue (*maṣī*) (obtained) by baking (*pradagdhāyās*) in a vessel whose mouth is closed (*antaḥ-*) the three fruits (*triphalāyā*) together with ghee (*ghṛtānvitā*).

18.40 Alternatively, if one smears (*lepanaṃ yojyaṃ*) (on the male organ) whichever may be appropriate, the powder from barberry extract (*rasāñjanam*) and siris (*śiriṣeṇa*) mixed together, or (*vā*) the powder from chebulic myrobalan (*pathyayā*) mixed with honey (*sa-kṣaudram*), this removes (*-apaham*) all (*sarva-*) (varieties of) disease (*gada-*) of the male organ (*liṅga-*).

18.41 As for two (*dvayaṃ*) (varieties of) disease of the male organ (*upadaṃśa-*) (namely) that which has arisen due to (all three humours) combined and that which has arisen due to blood disease, one must take a vow to risk life and death (*pratyākhyāya*), make an analysis (*paricchidya*) of the proportions great or small (*balābalaṃ*) of the humours (*doṣāṇāṃ*), and apply treatment (*samācaret*) to remove (*saṃnivāraṇaiḥ*) whichever (humours constitute a) great proportion.

THE DISEASE OF SWOLLEN TESTICLES

18.42 Now the disease of swollen testicles will be expounded. As for the disease of swollen testicles (*vṛddhiḥ*), seven varieties (*sapta-vidhā*) of the disease of swollen testicles will occur as a result of the three humours

*nad[35]-gźi gsum-gyis rlig-pahi hbras-bu daṅ / pags-pa ma-ruṅ-bar byas-pa-las / rlig-rlugs-kyi nad rnam-pa bdun hbyuṅ-bar hgyur-ro //

18.43 de-la (1) rluṅ-las gyur-pahi rlig-rlugs-kyi nad ni rlig-pa lgaṅ-pa rluṅ-gis gaṅ-ba hdra-ba yin-no //

18.44 (2) mkhris-pa-las gyur-pa ni / 'u-dum[36]-ba[37]-rahi śiṅ-thog hdra-bar dmar-ba yin-no //

18.45 (3) bad-kan-las gyur-pa ni mkhran-źiṅ zlum-pa yin-no //

18.46 (4) khrag-nad-las gyur-pa ni mkhris-pahi mchan-ma daṅ hdraho //

18.47 (5) čhil rgyas-pahi nad-du gyur-pa ni che-la hjam-mo //

18.48 (6) gcin-las gyur-pa ni rkyal-pa gaṅ-ba bźin-du hdug-pa yin-no //

18.49 (7) rgyu-ma rlugs-pa-las gyur-pa ni ' rluṅ-gis rlig-pahi hdab-du rgyu-mahi ltab-ma mthar-gyis phul-nas rlig-pa rkyal-pa bus-pa bźin-du riṅ-por hgyur-ba yin-te / rlig-rlugs-kyi nad de ni mi-hčho*ho[38] //

18.50 de-la rluṅ-las gyur-pahi rlig-rlugs-kyi nad-la ni / sman-mar btuṅ-źiṅ bsku-ba daṅ / dugs-kyis bdugs[39]-pa daṅ / sman-gyi khu-ba[29] blugs-pa daṅ / snum-pahi bkru-sman btaṅ-ba daṅ / bkru-sman drag-po mas btaṅ-ba daṅ / hjam-rči mas btaṅ-ba-rnams bya-bar bśad-do //

18.51 de-la snum-gyi bkru-sman ni / ho-ma daṅ / 'e-randahi mar bskol[40]-te sbyar[41]-ba ñams[42]-stobs-las dpags-te btuṅ-bar byaho //

18.52 mkhris-pa daṅ / khrag-nad-las gyur-pa-la ni / srin-bu pad-pa[43] rlig-pa-las khrag hjib-tu gźug-pa daṅ / sman bsil-bas bsku-źiṅ / sman-gyi khu-ba graṅ-mos steṅ-du blugs-na źi-bar hgyur-ro //

[35] nad- *by emendation*] *om.* DNP
[36] -dum- DP] -dum- N
[37] -ba- NP] -bā- D
[38] -hčhoho *ij by emendation*] -hčhohi / DNP
[39] bdugs- D] bdug- NP
[40] bskol- D] skol- NP
[41] sbyar- DN] sbyaṅ- P
[42] ñams- D] ñam- NP
[43] pad-pa DN] padma P

(*doṣaiḥ*) making unsuitable (*-pradūṣaṇāt*) the fruit and skin (*phala-kośa-*!) of the testicle.

18.43 In that (connection), (1) as for the disease of swollen testicles that has arisen due to wind (*vātāt*), it is (characterised by) the testicles resembling (*ābhā*) a bladder (*vasti-*) full (*pūrṇa-*) of wind.

18.44 (2) As for that which has arisen due to bile (*pittena*), it is (characterised by) being red like (*upamā*) the fruit of the cluster fig (*udumbara-*).

18.45 (3) As for that which has arisen due to phlegm (*kaphena*), it is (characterised by) being hard (*kaṭhinā*) and round (*vṛttā*).

18.46 (4) As for that which has arisen due to blood disease (*rakta-jā*), it resembles the characteristics of bile (*pitta-liṅginī*).

18.47 (5) As for that which has arisen in (connection with) the disease of increased fat (*medasa*), it is large (*mahati*) and soft (*mṛdvī*).

18.48 (6) As for that which has arisen due to urine (*mūtra-jā*), it is (characterised by) being like (*-vat*) a full leather bag (*dṛti-*).

18.49 (7) As for that which has arisen due to swelling of the intestine (*antra-vṛddhir*), it is (characterised by) the testicle becoming long (*dīrghā*) like (*-vad*) an inflated (*ādhmāta-*) leather bag (**dṛti*) due to the wind (*vāta-*) having gradually (*kramāt*) given folds in the intestine (*dvi-guṇāntra-bhavā*) to the region of the testicles (*vaṅkṣaṇa-*). As for that (*sā*) disease of swollen testicles (*antra-vṛddhir*), it (can)not be cured (*na sidhyati*).

18.50 If that (connection), in the case of the disease of swollen testicle that has arisen due to wind (*vāta-vṛddhau*), it is taught (*matā*) that one must drink and smear on medicinal ghee (*sneha-*), fumigate with sudorifics (*sveda-*), pour on (**seka*) the liquid from drugs, administer an oily cathartic (**sneha-vasti*), apply a severe purging cathartic (*vireka-*), and apply a purging oily enema (**anuvāsana*).

18.51 In that (connection), as for the oily cathartic (**sneha-vasti*), one must boil milk (*kṣīreṇa*) and oil (*tailaṃ*) from the castor oil plant (*eraṇḍa-jaṃ*), examine (the patient's) strength (*yathā-balam*), and make him drink (*pātavyaṃ*) the mixture.

18.52 In the case of (diseases of swollen testicle) that have arisen (*-samutthayoḥ*) due to bile (*pitta-*) and blood disease (*rakta-*), if one inserts a leech (*jalaukābhir*) to suck (*hared*) the blood (*raktaṃ*) from the testicle, smears it (*pradeha-*) with cool (*śītāḥ*) drugs, and pours (*seka-*) onto it the cold (*śītāḥ*) liquid from drugs, it will become calm (*pitta-nāśanāḥ*).

18.53 bad-kan-las gyur-pa-la ni / sman drod che-ba btags-pahi phye-ma ba-gcin dań sbyar-ba srin-pos bsku-žiń skyer-pahi rca-ba skol-bahi khu-ba gcin dań sbyar-ba btuń-bar byaho //

18.54 čhil rgyas-pa-las gyur-pahi rlig-rlugs-kyi nad-la ni / dugs bya-ba dań / byihu-rug[44]-pa-la sogs-pahi sde-čhan žib[45]-tu btags-te chu dań sbyar-bas bsku-bar byaho //

18.55 gcin-las gyur-pa-la ni / dań-por rlig-pa dugs byas-pahi rjes-la rlig-pahi hog-gi srubs-nas brtol-te re žig rma[46]-rći mi-sbyar-bar gcehus bsu-žiń riń-du hjag-tu gžug[47]-go //

18.56 rgyu-ma rlugs-pa-las gyur-pahi rlig-rlugs da-duń čhabs chen-por ma[48]-gyur-pa-la ni / bsreg-pa dań / rluń sel-bahi sman-mams byaho //

18.57 bsreg-go-cog[49]-la ni bsregs-pahi hog-tu *rma[50]-la cho-ga ji-ltar bya-ba bžin-du byaho //

gcin sri-bahi nad sel-bahi lehu-ste bco-brgyad-pa rjogs-so //

[44] -rug- D] -dug- NP
[45] žib- DP| bži- N
[46] rma- P] ma- DN
[47] gžug- NP] bžug- D
[48] ma- *om.* DN
[49] -go-cog- P] -gcig- DN
[50] rma- *by emendation*| ma- DNP

18.53 In the case of (disease of swollen testicle) that has arisen due to phlegm (*kapha-jāṃ*), one must smear on (*pralepayet*) with a srin-po the powder (obtained) by grinding drugs of great heat (*uṣṇa-vīryaiḥ*) mixed with cow urine (*mūtra-sampiṣṭair*) and must make (the patient) drink (*pātavyo*) the liquid (obtained) by boiling (*kaṣāyaḥ*) the root of barberry (*pīta-dāru-*) mixed with urine (*mūtra-saṃyuktaḥ*).

18.54 In the case of disease of swollen testicle (*-vṛddhau*) that has arisen due to increased fat (*medo-*), one must apply sudation (*bhavet svedaḥ*), and one must grind finely the group of drugs beginning with (*ādiś*) holy basil (*surasa-*) (2.24), mix (the powder) with water, and smear it on (*lepanam*).

18.55 In the case of (disease of swollen testicle) that has arisen due to urine (*mūtra-jāṃ*), after first applying sudation (*svinnāṃ*) to the testicles, one must pierce (*viddhvā*) (them away) from the seam (*sīvanīṃ*) at the bottom (*adhaḥ*) of the testicles, and without applying for a while medicine for the wound, one must attach a clyster-pipe and cause (the urine) to drip (*srāvayet*) for a long time.

18.56 In the case of (disease of) swollen testicle that has arisen due to swelling of the intestine (*antra-vṛddhāv*), if it has not yet become very large (*avṛddhāyāṃ*), one must apply cauterisation (*dāho*) and drugs to remove wind (*vāta-nigrahaḥ*).

18.57 In all cases of cauterisation (*vidagdhāsu sarvāsu*), one must apply (*yojyaṃ*) after the cauterisation methods (of treatment) (*karma*) such as those to be applied in the case of wounds (*vraṇāśrayam*).

The chapter (*adhyāyo*) on removing the disease of retention of urine (*mūtra-kṛcchra-*), the eighteenth (*aṣṭādaśamaḥ*), is finished.

§ 19 : RTUG-SKAM-GYI NAD GSO-BAHI LEHU

19.0 de[1]-nas rtug-skam-gyi nad gso-bahi lehu bśad-par byaho //

19.1 rtug-skam-gyi nad ni / dri-ma hbyin-pa žes bya-bahi rluṅ loṅ-ka-na gnas-pa hkhrugs-te śas che-bar gyur-pas phyi-sa bskams-nas thur-du hoṅ-bahi lam hgags-te / gyen-du hkhyil-bar gyur-pa ni rtug-skam-gyi nad bskyed-par bśad-do //

19.2 dehi mčhan-ma ni sñiṅ daṅ mkhal-rked[2] daṅ / rčib-logs na-ba daṅ / lgaṅ-pa chu-so skraṅ-ba[3] daṅ / lto sbo-ba daṅ / skad hgag[4]-ciṅ lkog-nad lha-gor[5]-du hgyur-ba daṅ / rmis-kyis hdebs-śiṅ skyug[6]-pa daṅ / mig ldoṅs-śiṅ hon-par hgyur-ba daṅ / skom-pahi nad-la sogs-pa nad-kyi sna-graṅs hdi-rnams skye-bar hgyur-te /

19.3 rtug-skam-gyi nad yod-pa-la ni daṅ-por lus snum[7]-gyis[8] bsku-žiṅ dril-ba daṅ / dugs hyas-la sman-gyi reṅ-bus gźug-pa daṅ / bkru-sman drag-po mas btaṅ-ba daṅ / sman-mar btuṅ-ba daṅ / hjam-rči mas btaṅ-ba daṅ / bkru-sman btaṅ-bahi las-rnams byaho //

19.4 de-la sman reṅ-bu mas btaṅ-bahi cho-ga ni po-son-cha daṅ / khyim-gyi du-ba daṅ / čabs[8a]-ru-cha daṅ / cha-ba gsum daṅ / bu-ram-rnams-kyi phye-ma ba-gcin-gyi naṅ-du / khaṇḍa čhos-pa čam-du bskol[9]-te reṅ-bu mthe-bo[10] čam-du byas-nas mar-gyis bskus-te mas btaṅ-na phyi-sa hbyuṅ-bar hgyur-la lto sbo-žiṅ na-ba yaṅ sel-to //

19.5 yaṅ-na khyim[11]-gyi du-ba daṅ / pi-pi-liṅ daṅ / po-son-cha daṅ / yuṅs-kar daṅ / bu-ram-rnams-kyi phye-ma ba-gcin-gyi naṅ-du khaṇḍa čhos-pa[12] čam bskol[9]-te sña-ma bžin-du reṅ-bur byas-pa yaṅ bzaṅ-ṅo //

[1] de- NP] da- D
[2] -rked D] -sked NP
[3] skraṅ-ba NP] skraṅs-pa D
[4] hgag- DN] hgags- P
[5] -gor- D] -hor- NP
[6] skyug- NP] skyugs- D
[7] snum- P] skam- DN
[8] -gyis DN] -gyi P
[8a] čabs- NP] rčabs- D
[9] bskol- D] skol- NP
[10] -bo NP] -boṅ D
[11] khyim- NP] khyam- D
[12] -pa DP] -pas N

CHAPTER 19: DRY EXCREMENT

19.0 Next the chapter on healing the disease of dry excrement will be expounded.

19.1 As for the disease of dry excrement, if the so-called 'wind that expels impurities (*apāno*)', which resides in the receptacle of digested food (*pakvāśaye*), is disturbed (*kruddhaḥ*) and has become predominant (*balī*) so that it has dried up the faeces (*viṭ-śoṣāvartano*), the path for proceeding downwards has become blocked (*adhaḥ-kha-saṃrodhī*), and (the wind) has become upward-winding (*ūrdhva-go*), this is said (*smṛtaḥ*) to promote (*-karaḥ*) the disease of dry excrement (*udāvarta-*).

19.2 As for the characteristics of that (disease, they are that) these kinds of diseases (*gadāḥ*) arise: pain (*rug-*) in the heart (*hṛt-*), in the abdomen (*kukṣi-*), and in the sides (*pārśva-*), swelling (*śopha-*) of the urinary bladder (*vasti-*), distended stomach (*ādhmāna-*), voice failure (**svara*) and the development of the throat disease lha-gor (*gala-graha-*), being afflicted by fever (*jvara-*), and vomiting (*chardi-*), becoming blind in the eye (*āndhya-*) and deaf (*bādhirya-*), and the disease of thirst (*tṛṣṇā-*), etc. (*ādyās*).

19.3 In the case of one who has the disease of dry excrement (*udāvartinam*), one must first smear (*abhyakta-*) the body (*-gātram*) with oil, massage it, and administer sudation (*svinna-*), (then) one must administer the treatments (*karmaṇā*) of inserting (*sthāpana-*) a medicinal suppository (*vartikā-*), purging with a severe cathartic (*vasti-*), giving to drink medicinal oil (*sneha-*), purging with an oily enema (*sneha-vasti-*), and purging with a cathartic (*recana-*).

19.4 In that (connection), as for the method (of treatment) by purging with a medicinal suppository, if (one takes) the powder from emetic nut (*rāṭha-*), house smoke (*dhūma-*), black salt (*viḍa-*), the three hot ones (*vyoṣa-*), and crude sugar (*guḍa-*), boils it (*vipācitā*) in cow urine (*mūtra-*) until the extract is cooked, makes a suppository (*vartir*) the size of the thumb (*aṅguṣṭha-samā*), smears it with ghee and purges with it (*gude nidheyā*), the faeces will emerge and it will also remove (*-nut*) distended stomach (*ānāha-*) and pains (*śūla-*).

***19.5** Alternatively, if (one takes) the powder from house smoke (**dhūma*), long pepper (**pippalī*), emetic nut (**rāṭha*), white mustard (**gaura-sarṣapa*), and crude sugar (**guḍa*), boils it in cow urine (**go-mūtra*) until the extract is cooked, and makes it into a suppository (**varti*) as previously, this too is excellent (**praśasyate*).

* Khotanese and Tibetan only.

19.6 yaṅ-na śiṅ-kun daṅ / śu-dag daṅ / ru-rta[13] daṅ / sva-rći-kahi thal-ba daṅ / ćabs[13a]-ru-ćha-rnams yas-kyi[13a] rim bźin-du daṅ-pohi cha gñis-kyis bskyed-de btags-la chu bskol[9]-ba dron-po daṅ sbyar-te hthuṅs-na yaṅ / lto sbo-ba daṅ / zug-ciṅ na-ba daṅ / sñiṅ na-ba daṅ / skran-rnams sel-to //

19.7 śiṅ ñe-roṅ cha gñis daṅ / pi-pi-liṅ cha bźi daṅ / 'a-ru-ra cha lṅa-rnams btags-te de-rnams sbyar-ba bsdoms-pahi ćhad daṅ mñam-pahi bu-ram-gyi naṅ-du khaṇḍa ćhos-pa ćam-du bskol[9]-la ril-lur[14] byas-pa des[15] ni phyi-sa hgags-pahi nad sel-bar byed-do //

19.8 kha-zas-su ni nas rjen-pa khram-khrom-du btags-pahi chan / ho-maham śa-khu daṅ ldan-paham / gźan-yaṅ gaṅ de daṅ hphrod-pahi kha-zas-rnams bzah-bar byaho //

19.9 de[16]-ltar rluṅ-gis[17] g-yos-nas[18] phyi-sa hgags[19]-par hgyur-ba-las mkhris-pa daṅ bad-kan bla-gñan-du gyur-pa-la ni de gñis-la phan-pahi sman mas btaṅ-ba rnam[20] gñis byaho //

19.10 rluṅ-las gyur-pahi phyi-sa hgags[21]-pahi nad ni chu-sor zug-par byed-do //

19.11 mkhris-pa-las gyur-pa ni lte-bahi phyogs ćha-ba yin-no //

19.12 bad-kan-las gyur-pa ni sñiṅ na-ba daṅ / daṅ-ka mer-mer-po daṅ / kha-nas chu hbyuṅ-bar byed-do //

19.13 nad-gźi[22] gsum-char hdus-pa-las gyur-pa ni mćhan-ma thams-cad daṅ ldan-pa yin-te spaṅ-bar byaho //

19.14 de-la rluṅ-las gyur-pahi phyi-sa hgags[21]-pahi nad-la ni / (1) la-la-phud daṅ / (2) śiṅ-kun daṅ / (3) rgyam-ćhva daṅ / (4) nas-ćhig hkhus-pahi thal-ba daṅ / (5) kha-ru-ćhva daṅ / (6) 'a-ru-ra-rnams-kyi phye-ma chaṅ źim-po daṅ sbyar-te hthuṅs-na sel-bar byed-do //

19.15 yaṅ-na kha-ru-ćhva[23] daṅ / śu-dag daṅ / go-sñod daṅ / na-le-śam-rnams yas-kyi[24] rim bźin-du / sña-ma sña-ma-las ñis-hgyur-du bskyed-de

[13] -rta DP] -rtas N
[13a] -kyi NP] -kyis D
[14] -lur NP] -lu D
[15] des D] de NP
[16] de- P] da N : om. D
[17] -gis D] -gi NP
[18] -nas om. NP
[19] hgags- DN] hgag- P
[20] rnam DN] rnams P
[21] hgags- D] hgag- NP
[22] -gźi DP] -bźi N
[23] -ćhva NP] -ćha D
[24] -kyi NP] -kyis D

19.6 Alternatively, if (one takes) asafoetida (*rāmaṭha-*), sweet flag (*ugrā-*), costus (*āmaya-*), svarjikā alkali (*svarji-*), and black salt (*viḍa-*), increasing by two (*dvir*) the first portion (*bhāgā*) according to order from above (*uttarāḥ*), grinds them (*cūrṇam*), mixes (the powder) with warm boiled water (*uṣṇāmbunā*), and drinks it, this too removes (*-jit*) distended stomach (*ānāha-*), aches and pains (*śūla-*), heart disease (*hṛd-roga-*), and internal tumours (*gulma-*).

19.7 If one grinds two portions (*dvi-bhāgikāḥ*) of turpeth tree (*trivṛt-*), four portions (*catur-bhāgikāḥ*) of long pepper (*kṛṣṇā-*), and five portions (*pañca-bhāgikāḥ*) of chebulic myrobalan (*-harītakyo*), boils them in (a quantity of) crude sugar (*guḍa-*) equal (*tulyas*) to the quantity of those (drugs) mixed together, until the extract is cooked, and makes it into a pill (*guḍikā*), that (*yā*) removes (*-apahāḥ*) the disease (*gada-*) of obstructed faeces (*viḍ-vibandha-*).

19.8 As food one must make (the patient) eat (*sevyam*) the pap of raw barley crushed to pieces (*vāṭyam*), laced with milk or meat soup (*kṣīra-rasaiḥ*), or any other (*anyad yac*) food that is compatible (*anulomanam*) with that.

19.9 In the case of bile (*pitta-*) and phlegm (*śleṣman-*) developing into a supervenient disease (*anubandhe*) as a result of the faeces becoming blocked by being thus shaken by the wind, one must administer the two kinds of purging medicaments (*vastayo*) that are beneficial for those two (humours) (*tad-dhitā*).

19.10 As for the disease of blocked faces that has arisen due to wind (*vātād*), it causes pain (*bhavec chūlaṃ*) in the bladder (*vastau*).

19.11 As for that which has arisen due to bile (*pittān*), the region of the navel (*nābhau*) is hot (*vidāhi*).

19.12 As for that which has arisen due to phlegm (*kaphād*), it causes heart disease (**hṛd-roga*), shaky appetite (*hṛl-lāsa-*) and the emergence of water from the mouth.

19.13 As for that which has arisen due to the three humours combined, it is (characterised by) possessing all the characteristics (*sarva-rūpātmakaṃ*) and is to be abandoned (*tyajet*).

19.14 In that (connection), in the case of the disease of blocked faeces that has arisen due to wind (*vāta-śūla-*), if (one takes) the powder from (1) bishop's-weed (*yavānī-*), (2) asafoetida (*hiṅgu-*), (3) rock salt (*sindhūttha-*), (4) the alkali extracted from burnt barley (*kṣāra-*), (5) sochal salt (*sauvarcala-*), and (6) chebulic myrobalan (*abhayā-*), mixes it with sweet liquor (*surā-maṇḍena*), and drinks it (*pātavyā*), it removes (it) (*-niṣūdanaḥ*).

19.15 Alternatively, if (one takes) the powder (obtained) by grinding sochal salt (*sauvarcala-*), sweet flag (**vacā*), cumin (*ajājī-*), and black pepper

btags-pahi phye-ma kha-lun-gi khu-ba dan sbyar-te brjis-pahi ril-bu zos-na, yan rlun-las gyur-pahi phyi-sa hgags[21]-pahi nad sel-to /

19.16 yan-na rlun-las gyur-pahi phyi-sa hgags[21]-pahi nad-la / (1) čhva dan / (2) star-bu dan / (3) čha-ba gsum dan / (4) la-la-phud dan / (5) rgyam-čhva[22] dan / (6) kha-ru-čhva[23] dan / (7) čabs[24]-ru-čha-rnams-kyi phye-ma / kha-lun-gi khu-ba dan sbyar-te ril[25]-bur byas-pa bzah-bar byaho //

19.17 (1) ldum-bu se-yab dan / (2) 'a-ru-ra dan / (3) śin-kun dan / (4) ma-nu dan / (5) rgyam-čhva[23] dan / (6) kha-ru-čhva[26] dan / (7) čabs[27]-ru-čha-rnams-kyi phye-ma nas bčos-pahi khu-ba dan sbyar-te hthuns-na yan rlun-las gyur-pahi phyi-sa hgags[21]-pa dan skran dan / rlun-nad rnugs-byed-rnams sel-to //

19.18 mkhris-pa-las gyur-pahi phyi-sa hgags[17]-pahi nad-la ni / (1) skyu-ru-rahi khu-ba dan / (2) bi-da-rihi[28] khu-ba dan / (3) khyi lce-bahi khu-ba dan / (4) rgun-gyi khu-ba-rnams-las gan yan run-ba kha-ra dan sbyar-te hthuns-na de ma-thag-tu sel-to //

19.19 yan-na skyu-ru-rahi phye-ma dan / sbran-rči dan sbyar-bahi hbras brnos-pahi phye-ma dan / kha-ra sbran-rči dan sbyar-ba btun-no //

19.20 bad-kan-las gyur-pahi phyi-sa hgags[19]-pahi nad-la ni / śu-dag dan / gla-sgan dan / kru-trug-tres dan / 'a-ru-ra dan / pu-če-śel-rnams-kyi phye-ma ba-gcin dan sbyar-baham / yan-na bi-lba-la sogs-pahi sde-čhan skol-bahi khu-ba dron-mo nas-čhig hkhus-pahi thal-ba dan sbyar-ba btun-bar byaho //

19.21 da ni sñin na-bahi bye-brag bśad-par bya-ste / sñin na-ba-la ni / (1-3) rlun-la sogs-pa nad-gźi gsum so-so-las gyur-pa dan / (4) kun hdus-

[25] ril- D; ri- NP
[26] -čhva P] -cha DN
[27] čabs- NP] rčabs- D
[28] -rihi DP] -rahi N

(*marica-*), increasing (the portions) twofold (*dvi-guṇa-*) from the previous ones according to the order from above (*-uttaraiḥ*), mixes it (*śliṣṭā*) with lemon juice (*mātuluṅga-rasaiḥ*), presses it into a pill (*guḍikā*), and eats it, it too removes (*-hṛt*) the disease of blocked faeces that has arisen due to wind (*anila-śūla-*).

19.16 Alternatively, in the case of the disease of blocked faeces that has arisen due to wind (*vāta-śūlinaḥ*), one must make (the patient) eat the powder from (1) verjuice (*śukta-*), (2) bladder sorrel (*amla-vetasa-*), (3) the three hot ones (*vyoṣa-*), (4) bishop's weed (*yavānī-*), (5) rock salt (**sindhūttha*), (6) sochal salt (**sauvarcala*), and (7) black salt (**viḍa*) (= *lavaṇa-trika-*), mixed with lemon juice (*bīja-pūra-rasopetā*), and made into a pill (*guḍikā*).

19.17 If (one takes) the powder from (1) the vegetable se-yab (*tumburūṇi*), (2) chebulic myrobalan (*abhayām*), (3) asafoetida (*hiṅgu*), (4) orrisroot (*pauṣkaram*), (5) rock salt (**sindhūttha*), (6) sochal salt (**sauvarcala*), and (7) black salt (**viḍa*) (= *lavaṇa-trayam*), mixes it with the liquid (*ambunā*) from cooked barley (*yava-*), and drinks it (*pibed*), this too removes blocked faeces that has arisen due to wind (*vāta-śūla-*), internal tumours (*gulma-*), and the wind disease that causes darkness (*apatantraka-*).

19.18 In the case of the disease of blocked faeces that has arisen due to bile (*pitta-śūla-*), if one mixes with sugar (*sa-śarkaram*) whichever may be appropriate among (1) the liquid (*rasam*) from emblic myrobalan (*dhātryā*), (2) the liquid from milky yam (*vidāryā*), (3) the liquid from gentian (*trāyanti-*), and (4) liquid from grape (*gostanāmbu*), and drinks it (*pibet*), it immediately (*sadyaḥ*) removes it (*-pramardanam*).

19.19 Alternatively, one must drink (*pratilihyāt + āpibet*) the powder from fried rice (*lājā-*) mixed with the powder (*-cūrṇam*) from emblic myrobalan (*dhātrī-*) and with honey (*sa-mākṣikam*), and sugar (*śarkarā-*) mixed with honey (*-mākṣikopetam*).

19.20 In the case of the disease of blocked faeces that has arisen due to phlegm (*kapha-śūla-*), one must make (the patient) drink (*pibet*) the powder (*cūrṇaṃ*) from sweet flag (*vacā-*), nut grass (*abda-*), leadwort (*agni-*), chebulic myrobalan (*abhayā-*), and kurroa (*tiktā-*), mixed with cow urine (*go-mūtra-saṃyutam*), or alternatively (*vā*), the warm liquid (obtained) by boiling (*kvātham*) the group (of drugs) beginning with Bengal quince (*bilvādeḥ*), mixed with the alkali extracted from burnt barley (*sa-kṣāram*).

HEART DISEASE

19.21 Now the varieties of heart disease will be expounded. Heart disease (*hṛd-rogaḥ*) has five kinds (*pañcadhā*): (1-3) those which have arisen due to the three humours, wind etc. (*vātādibhiḥ*), separately (*pṛthak*); (4) that which has

pa-las nad-du gyur-pa dan / (5) srin-buhi ñes-pa-las gyur-pa dan / rnam-pa lna yod-de / thams-cad kyan zug-cin na-ba yin-no /

19.22 bye-brag-tu-na srin-bu-las gyur-pa ni / sñin g-yah-zin na-*ba yin-no*[29] //

19.23 de-la rlun-las gyur-pahi sñin na-ba-la ni / can-su bsres-pahi nan-du / til-mar dan / rgyam-chva[30] blugs-te btun-bar byaho /

19.24 yan-na til-mar skol-ba / ba-gcin dan sbyar-te hthuns-na / skran dan / zug-cin na-ba dan / lto sbo-ba yan sel-to /

19.25 yan-na 'a-ru-rahi hbrum-bu lna-bcuhi phye-ma dan / kha-ru-cha sran gñis mar sran sum-cu-rca gñis dan / chu mar-gyi bzi-hgyur-gyi nan-du bskol⁹-te / mar ñi-che lus-pa-las ran-par hthuns-na sñin na-ba dan dbugs mi-bde-ba dan / skran-rnams sel-to //

19.26 bcah-sga dan / kha-ru-cha dan / sin-kun dan / bal-po sehu dan / star-bu-rnams-kyi phye-ma chu skol-ba dron-po dan sbyar-te hthuns-na yan dbugs mi-bde-ba dan / sñin na-ba sel-to //

19.27 mkhris-pa-las gyur-pahi sñin na-ba-la ni / sman bsil-bahi khu-ba-la sogs-pas lus-la[30] blugs-pa dan / sman bsil-bahi lde-gus bsku-ba dan / sman mñar-*bag[31]-gi bkru-sman btan-no //

19.28 yan-na pu-ce-sel-gyi phye-mabam / sin-mnar-gyi phye-ma gan yan run-ba kha-ra chu dan sbyar-bahi nan-du blugs-te btun-no //

19.29 sman sti-ra-la sogs-pahi sde-chan btags-pahi phye-ma mar dan / chu mar-gyi bzi-hgyur dan / ho-ma dan / bu-ram-sin-gi khu-ba dan / rgun-gyi khu-ba gsum-las gan yan run-ba mar-gyi chad dan mñam-pahi nan-du bskol⁹-te / mar ñi-che lus-pa bcags-pa-las ran-par hthuns-na yan mkhris-pa-las gyur-pahi sñin na-ba sel-to //

[29] na-*ba yin-no* // *by emendation*] na DNP
[30] -la D] -pa NP
[31] -bag- *by emendation*] -nag- DNP

developed into disease due to all (*sarvaiḥ*) (three humours) combined, and (5) that which has arisen due to the fault (*doṣāc*) of worms (*krimi-*). Moreover, all (these varieties) are (characterised by) aches and pains (*śūla-vat*).

19.22 In the case of the (individual) varieties, as for (that heart disease) which has arisen due to worms (*jantu-jaḥ*), (it is characterised by) the heart itching (*sa-kaṇḍv-*) and being painful (*-artiś*).

19.23 In that (connection), in the case of heart disease (*hṛd-roge*) that has arisen due to wind (*vātike*), one must pour sesame oil (*tailaṃ*) and rock salt (*lavaṇa-*) into a mixture of cañ-śu (*amla-yutaṃ*) and make (the patient) drink it (*pibet*).

19.24 Alternatively (*vā*), if one drinks boiled (*siddhaṃ*) sesame oil mixed with cow urine (*mūtra-vad*), it too removes (*-nivāraṇam*) internal tumours (*gulma-*), aches and pains (*śūla-*), and even distended stomach (*ānāha-*).

19.25 Alternatively, if one boils (*siddhaṃ*), in thirty-two ounces of ghee (*ghṛta-prasthaṃ*) and in four times as much water (*jale*) as ghee, the powder (*-kalkaḥ*) from fifty (*pañcāśad-*) fruits of chebulic myrobalan (*abhayā-*) and two ounces (*pala-dvayam*) of sochal salt (*sauvarcala-*), until pure ghee remains, and drinks it in moderation, this removes (*-jit*) heart disease (*hṛd-roga-*), uncomfortable breathing (*śvāsa-*), and internal tumours (*gulma-*).

19.26 If one mixes the powder (*cūrṇam*) from ginger (*śuṇṭhī*), sochal salt (*sauvarcalaṃ*), asafoetida (*hiṅgu*), pomegranate (*dāḍimaṃ*), and bladder sorrel (*amla-vetasa-*) with warm boiled water (*uṣṇāmbunā*), and drinks it (*peyaṃ*), it too removes (*-muktaye*) uncomfortable breathing (*śvāsa-*) and heart disease (*hṛd-roga-*).

19.27 In the case of heart disease that has arisen due to bile (*paitte*), one must pour (*sekā*) over the body the liquid etc. from cool (*himāḥ*) drugs, smear (the body) (*lepā*) with the paste from cool (*himāḥ*) drugs, and administer cathartics (*virecanam*) (made) from drugs that tend to be sweet (*madhurais*).

19.28 Alternatively (*vā*), one must pour, as may be appropriate, the powder (*piṣṭā*) from kurroa (*kaṭukā*) or (*vā*) the powder from liquorice (*yaṣṭy-āhvā*) into sugar mixed with water (*sitāmbunā*), and drink it (*peyā*).

19.29 If one boils (*pakvaṃ*) the powder (*kalka-*) (obtained) by grinding the group (of drugs) beginning with the drug tick trefoil (*sthirādi-*) (2.1) in ghee (*sarpiḥ*), in four times as much water as ghee, and in (a quantity) equal to the quantity of ghee of whichever may be appropriate among (these) three: milk (*kṣīreṇa*), the liquid from sugar cane (*ikṣu-rasena*), and the liquid from grapes (*drākṣā-rasena*), until pure ghee remains, strains it, and drinks it in moderation, it too removes (*-nāśanam*) heart disease (*hṛd-roga-*) that has arisen due to bile (*pitta-*).

19.30 bad-kan-las gyur-pahi sñiṅ na-ba-la ni / (1) pi-pi-liṅ daṅ / (2) ki-zur-ba daṅ / (3) šu-dag daṅ / (4) ra-sna daṅ / (5) bcah-sga daṅ / (6) 'a-ru-ra daṅ / (7) ma-nu-rnams-kyi phye-ma ba-gcin bsros[32]-pa daṅ / sbyar-ba btuṅ-ñam / yaṅ-na sman de-dag-ñid ba-gcin daṅ bskol[9]-te bźi-cha lus-pa btuṅ-bar byaho / /

19.31 nad-gźi gsum bdus-pa-las gyur-pahi sñiṅ na-ba-la ni / thog-mar smyuṅ-bahi cho-ga byas-la dehi hog-tu ñams[33]-stobs daṅ sbyar-źiṅ / rtuṅ daṅ / mkhris-pa daṅ / bad-kan gaṅ śas che-bahi cho-ga byaho

19.32 srin-bu-las gyur-pahi sñiṅ na-ba-la ni / byi-daṅ-ga daṅ / ru-rtahi phye-ma ba-gcin daṅ sbyar-te btuṅ-bar byaho

rtug-skam gso-bahi lehu-ste bcu-dgu-pa rjogs-so

[32] bsros- NP] bsres- D
[33] ñams- D] ñam- NP

19.30 In the case of heart disease (*hṛd-gade*) that has arisen due to phlegm (*kapha-*), one must make (the patient) drink (*pāyayā*) the powder (*cūrṇitā*) from (1) long pepper (*kṛṣṇā*), (2) zedoary (*śaṭī*), (3) sweet flag (*vacā*), (4) groundsel (*rāsnā*), (5) ginger (*śuṇṭhī*), (6) chebulic myrobalan (*pathyā*), and (7) orrisroot (*sa-pauṣkarā*), mixed with warmed cow urine (*mūtre*), or alternatively (*vā*), one must make (the patient) drink the quarter that remains after boiling (*śṛtā*) those same drugs with cow urine.

19.31 In the case of heart disease that has arisen due to the three humours combined (*tri-doṣe*), having first (*pūrvaṃ*) applied the method (of treatment) by fasting (*laṅghanaṃ*), after that in accordance with the (patient's) strength (*yathāvasthaṃ*) one must apply the method of (treatment) (*kriyā*) for wind, bile, and phlegm, whichever predominates.

19.32 In the case of heart disease that has arisen due to worms (*krimi-je*), one must make (the patient) drink (*piben*) the powder from embelia (*viḍaṅga-*) and costus (*āmaya-*), mixed with cow urine (*mūtraṃ*).

The chapter (*adhyāya*) on healing dry excrement (*udāvarta-*), the nineteenth (*ūna-viṃśatitamaḥ*), is finished.

§ 20: SMYO-BYED DAṄ / BRJED-BYED-KYI NAD GSO-BAḤI LEḤU

20.0 de-nas smyo-byed daṅ / brjed-byed-kyi nad gso-baḥi leḥu bśad-par byaḥo //

20.1 de-la smyo-byed-kyi nad ni gźan-gyis ṅan-du byas-pa daṅ / kha[1]-zas daṅ / skom mi-gcaṅ-ba zos-śiṅ / ḥthuṅs-pa daṅ / ḥjigs-śiṅ sṅaṅs-pa daṅ / mya-ṅan-gyis gduṅs-nas / yid daṅ / blo daṅ / dran-pa log-ciṅ ḥkhrug-pa yin-no // de yaṅ rnam-pa lṅa yod-par bśad-de /

20.2 de-la rluṅ-las gyur-paḥi smyo-byed-kyi mċhan-ma ni / raṅ-ñid-la ċham-rdam[2] bya-źiṅ[3] rdeg-pa daṅ / ṅu-ba daṅ / rgod[4]-pa daṅ / glu-len-pa-rnams yin-par śes-par byaḥo //

20.3 mkhris-pa-las gyur-paḥi mċhan-ma ni / khro-ba daṅ / bsil[5]-ba ḥdod-pa daṅ / sdigs[6]-pa daṅ / sñegs[7]-pa-la sogs-pa-rnams yin-no //

20.4 bad-kan-las gyur-paḥi mċhan-ma ni / gñid che-ba daṅ / smra-ba ñuṅ-ba daṅ / bud[8]-med-la dgaḥ-źiṅ sñeg-pa daṅ / kha-zas mi-ḥdod-pa-rnams yin-no //

20.5 kun ḥdus-pa-las gyur-pa ni mċhan-ma thams-cad daṅ ldan-te / ma-ruṅs-pa yin-gyi[9] spaṅ-bar byaḥo //

20.6 glo-bur-las gyur-paḥi smyo-byed ni / lha-la sogs-paḥi gdon ḥkhrugs-pas ṅan-du byas-pa-las gyur-pa yin-te / mi ma-yin-paḥi śes-pa daṅ / śes-ñen daṅ / stobs daṅ / ċhig daṅ / dpaḥ-ba-la sogs-pa daṅ ldan-par śes-par byaḥo //

20.7 de-la rluṅ-las gyur-paḥi smyo-byed-kyi nad-la ni / thog-mar sman-mar btuṅ-bar byaḥo // mkhris-pa-las gyur-pa-la ni / thog-mar bkru-sman btaṅ-ṅo //

[1] kha- om. D
[2] -rdam NP] -rñam D
[3] -źiṅ D] -ciṅ NP
[4] rgod- NP] dgod- D
[5] bsil- P] bsal- DN
[6] sdigs- NP] bsdigs- D
[7] sñegs- D] sñigs- NP
[8] bud- P] hud- D . N not clear
[9] -gyi D] -gyis NP

CHAPTER 20: MADNESS AND EPILEPSY

20.0 Next the chapter on healing the diseases of madness and epilepsy will be expounded.

MADNESS

20.1 In that (connection), as for the disease of madness (*unmādaḥ*), it is (characterised by) the mind (*mano-*), intellect (*dhī-*), and memory (*smṛti-*) going wrong and being disturbed (*vikṣepa*) as a result of being afflicted (*samplavāt*) by having been made bad (*duṣṭa-*) by others, by eating and drinking food (*anna-*) and drink (*pāna-*) that are not pure (*amedhya-*), and by fear (*bhaya-*), terror, and sorrow (*śoka-*). It is also said (*smṛtaḥ*) to have five varieties (*pañcadhā*).

20.2 In that (connection), as for the characteristics of (1) madness that has arisen due to wind (*marud-bhavam*), they are to be known (*vidyād*) as being: noisily beating oneself (*āsphoṭana-*), weeping (*ākranda-*), laughing (*hāsya-*), and singing (*nṛtyair*).

20.3 As for the characteristics of (2) (madness) that has arisen due to bile (*paittam*), they are: anger (*kopa-*), desiring the cool (*śītecchā-*), threatening (*tarjana-*), and pursuing (*abhidrava-*), etc. (*-ādibhiḥ*).

20.4 As for the characteristics of (3) (madness) that has arisen due to phlegm (*kapha-jaḥ*), they are: much sleep (*nidrā-*), talking little (*alpa-bhāṣya-*), enjoying and pursuing women (*nārīcchā-*), and not desiring food (*-arocakaiḥ*).

20.5 As for (4) (madness) that has arisen due to all (the humours) combined (*sānnipātikaḥ*), it is (characterised by) possessing all the characteristics (*sarva-liṅgānvito*) and being terrible (*ghoro*). One must avoid it (*vivarjyaḥ*).

20.6 As for (5) madness that has arisen suddenly (*āgantuḥ*), it is (characterised by) having arisen due to having been made bad (*dūṣaṇāt*) by disturbed spirits such as gods (*devādi-graha-*), and it is to be known (*jñeyo*) as being accompanied by non-human (*amartya-*) knowledge (*jñāna-*), wisdom (*vijñāna-*), power (*bala-*), speech (*vāg-*), and prowess etc. (*vikramādibhiḥ*).

20.7 In that (connection), in the case of the disease of madness that has arisen due to wind (*vātike*), one must first (*prāg*) make (the patient) drink (*pānaṃ*) medicinal ghee (*sneha-*). In the case of (madness) that has arisen due to bile (*pitta-sambhave*) one must first (*prāg*) administer a cathartic (*virekaḥ*).

20.8 bad-kan-las gyur-pa-la ni thog-mar skyug-sman btaṅ-ṅo // de-ltar so-sohi cho-ga sṅar bya-ba-rnams byas-pahi hog-tu hjam-rći mas btaṅ-ba daṅ / hkru-sman drag-po mas btaṅ-ba-la sogs-pahi cho-ga rim bžin byaho //

20.9 dehi hog-tu (1) yuṅ daṅ / (2) skyer-pa daṅ / (3) hbras-bu gsum daṅ / (4) śiṅ ñe-roṅ daṅ / (5) śu-dag daṅ / (6) yuṅs-kar daṅ / (7) śiṅ-kun daṅ / (8) śi-ri-śa daṅ / (9) ka-ta-bhi daṅ / (10) śve-ta daṅ / (11) bćod daṅ / (12) ćha-ba gsum daṅ / (13) thaṅ-śiṅ daṅ / (14) ka-rañja-rnams-kyi phye-ma mar daṅ ba-gcin-gyi naṅ-du bskol[10]-te / mar ñi-ćhe lus-pa bćags-pa-las raṅ-par hthuṅs-na smyo-byed-kyi nad sel-to //

20.10 yaṅ-na sman de-dag-ñid-kyi phye-ma mar daṅ ra-gcin-gyi naṅ-du bskol[10]-te / mar ñi-ćhe lus-pa bćags[11]-pahi miṅ ni / sman gnod-sel ces[12] bya-ste / hdi zos[13]-na brjed-byed-kyi nad daṅ / dug sel-bar byed-do //

20.11 (1) sman pa-tha daṅ / (2) 'a-ru-ra daṅ / (3) śig-gru daṅ / (4) śu-dag daṅ / (5) ćha-ba gsum daṅ / (6) rgyam-ćha-rnams-kyi phye-ma sraṅ re-re daṅ / mar sraṅ sum-cu-rća gñis rahi ho-mahi naṅ-du bskol[10]-te / mar ñi-ćhe lus-pa bćags-pahi miṅ ni lce bde-bar byed-pa žes bya-ste / hdi-las raṅ-par zos-na / dran-pa gsal-ba daṅ / yid gžuṅs-par hgyur-žiṅ hon-pa daṅ / dig-pa daṅ / lkugs[14]-pa-rnams kyaṅ dehi mthus sel-bar byed-do //

20.12 yaṅ-na (1) śiṅ-mṅar daṅ / (2) śiṅ-kun daṅ / (3) śu-dag daṅ / (4) rgya-spos daṅ / (5) śi-ri-śa daṅ / (6) sgog-skya daṅ / (7) ru-rta-rnams ra-gcin-gyi naṅ-du bdar[15]-te bćags-pahi khu-ba snar blugs-śiṅ / mig-tu bsku-bar byaho //

20.13 smyo-byed-kyis thebs-pa-la / thog-mar[16] ni[17] bciṅ-ba daṅ / rdeg[18]-pa daṅ / gar yaṅ mi-btaṅ-bar bsruṅ[19]-žiṅ / thabs rnam-pa sna-ćhogs-kyis bsdigs-la dehi hog-tu ćhig hjam-pos gžam[20]-par byaho //

[10] bskol- D] skol- NP
[11] bćags- DN] gćags- P
[12] ces NP] zes D
[13] zos- NP] bzuṅ- D
[14] lkugs- D] lkug- NP
[15] bdar- NP] brdar- D
[16] -mar NP] -ma D
[17] ni NP] -nas D
[18] rdeg- NP] brdeg- D
[19] bsruṅ- DN] sruṅ- P
[20] gžam- NP] gžom- D

20.8 In the case of (madness) that has arisen due to phlegm (*kapha-je*) one must first administer (*kāryam*) an emetic (*vamanam*). After (*paro*) having thus administered the individual methods (of treatment) previously mentioned, one must administer in succession (*kramaḥ*) methods (of treatment) such as (*-ādikaḥ*) purging with an oily enema and purging with a severe cathartic (*vasti-*).

20.9 After that, if one boils (*siddham*) in ghee (*ghṛtam*) and cow urine (*mūtre*) the powder from (1) turmeric (*niśā-*), (2) barberry (*niśā-yuk-*), (3) the three fruits (*triphalā-*), (4) turpeth tree (*śyāmā-*), (5) sweet flag (*vacā-*), (6) white mustard (*siddhārtha-*), (7) asafoetida (*-hiṅgubhiḥ*), (8) siris (*śirīṣa-*), (9) kaṭabhī (*kaṭabhi-*), (10) śvetā (*śvetā-*), (11) Indian madder (*mañjiṣṭhā-*), (12) the three hot ones (*vyoṣa-*), (13) deodar (*-dārubhiḥ*), and (14) beech (*sa-karañjair*), until pure ghee remains, strains it and drinks it in moderation, it removes (*-nāśanam*) the disease of madness (*unmāda-*).

20.10 Alternatively (*ca*), if one boils in ghee and goat urine (*basta-mūtreṇa*) the powder from those very drugs (in 20.9), until pure ghee remains, and strains it — as for its name it is called the 'disease-removing medicament' — and eats it, it removes (*-ghnam*) the disease of epilepsy (*apasmāra-*) and poison (*viṣa-*).

20.11 As for the name of (the medicament formed by) boiling (*śṛtam*) in goat's milk (*ajā-kṣīra-*) one ounce each (*palāṃśaiḥ*) of the powder from (1) the drugs velvetleaf (*pāṭhā-*), (2) chebulic myrobalan (*harītakī-*), (3) horse-radish (*śigru-*), (4) sweet flag (*vacā-*), (5) the three hot ones (*try-ūṣaṇa-*), and (6) rock salt (*-saindhavaiḥ*), together with thirty-two ounces (*prastham*) of ghee (*sar-piṣaḥ*), until pure ghee remains and straining it, it is called (*nāma*) '(The medicament that) makes the tongue comfortable (*sārasvatam*)'. If one eats it (*pāna-taḥ*) in moderation, it makes the memory clear (*smṛti-vivardhanam*), makes the mind become acute (*medhā-vivardhanam*), and by its power (*prasabhād*) even removes (*hanti*) deafness (*jaḍa-*), stammering (*gadgada-*) and dumbness (*mūka-tvam*).

20.12 Alternatively, one should grind in goat urine (*sāja-mūtrair*) (1) liquorice (*yaṣṭī-*), (2) asafoetida (*hiṅgu-*), (3) sweet flag (*vacā-*), (4) Indian valerian (*vakra-*), (5) siris (*śirīṣa-*), (6) garlic (*laśuna-*), and (7) costus (*-āmayaiḥ*), strain the liquid and pour it into the nose (*nāvana-*) and smear it on the eye (*añjana-*).

20.13 In the case of one who is afflicted with madness (*unmādinam*), one must first threaten (*-trāsanair*) him by various means (*vividhāśrayaiḥ*), by binding (*bandha-*), beating (*tāḍana-*), and guarding that he is not allowed to go anywhere (*saṃrodha-*), and after that (*paścāt*) one must pacify him with gentle words (*sāntvair upācaret*).

20.14 glo-bur-las gyur-pahi smyo-byed-kyi nad-kyis thebs-pa-la ni / sman-pa gcan-zin re-ba med-pas mchod-pa dan / gtor-ma dan / bsos dan / mchod-sbyin dan / sbyin-sreg dan / snags dan / mig-tu bsku-ba dan / snar blugs-pa-la sogs-pas[21] cho-ga ji-lta-ba bzin-du bsal-bar byaho //

20.15 da ni brjed-byed-kyi bye-brag bsad-par bya-ste / brjed-byed ni / mun-pa hdra-bas[22] sems non-nas nad-gzi sas cher hkhrugs-pa-las dran-pa ñams-sin khro-bar gyur-pa-la brjed-byed-kyi nad ces byaho // de yan rnam-pa bzi-ste ma-runs-pa[23] yin-par ses-par byaho //

20.16 de-la rlun-las gyur-pa dan / [24]mkhris-pa-las gyur-pa dan / bad-kan-las gyur-pa-rnams-kyi mchan-ma ni / mdog gnag-pa dan / ser-ba dan / dkar-ba-rnams yin-te go-rim bzin-du sbyar-ba dan / ci mthon-ño-cog kyan de-dag so-sohi rnam-pa mthon-ba yin-no //

20.17 nad-gzi gsum-car hdus-pa-las gyur-pahi brjed-byed-kyi nad ni / mchan-ma thams-cad dan ldan-pa-ste / gso dkah-ba yin-*no[25] //

20.18 de-dag-la thog-mar ni (1) bkru-sman drag-po mas btan-ba dan / (2) hjam-rci mas btan[26]-ba dan / (3) skyug-sman btan-ba dan / (4) bkru-sman btan-ba dan / (5) sman snar blugs-pa dan / cho-ga rnam-pa lna-po hdi-rnams nad-gzi ji-lta-ba bzin-du gtan[27]-bar byaho //

20.19 de-la rlun-las gyur-pa-la ni bkru-sman drag-po mas btan-ba dan / hjam-rci mas btan-bar byaho // mkhris-pa-las gyur-pa-la ni bkru-sman btan-no // bad-kan-las gyur-pa-la ni skyug-sman btan-no // sman snar blugs-pa ni so-sohi sman-las sbyar-na kun-la yan phan-no // kun hdus-pa-las gyur-pa-la ni gan sas che-ba dan yan sbyar-zin / cho-ga de-rnams-las gan hos-pa gtan[27]-bar byaho //

[21] -pas NP] -pahi D
[22] -bas DN] -bar P
[23] -runs-pa DN] -run-ba P
[24] na before mkhris- in N only
[25] yin-no // by emendation] yin-pas D, yin / NP
[26] btan- NP] gtan- D
[27] gtan- D] btan- NP

20.14 In the case of one who is afflicted with the disease of madness (*unmādaṃ*) that has arisen suddenly (*āgantum*), the physician (*bhiṣak*) who is pure (*śucir*) (and) without hope (of personal gain) must remove (*jayed*) (the condition) in accordance with the appropriate practice (*yathāvidhi*) such as (*-ādibhiḥ*) offerings (*pūjā-*), oblations (*bali-*), offerings (*upahāra-*), oblations (*iṣṭi-*), burnt offerings (*homa-*), incantations (*mantra-*), smearing (medicaments) on the eyes (*añjana-*), and pouring them into the nose (**nāvana*).

EPILEPSY

20.15 Now the varieties of epilepsy will be expounded. As for epilepsy, in the case of one who has become angry (*sa-saṃrambho*) because his memory is impaired (*hata-smṛteḥ*) due to the humours being in large part disturbed (*doṣodreka-*) and his mind being oppressed by the appearance of darkness (*tamo-veśaḥ*), it is the so-called (*iti*) 'disease (*gado*) that makes forget (*apasmāra*)'. That too is fourfold (*caturvidhaḥ*), and it is to be known (*jñeyo*) as being terrible (*ghoraś*).

20.16 In that (connection), as for the characteristics of (epilepsy that) has arisen due to wind (*vāta-*), (that) has arisen due to bile (*pitta-*), and (that) has arisen due to phlegm (*-kaphaiḥ*), they are: the colour (*ābhāsā*) is black (*kṛṣṇa-*), yellow (*pīta-*), and white (*-sitā*), and they are to be combined in order (*kramāt*), and whatever they see they see (*dṛśyante*) even (as) varieties of those (*tad-vikārāś*) separate (colours).

20.17 As for the disease of epilepsy that has arisen due to the three humours combined (*tri-doṣa-jaḥ*), it possesses all (*sarvaiḥ*) the (above) characteristics and is difficult (*kṛcchras*) to cure.

20.18 In the case of those (*tatra*) (varieties of epilepsy) one must first (*ādau*) administer (*prayojayet*) according to the humour (*yathā-doṣaṃ*) these five (*pañca*) methods (of treatment) (*karmāṇi*): (1) severe purging cathartic (**vasti*), (2) purging enema (**anuvāsana*), (3) emetic (**vamana*), (4) cathartic (**nirūha*), and (5) medicament to be poured into the nose (**nāvana*).

***20.19** In that (connection), in the case of (epilepsy that) has arisen due to wind one must administer a severe purging cathartic (**vasti*) and a purging enema (**anuvāsana*). In the case of (epilepsy that) has arisen due to bile one must administer a cathartic (**nirūha*). In the case of (epilepsy that) has arisen due to phlegm one must administer an emetic (**vamana*). As for medicines to be poured into the nose (**nāvana*), if one mixes them from the separate drugs they are also beneficial in the case of all (varieties of epilepsy). In the case of (epilepsy that) has arisen due to all (three humours) combined, one must administer in conjunction also with whichever (humour)

* Khotanese and Tibetan only

20.20 cho-ga de-dag-gis[28] lus rab-tu dag-par gyur-nas / dehi hog-tu ni smyo-byed-kyi nad bsal-bahi cho-ga snar bstan-pa bźin-du byaho //

20.21 yaṅ-na sman śaṅ[29]-ka-pu-śi-pa daṅ / śu-dag daṅ / ru-rta-rnams-kyi phye-ma sman bram-mḫi khu-ba daṅ / mar rñiṅ-pa lo du-ma lon-pahi naṅ-du skol-la mar ñi-ćhe lus-pa bćags-te ci ran-par hthuṅs-na brjed-byed daṅ / smyo-byed-can sel-źiṅ yid gźuṅs-par byed-pahi mchog yin-no //

20.22 mar daṅ til-mar sraṅ sum-cu-rća gñis gñis daṅ / ho-ma mar-gyi bcu-drug-gi naṅ-du bćho-byed ces bya-bahi sman sna bcu[30] lṅar bśad-pa-rnams-kyi phye-ma sraṅ re-re skol-la mar daṅ til-mar ñi-ćhe lus-pa bćags-te ran-par hthuṅs-na yan brjed-byed-kyi nad sel-to //

20.23 (1) śi[31]-kru daṅ / (2) ru-rta daṅ / (3) ldoṅ-ros daṅ / (4) go-sñod daṅ / (5) sgog-skya daṅ / (6) ćha-ba gsum daṅ / (7) śiṅ-kun-rnams-kyi phye-ma ra-gcin daṅ / til-mar-gyi naṅ-du skol-bahi mar ñi-ćhe lus-pa bćags-te snar blugs-na yaṅ brjed-byed-kyi nad sel-to //

20.24 smyo-byed-kyi nad daṅ / brjed-byed-kyi nad-la / chu daṅ / me daṅ / śiṅ daṅ / brag-la sogs-pa gnas ṅan-pa-rnams ni spaṅ-bar byaho // sems gsal-źiṅ yid gźuṅs-par hgyur-bahi sman-bcud-kyis len ni / bsgrims-te rtag-tu bzah-bar byaho //

smyo-byed daṅ / brjed-byed-kyi nad gso-bahi lehu-ste ñi-śu-pa rjogs-so //

[28] -gis DN] -gi P
[29] śaṅ- N] śad- DP
[30] bcu NP] bco- D
[31] śi- P] śiṅ- DN

predominates whichever is suitable among those (above-mentioned) methods (of treatment).

20.20 When the body has become very clean (*sarvataḥ śuddha-dehasya*) by means of those methods (of treatment), after that one must perform the methods (of treatment) (*kriyā*) previously explained (in 20.7-14) for removing the disease of madness (*unmāda-harī*).

20.21 Alternatively, if one boils (*siddham*), in the liquid from the brahmī drug (*brahmī-rase*) and in old ghee (*ghṛtam purāṇam*) that has been kept many years, the powder from the drugs śaṅkha-puṣpī (*śaṅkha-puṣpī-*), sweet flag (*vacā-*), and costus (*-kuṣṭhaiḥ*), until pure ghee remains, strains it, and drinks it in moderation, it is an excellent (*uttamam*) (remedy) for removing (*hanty*) epilepsy (*apasmāram*) and madness (*sonmādakam*) and for making the mind acute (*medhyam*).

20.22 If one boils (*śṛtam*), in thirty-two ounces each of ghee and sesame oil (*taila-tulyam ghṛta-prastham*) and in sixteen times as much milk (*kṣīra-droṇe*) as ghee, one ounce each (*palāṃśikaiḥ*) of the powder from the ten kinds of so-called 'Life-giving (*jīvanīyaiḥ*)' drugs explained in (chapter) five (see 5.98 above), until pure ghee and sesame oil remain, strains them, and drinks (the medicament) (*pānāt*) in moderation, it too removes (*-nodanam*) the disease of epilepsy (*apasmāra-*).

20.23 If one strains the pure oil (*tailam*) that remains after boiling (*śṛtam*) in goat urine (*basta-mūtre*) and sesame oil (*tailam*) the powder from (1) horse-radish (*śigru-*), (2) costus (*kuṣṭha-*), (3) red arsenic (*śilā-*), (4) cumin (*ajājī-*), (5) garlic (*laśuna-*), (6) the three hot ones (*vyoṣa-*), and (7) asafoetida (*-hiṅgubhiḥ*), and pours it into the nose (*nāvanam*), it too removes the disease of epilepsy (*apasmṛtau*).

20.24 In the case of the disease of madness and in the case of the disease of epilepsy one must make (the patient) avoid (*parivarjayan*) bad places (*viṣamān*) such as (*-ādīn*) water (*jala-*), fire (*agni-*), tree (*druma-*), and rock (*śaila-*). One must diligently (*prayataḥ*) make (the patient) eat continually (*śīlayen*) an elixir (*rasāyanam*) so that his mind will become clear and his wits acute (*medhyam*).

The chapter (*adhyāyo*) on healing the disease of madness (*unmāda-*) and of epilepsy (*apasmāra-*), the twentieth (*viṃśatitamaḥ*), is finished.

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§ 21 : RLUṄ-NAD GSO-BAHI LEHU

21.0 de-nas rluṅ-nad gso-bahi lehu bśad-par byaho //

21.1 rluṅ-nad rnam-pa brgyad-cu ni / rluṅ hkhrugs-pa-las hbyuṅ-ste de-rnams spyihi mčhan-ma ni na-ba daṅ / yan-lag chag-pa sñam byed-pa daṅ / zug-pa daṅ / yan-lag hkhums-pa daṅ / śa skam-pa daṅ / drag-tu bčir-ba hdra-bar na-ba-rnams yin-no //

21.2 de-la rluṅ-nad dam-po žes bya-ba ni raṅ-dbaṅ med-par lus hgul-ba yin-no //

21.3 rluṅ-nad sgur-po gźu hkhums bźin-du hdug-paho //

21.4 rluṅ-nad gźogs[1]-phyed na-ba žes bya-ba ni / lus-kyi gźogs[1]-phyed ril-gyis na-bar byed-paho //

21.5 rluṅ-nad lag-pa ya-gcig hjas[2]-pa žes bya-ba ni / rluṅ-gis[3] phrag-pahi rća hkhums-par byas-pa yin-par śes-par byaho //

21.6 rluṅ-nad dpyi-mig man-chad[4] zug-pahi nad[5] ni / brla man-chad-du na-ste / brkyaṅ[6]-bskum mi-nus-śiṅ[7] / rtiṅ-pa-nas[8] sor-mohi bar-du na-žiṅ hgro mi-śes-par byas-pa yin-no //

21.7 rluṅ-nad kha-yon žes bya-ba ni / rluṅ-gis kha phyogs gcig-tu yo-bar byas-pa yin-par bśad-do //

21.8 rluṅ-nad pus-mo skraṅs-pa[9] žes bya-ba ni / rluṅ daṅ khrag rgyas-pas pus-mohi lha-ṅa skraṅ-bar[10] byed-pa yin-no //

21.9 de-la sman-mar-gyis lus bsku-ba daṅ / dugs bya-ba daṅ / sman mas btaṅ daṅ / snar blugs-pa daṅ / snum-gyis bkru-sman btaṅ-ba daṅ / kha-zas snum-pa daṅ / skyur-ba daṅ / lan-čhva daṅ / mṅar-ba daṅ / ro-ča-bar byed-pahi bag-rnams ni rluṅ-nad sel-to //

[1] gźogs- DN] gźog P
[2] hjas- P] hjes- D / hjos- N
[3] -gis DN] -gi P
[4] -chad D] -cud NP
[5] nad D] da sgan NP
[6] brkyaṅ- D] smyan- NP
[7] -śiṅ D] -te NP
[8] -nas DP] -las N
[9] skraṅs-pa D] skran-ba NP
[10] skran-bar NP] skraṅs-por D

CHAPTER 21: WIND DISEASE

21.0 Next the chapter on treating wind disease will be expounded.

21.1 As for the eighty (*aśītir*) kinds of wind diseases (*vātajā rogā*), they arise as a result of the wind being disturbed (*tat-prakopa-taḥ*) and their general characteristics (*-lakṣaṇāḥ*) are : aches (*rug-*), they make one think one's limbs are broken (*bhaṅga-*), pains (*toda-*), contracted limbs (*saṅkoca-*), dried up flesh (*śoṣa-*), and aching as if being severely squeezed (*udveṣṭana-*).

21.2 In that (connection), as for the so-called 'strong wind disease (*ākṣepako*)', it is (characterised by) the body shaking (*-kṣepād*) without self-control (*muhuḥ-*).

21.3 The 'crooked wind disease (*dhanuḥ-stambhas*)' is like a bent bow (= *tad-ākṛtiḥ*)

21.4 As for the so-called (*nigadyate*) 'ache-in-the-side wind disease (*pakṣāghāto*)', it makes (*-kārī*) the whole (*kṛtsna-*) of the side of the body (*dehārdha-*) ache (*ruk-*).

21.5 As for the so-called 'one-arm-lame wind disease (*aikabāhukam*)', it is to be known (*jñeyā*) as being (characterised by) the wind (*māruta-*) having made bent (*ākuñcita-*) the vein (*sirā*) of the shoulder (*aṃsa-*).

21.6 As for the wind disease (called) 'the disease that has penetrated as far as the socket of the hip-bone (*gṛdhrasī*)', it is (characterised by the wind) having made (one) ache as far as the thigh (*sakthi-*), be unable to stretch and contract (*-karma-ghnī*), having aches from the heel (*pārṣṇi-*) to the toe (*aṅguli-*), and not knowing how to walk.

21.7 As for the so-called 'wry mouth wind disease (*arditam*)', it is explained (*udāharet*) as being (characterised by) the wind (*vāyunā*) having made one half of the mouth (*vaktrārdham*) crooked (*vakram*).

21.8 As for the so-called 'swollen knee wind disease (*kroṣṭu-śīrṣam*)', it is (characterised by) the increased wind and blood (*vātāsra-*) making the knee-pan (*jānu-*) swell (*śopham*).

21.9 In that (connection), as for smearing the body with medicinal ghee (*abhyaṅgaḥ*), the application of heat (*svedanam*), purging medicaments (*vastir*), pouring (medicines) into the nose (*nasyam*), administering cathartics with oil (*sneha-virecanam*), and food that is inclined to be oily (*snigdha-*), sour (*amla-*), saline (*lavaṇa-*), sweet (*svādu-*), and to make virile (*-vṛṣyam*), (those items) remove (*-apaham*) wind disease (*vātāmaya-*).

21.10 sman ba-la daṅ / se-ri-ya gaṅ yaṅ ruṅ-ba skol-bahi khu-bahi naṅ-du de-ñid-kyi phye-ma / til-mar daṅ ho-ma lhan-cig-tu bskol[11]- la / til-mar ñi-che lus-pa bcags-te hthuṅs-na rluṅ-nad-kyi sna-graṅs thams-cad sel-to //

21.11 yaṅ-na til-mar daṅ / ho-ma sraṅ sum-cu-rca gñis gñis daṅ / sman 'a-śva-gandha sraṅ lṅa-bcu skol[12]-bahi khu-ba mar-gyi bži-hgyur-gyi naṅ-du / (1) spaṅ-spos daṅ / (2) śiṅ-ca daṅ / (3) gandha-pa-tra daṅ / (4) bcod daṅ / (5) tra-banti[12a] daṅ / (6) bya-hu rug-pa daṅ / (7) ja[13]-ti daṅ / (8) ba-la daṅ / (9) thaṅ-śin daṅ / (10) sti-ra daṅ (11) śiṅ-mṅar daṅ / (12) ra-sna daṅ / (13) sug-smel daṅ (14) ma-nu daṅ (15) śu-dag daṅ / (16) gze-ma daṅ / (17) ru-rta daṅ / (18) pu-ti-ka daṅ (19) śu-ti daṅ / (20) purṇa-ṇa-ba daṅ / (21) bri[14]-ha-ti daṅ (22) pu-śel-ce daṅ / (23) bi-*da[15]-ri[16]-rnams btags-pahi phye-ma žo gñis gñis lhan-cig-tu bskol[11]-te til-mar hbah-žig lus-pa bcags-pahi miṅ ni 'a-śva-gandha[17]-la sogs-pahi til-mar žes bya-ste / btuṅ-ba daṅ / lus bsku-ba daṅ / snar blugs-pa daṅ / mas btaṅ-ba rnam-pa bži-po-dag-tu sbyar-na rluṅ-nad thams-cad sel-to //

21.12 til-mar daṅ / la-phug-gi khu-ba sraṅ sum-cu-rca gñis gñis daṅ / žo daṅ / rcabs skyur-po daṅ / ho-ma-rnams-las re-re yaṅ til-mar-gyi bži-hgyur bži-hgyur daṅ / hdi-rnams-kyi naṅ-du (1) śu-dag daṅ / (2) ba-la daṅ / (3) ra-sna daṅ / (4) ma-nu daṅ / (5) bcah-sga daṅ / (6) kru-trug[18]-tres daṅ / (7) śi-kru daṅ / (8) rgyam-cha daṅ / (9) gze-ma daṅ / (10) pi-pi-liṅ-rnams-kyi phye-ma skol-la til-mar ñi-che lus-pa bcags-pahi til-mar-gyi sman yaṅ rluṅ-nad-kyis[19] ñam-thag-pa thams-cad sel-ba yin-no //

21.13 til-mar daṅ / ho-ma sraṅ sum-cu-rca gñis gñis daṅ / sman pra-sa-ra-ni sraṅ brgya skol-bahi khu-ba til-mar-gyi bži-hgyur daṅ / hdi-rnams-kyi naṅ-du sman (1) ji-ba-ka daṅ / (2) ri-ša-bha-ka daṅ / (3) me-da rnam gñis daṅ / (4) bu-chaṅ[20]-*rto[21] daṅ / (5) ra-mñe daṅ / (6) ru-rta daṅ / (7) can-dan rnam gñis daṅ / (8) śu-ti daṅ / (9) thaṅ-śiṅ daṅ / (10) bcod daṅ / (11)

[11] bskol- D] skol- NP
[12] skol- DN] bskol- P
[12a] -banti DN] -bantra P
[13] ja- NP] jā- D
[14] bri- NP] bram- D
[15] -da- *by emendation*] -ra- DNP
[16] -ri- DN] -di- P
[17] -gandha- P] -ganda- DN
[18] -trug- DP] -trul- N
[19] -kyis DN] -kyi P
[20] -chaṅ- P] -chad- DN
[21] -rto *by emendation*] -rtoṅ DNP

21.10 If one boils (*paktvaṃ*) in the liquid (obtained) by boiling (*niṣkvātha-*) the drugs sida (*balā-*) and barleria (*sairīya-*), as may be appropriate, the powder (*kalka-*) from those very (drugs), together with sesame oil (*tailaṃ*) and milk (*payonvitam*), until pure sesame oil remains, strains it, and drinks it, it removes (*-ghnam*) all (*sarva-*) kinds (*vikāra-*) of wind (*vāta-*) disease.

21.11 Alternatively, if (one takes) the liquid (*ambu*) (obtained) by boiling thirty-two ounces (*prasthaṃ*) each of sesame oil (*taila-*) and of milk (*payonvitam*) and fifty ounces (*tulārdha-*) of the drug winter cherry (*aśvagandha-*) (and if) in four times as much (of that liquid) as ghee one boils (*śṛtam*) together two drams each (*akṣāṃśikaiḥ*) of the powder (obtained) by grinding (*piṣṭair*) (1) nard (*māṃsī*), (2) cinnamon bark (*tvak*), (3) cinnamon leaf (*pattraṃ*), (4) Indian madder (*mañjiṣṭhā*), (5) morning-glory (*dravantī*), (6) holy basil (*surasā*), (7) nard (**jaṭā!*), (8) sida (*balā*), (9) deodar (*dāru*), (10) uraria (*sthirā*), (11) liquorice (*yaṣṭī*), (12) groundsel (*rāsnā*) (13) cardamom (*elā*), (14) orrisroot (*puṣkaraṃ*), (15) sweet flag (*vacā*), (16) caltrop (*śvadaṃṣṭrā*), (17) costus (*kuṣṭhaṃ*), (18) bonduc nut (*pūtikaṃ*), (19) dill (*śatāhvā*), (20) hogweed (*punarnava-*), (21) nightshade (*vyāghrī*), (22) vetiver (*uśīraṃ*), and (23) milky yam (*payasyā ca*), until only sesame oil is left, and strains it — as for its name it is the so-called 'sesame oil (made) from winter cherry (**aśvagandhā*) etc.'. If one administers it (*samprayojitam*) in four ways (*caturdhā*) as a drink (**pāna*), a body ointment (**abhyaṅga*), nose drops (**nāvana*), and purgative (**anuvāsana*), it removes (*-dhvaṃsi*) all (*sarva-*) wind diseases (*anila-gada-*).

21.12 If one takes) thirty-two ounces (*prastha-*) each of sesame oil (*taila-*) and of the liquid (*rasa-*) from radishes (*mūlakānāṃ*), and of thick sour milk (*dadhi-*), sour gruel (*amla-kāñjika-*), and milk (*-kṣīrair*), each four times as much (= *āḍhakāṃśair*) as (the quantity) of sesame oil, and in these boils the powder (*kalkaṃ*) from (1) sweet flag (*vacā-*), (2) sida (*balāt*), (3) groundsel (*rāsnā*), (4) orrisroot (*puṣkara-*), (5) ginger (*viśva-*), (6) leadwort (*agni-*), (7) horse-radish (*śigru-*), (8) rock salt (*saindhava-*), (9) caltrop (*-gokṣurāt*), and (10) long pepper (*pippalyā*), until only sesame oil remains, and strains it, (this) sesame oil medicine also removes (*-nāśanam*) all (*kṛtsna-*) suffering (*arti-*) from wind (*vāta-*) disease.

21.13 If (one takes) the liquid (obtained) by boiling (*kvāthe*) thirty-two ounces (*prasthaṃ*) each of sesame oil (*taila-*) and of milk (*payaḥ-*) and a hundred ounces (*śata-*) of the drug prasāraṇī (*prasāraṇī-*), four times as much (of this liquid) as of sesame oil, and in these boils (*vipācitum*) the powder (*piṣṭvā*) from the drugs (1) jīvaka (*jīvaka-*), (2) ṛṣabhaka (*-ṛṣabhakau*), (3) medā and mahāmedā (*mede*), (4) kākolī and (5) kṣīra-kākolī (*kākolyau*), (6) costus (*kuṣṭhaṃ*), (7) both kinds of sandal (*candane*), (8) dill (*śatāhvā-*), (9) deodar (*dāru-*), (10) Indian madder (*mañjiṣṭhā-*), and (11) groundsel (*rāsnā-*), until only sesame oil remains, and strains it, and if one combines (*yuktam*)

ra-sna-rnams-kyi phye-ma skol[22]-la til-mar ñi-čhe lus-pa bčags-pa hdi-las mas btaṅ-ba-la sogs-par sbyar-na yaṅ rluṅ sel-to //

21.14 til-mar daṅ / ho-ma sraṅ sum-cu-rča gñis gñis daṅ / gze-mahi khu-ba til-mar-gyi bži-hgyur[23]-gyi naṅ-du bu-ram daṅ / bcah-sgahi phye-ma sraṅ brgyad brgyad lhan-cig-tu skol-la til-mar ñi-čhe lus-pa bčags-te raṅ-par hthuṅs-pahi hog-tu ho-ma hthuṅs-la thur-du hkhrus-pa chod[24]-pahi rjes-la / bcah-sga daṅ / bu-ram sbyar-ba zos-nas sman sña-ma btaṅ-ba daṅ / žu-bar gyur-pahi hog-tu kha-zas ho-ma daṅ lhan-cig-tu zos-na rluṅ-nad mi-bzad-pa thams-cad sel-to //

21.15 mar sraṅ brgya ñi-šu-rča brgyad daṅ / sgog-skya sraṅ brgya skol-bahi khu-ba mar-gyi bži-hgyur-rnams-kyi naṅ-du dbyi-mo daṅ / kru-trug-tres daṅ / pi-pi-liṅ-rnams-kyi phye-ma žo gñis gñis daṅ / bcah-sga daṅ / šiṅ-kun daṅ / lan-čhva rnam lṅa daṅ / hdi-rnams-las sraṅ re-re daṅ / star-bu sraṅ phyed daṅ / hdi-rnams lhan-cig-tu skol-la mar ñi-čhe lus-pa bčags-pahi miṅ ni sgog-skya-la sogs-pahi sman-mar žes bya-ste / hdi-las raṅ-par hthuṅs-na rluṅ-nad daṅ / rluṅ-nad rkaṅ-zug ya-gcig hjas-pa daṅ / rluṅ-nad gžogs-phyed na-ba daṅ / skran-la sogs-pa sel-to //

21.16 (1) dbyi-moṅ[25] daṅ / (2) kha-ru-čhva daṅ / (3) čha-ba gsum daṅ / (4) šig-gru daṅ / (5) rgyam-čhva daṅ / (6) hu[26]-suhi hbras-bu-rnams-kyi phye-ma žo gñis gñis[27] */ mar sraṅ sum-cu-rča gñis daṅ / la-phug-gi khu-ba daṅ / sgehu-gšer-gyi khu-ba daṅ / ša-khu daṅ / čhva daṅ / rčabs skyur-po daṅ / žo-kha[28]-chu daṅ / dar-ba-rnams-las sraṅ sum-cu-rča gñis gñis daṅ / hdi-rnams-kyi naṅ-du[29] skol-la mar ñi-čhe lus-pa bčags-pa-las raṅ-par hthuṅs-na yaṅ rluṅ-nad sel-to //

21.17 rluṅ ñi-čhehi nad-la ni / snum rnam-pa bži-po žag daṅ rkaṅ daṅ / mar daṅ / til-mar-rnams-kyi sman gtaṅ[30]-bar byaho //

rluṅ yod-pahi steṅ-du / bad-kan daṅ / mkhris-pahi bla-gñan-gyis thebs-pa-la ni re-žig bla-gñan[31] bčan-par byas-te de ži-bar bya-bahi cho-ga je[32] byaho //

[22] skol- DN] sol- P
[23] -hgyur- DP] -gyur N
[24] chod- DN] chad- P
[25] -moṅ D] -mo NP
[26] hu- D] hu- NP
[27] gñis / *by emendation*] gñis daṅ / DNP
[28] -kha- P] -ga- DN
[29] naṅ-du DN] nas P
[30] gtaṅ- D] btaṅ- NP
[31] -gñan NP] -gñen D
[32] je *om.* P

this (*etan*) with purgation (*vasti-*) etc. (*-ādibhir*), it too removes (*-nut*) wind (*māruta-*).

21.14 If, in thirty-two ounces each (*prastham*) of sesame oil (*taila-*) and of milk (*payas-*) and in (a quantity of) liquid (*sva-rasa-*) from caltrop (*śvadaṃṣṭrā-*) (equal to) four times the (quantity of) sesame oil (*—āḍhake*), one boils together (*śṛtaṃ*) eight ounces (*mānī*) each (*pṛthag*) of the powder from crude sugar (*guḍasya*) and ginger (*śṛṅgaverasya*), until only sesame oil remains, and strains it, and after drinking it (*pibet*) in moderation and having drunk milk (*kṣīrānu*), after downward cleansing has been terminated (*viriktaś*) and eating (*khāded*) ginger (*viśvaṃ*) and crude sugar (*guḍa-*) mixed together (*-anvitam*), after administering the above drugs and digesting them (*jīrṇe*), if one eats (*-bhuk*) food (*anna-*) together with milk (*kṣīra-*), it removes (*jayet*) all (*sarvāṃs*) unbearable (*tīvrān*) wind diseases (*vātagadān*).

21.15 If (one takes) the liquid (obtained) by boiling (*kvāthe*) 128 ounces (*āḍhakam*) of ghee (*ghṛta-*) and 100 ounces (*śata-*) of garlic (*laśunasya*) (and) in four times as much (of that liquid) as (the quantity) of the ghee boils (*paced*) together two drams (*karṣaṃ*) each of the powder (*piṣṭvā*) from chaba pepper (*cavya-*), leadwort (*agni-*) and long pepper (*-kṛṣṇānāṃ*), one ounce each (*palike*) of ginger (*viśva-*), asafoetida (*-hiṅguni*), and the five kinds of salt (*lavaṇānāṃ pṛthak*), and half an ounce (*palārdhaṃ ca*) of bladder sorrel (*amla-vetasāt*), until only ghee remains, and strains it — as for the name (of this medicine) it is the so-called 'medicinal ghee (made) from garlic etc.' — and if one drinks it in moderation it removes (*-vāraṇam*) wind disease (*vāta-rug-*), the wind disease (*vāta-rug-*) 'lame of one limb (*gṛdhrasī-*!)', the wind disease 'ache in the side (*pakṣāghāta-*)', internal tumours (*gulma-*), etc. (*ādi-*).

21.16 If one boils (*pakvaṃ*) two drams each (*akṣaṃśaiḥ*) of the powder (*piṣṭaiḥ*) of (1) chaba pepper (*cavya-*), (2) sochal salt (*sauvarcala-*), (3) the three hot ones (*vyoṣa-*), (4) horse-radish (*śigru-*), (5) rock salt (*saindhava-*), and (6) fruits of the coriander (*dhānyakaiḥ*) in the following: thirty-two ounces (*prastham*) of ghee (*sarpiṣaḥ*) and thirty-two ounces each (*prasthonmitaiḥ pṛthak*) of the juice (*rasa-*) of radishes (*mūlaka-*), the juice (*rasa-*) of ginger (*ārdraka-*), and the juice (*rasa-*) of flesh (*-māṃsānāṃ*), verjuice (*śukta-*), sour gruel (*amla-kāñjikaiḥ*), whey (*mastu-*), and buttermilk (*takra-*), until only ghee remains, strains it, and drinks it in moderation, it too removes (*-apaham*) wind (*sadā-gati-*) disease (*gada-*).

21.17 In the case of disease due to wind alone (*vāta-vyādhiṣu*) one must administer (*yojayet*) as medicaments the four kinds of oil: liquid fat (*vasā-*), marrow (*majja(n)-*), ghee (*ājya-*), and sesame oil (*-tailāni*).

In the case of one who is afflicted by supervenient diseases due to phlegm and bile (*kapha-pittānubandhotthe*) in addition to having a wind disease, having for a while made the supervenient diseases strong one must

de-la bad-kan-la ni sman drod che-źiṅ rno-ba-rnams btaṅ-ṅo //
mkhris-pa-la ni sman mṅar-źiṅ bsil-bahi bag gtaṅ[32]-bar byaho //

21.18 rluṅ-nad rkaṅ-zug ya-gcig hjas-pa daṅ / rluṅ-nad pus-mor skraṅ[33]-ba-la ni / thog-mar gtar-te khrag phyuṅ-la / de-nas rluṅ-nad sel-bahi cho-ga thams-cad byaho //

21.19 brlahi naṅ-na[34] bad-kan daṅ / čhil hdug-pa gñis ldan-pas rluṅ non-te / brla reṅs-pahi nad drag-po bskyed-pahi nad-kyi mčhan-ma ni śin-tu[35] lci-bar gyur-ciṅ sgyid[36] lug-pa yin-te / de-la ni / thog-mar bad-kan sel-bahi sman rčub-bo-cog-gi cho-ga byas-la / debi hog-tu rluṅ bsal-bahi cho-ga thams-cad byaho //

21.20 dreg ni / mi skyid[37]-de[38]-bar hdug-ciṅ sdug ma-myoṅ-ba-las ṅal-ba-la sogs-pa drag-śul-gyi bag byas-pas rluṅ daṅ khrag hkhrugs[39]- pa-las hbyuṅ-ste / thog-ma ni rkaṅ-lag-gi naṅ-na gnas-la phyis lus-la hjug-par hgyur-ro //

21.21 de-la rluṅ śas che-bahi dreg-gi mčhan-ma ni / na-ba daṅ / rus-pa grum-źiṅ bgas-pa daṅ / lus skem[40]-pa daṅ / rčub-pa daṅ / mdog gnag-pa-rnams yin-par bśad-do //

21.22 khrag daṅ mkhris-pa-las gyur-pahi dreg-gi mčhan-ma ni / mdog dmar-źiṅ skraṅ-ba[41] daṅ / l̲haṅ-l̲haṅ-por na-ba daṅ / chu-ser hjag-ciṅ hjig-pa daṅ / na-ba daṅ / lus čha-ba daṅ / mdog hjam-pa-rnams yin-no //

21.23 bad-kan-las gyur-pahi dreg-gi mčhan-ma ni / cher mi-na-la / lus g-yah-źiṅ reṅs-pa daṅ / cher skraṅs-pa-rnams yin-no //

[33] skraṅ- NP] skraṅs- D
[34] naṅ na NP] nad ni D
[35] -tu DN] -du P
[36] sgyid DP] skyid N
[37] skyid- P] skyed- D · skyeṅ- N
[38] -de- DP] -ne- N
[39] hkhrugs- DN] hkhrug- P
[40] skem- D] skam- NP
[41] skraṅ-ba NP] skraṅs-pa D

for a while administer (*kāryas*) the method (of treatment) (*kramaḥ*) to make those (diseases) calm (*tat-praśamaḥ*).

In that (connection), in the case of phlegm one must administer medicines that have much heat and are sharp (**tīkṣṇa*). In the case of bile one must administer medicines that are sweet (**svādu*) and that tend to be cool (**śīta*)

21.18 In the case of the wind disease 'lame of one limb (*gṛdhrasyām*)' and in the case of the wind disease 'swelling in the knee (*kroṣṭu-śīrṣe ca*)', one must first open (the veins) and having drawn out blood (*kṛtvā śoṇita-mokṣaṇam*), one must next administer (*prayoktavyam*) all (*aśeṣa-taḥ*) methods (of treatment) (*karma*) for removing (*-haraṇ*) wind (*samīraṇa-*) disease.

RHEUMATISM

21.19 When one who possesses both phlegm and fat (*śleṣma-medo'nvita*) in the thigh (*ūru-dvayāśritam*) overcomes (*jitvā*) wind (*vātam*), as for the characteristics (*-rūpaṇam*) of the (resulting) disease that produces (*karoti*) the severe (*ugraṃ*) disease of stiffened thigh (*ūru-stambhaṃ*), they are (that the thigh) has become very heavy (*gaurava-*) and the calves sink (*sāda-*).

In that (case) (*tatra*) one must first (*ādau*) apply (*kāryas*) the method (of treatment) (*kramaḥ*) by all (*sarva*) rough (*rūkṣaḥ*) medicaments for removing phlegm (*kapha-nāśanaḥ*), and after that (*paścād*) one must apply (*kāryaḥ*) all (*kṛtsnaḥ*) methods (of treatment) (*kriyā-vidhiḥ*) for removing wind (*vāta-vināśāya*).

21.20 As for rheumatism (*vāta-raktam*), if a man who is happy (*sukumārāṇāṃ*) and does not perceive affliction has done something tending to violence (**vyāyāma*) such as (*-ādibhiḥ*) (what causes) fatigue (*śrama-*), it arises as a result of the wind and blood (*vāta-raktam*) being disturbed (*praduṣṭam*). At first (*pūrvaṃ*) it resides (*sthitvā*) in the feet and hands (*pāṇi-pādeṣu*) and afterwards it will enter (*prapadyate*) the body (*deham*).

21.21 In that (connection), as for the characteristics of the (kind of) rheumatism in which wind predominates (*vātottaraṃ*), they are said (*vadet*) to be aches (*rug-*), the bones broken and split (*bheda-*), the body dried up (*śoṣa-*), (the body) rough (*pāruṣya-*), and (the body) having a black colour (*kārṣṇyād*).

21.22 As for the characteristics of rheumatism that has arisen due to blood and bile (*rakta-pitta-jaṃ*), they are: a red colour (*tāmra-*), swelling (*śopha-*), aching distinctly (*ati-rug-*), serum (**kleda*) dripping and disappearing, aching, hot body (*dāha-*), and a smooth appearance (*mṛdu-tvair*).

21.23 As for the characteristics of rheumatism that has arisen due to phlegm (*kaphena*), they are : not aching greatly (*manda-ruk-*), the body itching (*kaṇḍū-*) and stiff (*staimitya-*), and swelling greatly (*ghana-śopha-*).

21.24 nad-gźi gñis gñis hdus-pa daṅ / gsum-char hdus-pa-las gyur-pahi dreg-gi mchan-ma ni / mchan-ma goṅ-du bstan-pa-rnams cha hdres-pa-las rtogs-par byaho //

21.25 dreg nad-gźi gcig-las byuṅ-la / gsar-ba ni gso sla[42]-ba yin-no //

21.26 nad-gźi gñis hdus-pa-las byuṅ-ba / lo gcig chun-chad lon-pa ni / kha-zas daṅ sman-gyis[43] gso[44] ċam-du hjog nus-so //

21.27 nad-gźi gsum-char hdus-pa-las byuṅ-la / rma rdol-źiṅ[45] hjag-ste rus-pa hgas-pa gaṅ yin-pa ni / gsor mi-ruṅ-ste spaṅ-bar byaho //

21.28 de-la dreg gso-bahi thabs ni / thog-mar sman-mar blud-de / ñams[46]-stobs bskyed-pahi hog-tu / rluṅ ñi-che-las gyur-pa ma-gtogs-pa / gźan-rnams-la gtar-ga gdab-ciṅ khrag dbyuṅ-ṅo //

21.29 dehi hog-tu nad-gźi gaṅ yin-pa daṅ sbyar-źiṅ (1) bkru-sman drag-po mas btaṅ-ba daṅ / (2) hjam-rċi mas btaṅ-ba daṅ / (3) skyug-sman daṅ / (4) bkru-sman daṅ / (5) sman snar blugs-pa daṅ / cho-ga rnam-pa lṅa-po sṅar bstan-pa hdi-rnams-las gaṅ hos gtaṅ[30]-bar bya-ste /

21.30 rluṅ-las gyur-pa-la ni / sman mas btaṅ[30]-bahi cho-ga byaho //
mkhris-pa-las gyur-pa-la ni / bkru-sman btaṅ-ṅo //
bad-kan-las gyur-pa-la ni skyug-sman btaṅ-ṅo //

21.31 yaṅ-na rluṅ śas che-ba-las gyur-pahi dreg-la ni / bag-phye[47] mar daṅ / rahi ho-ma daṅ sbyar-bas bskus-na sel-bar hgyur-ro //

21.32 yaṅ-na (1) til brṅos-pahi phye-ma ho-ma daṅ sbyar-baham / (2) zar-mahi phye-ma ho-ma daṅ sbyar-baham / (3) śu-tahi phye-ma ho-ma daṅ sbyar-

[42] sla- DN] bla- P
[43] -gyis D] -gyi NP
[44] gso D] so NP
[45] -źiṅ D] -ciṅ NP
[46] ñams- D] ñamo NP
[47] -phye D] -che NP

21.24 As for the characteristics of rheumatism that has arisen due to any two humours having come together (*dvandva-jaḥ*) and due to (all) three having come together (*sāṃnipātāc ca*) one must consider the characteristics (*liṅgair*) expounded above from the (point of view of) mixed portions.

21.25 As for rheumatism that has arisen due to one humour (*eka-doṣaṃ*) and is fresh (*navaṃ*), it is easy to cure (*sādhyaṃ*).

21.26 As for (rheumatism) that has arisen due to two humours having come together (*dvi-jaṃ*) (and) having lasted one year (*sāṃvatsaraṃ*), it can be cured to some extent (*yāpyaṃ*) by means of food and medicine.

21.27 In the case of (rheumatism) that has arisen due to the three humours having come together (*tri-doṣa-jaṃ*) and as for (rheumatism) which (*yat*) is (characterised by) a wound that bursts (*sphuṭitaṃ*) and oozes (*prasrutaṃ ca*) and by a split (*bhinnaṃ*) bone, they are not suitable for treatment and (the patient) must be abandoned (*tyājyaṃ*).

21.28 In that (*tatra*) (connection), as for the method of treating rheumatism, one must first (*pūrvaṃ*) make (the patient) drink medicinal ghee (*snigdhe*) and after increasing his strength, except (*ṛte*) when it has arisen due to wind alone (*vātottarād*), in other (cases) one must open (the veins) and draw out blood (*asṛṅ-mokṣaṇaṃ*).

21.29 After that, in combination with whichever humour (is to be treated) (*yathādoṣaṃ*) one must apply (*kramaḥ*) whichever is appropriate (*āśrayaḥ*) among the five (*pañca*) methods of treatment (*karma*) previously (in 8.7) expounded (*nirdiṣṭaḥ*): (1) severe purging cathartics (**nirūha*), (2) purging enemas (**anuvāsana*), (3) emetics (**vamana*), (4) cathartics (**recana*), and (5) drugs poured into the nose (**nasya*).

***21.30** In the case of (rheumatism) that has arisen due to wind, one must apply the method (of treatment) using purging medicines (**anuvāsana*). In the case of (rheumatism) that has arisen due to bile one must apply cathartics. If the case of (rheumatism) that has arisen due to phlegm one must apply emetics.

* Khotanese and Tibetan only

21.31 Alternatively, in the case of rheumatism (*vāta-rakta-*) that has arisen due to the wind having a large portion, if one smears on (*lepaḥ*) wheat-flower (*kaṃkā*) mixed with oil (*sa-ghṛto*) and goat milk (*ajā-payo*), it will be removed (*-jit*).

21.32 Alternatively, one must cause to be smeared (on the body) whichever may be appropriate: (1) the powder of fried (*prabhṛṣṭaiḥ*) sesame (*tilair*) mixed with milk (*kṣīra-niṣpiṣṭais*); or (*vā*), (2) the powder of linseed (*umayā*) mixed with milk; or (3) the powder of dill (*śatāhvā*) mixed with milk

baham / (4) 'e-ranṭahi sa-bon-gyi phye-ma ho-ma daṅ sbyar-ba gaṅ yaṅ ruṅ-bas bsku-bar byaho //

21.33 yaṅ-na chu-na gnas-pahi srog-chags ña-la sogs-pahi śa gaṅ yaṅ ruṅ-ba źib-tu brduṅs-pa-ste / spod sna-ćhogs-kyis btab-la legs-par bćos-pas bsku-bar byaho //

21.34 mkhris-pa śas che-ba-las gyur-pahi dreg-la ni / śiṅ-mṅar-gyi phye-ma mar daṅ / ho-ma daṅ / phye-mams sbyar-bahi lde-gus bskuho //

21.35 yaṅ-na hćho-byed ces bya-bahi sman sna bcu-po-rnams btags-pahi phye-ma mar daṅ sbyar-bas bsku-bar byaho //

21.36 bad-kan śas che-ba-las gyur-pahi dreg-la ni / 'a-śva-gandha daṅ / til-gyi phye-maham / yaṅ-na yuṅs-kar-gyi phye-maham / yaṅ-na[48] purṇa-rna-ba daṅ / śi-kruhi phye-ma daṅ / hdi-rnams gaṅ yaṅ ruṅ-ba / ba-gcin daṅ sbyar-te bsku-bar byaho //

21.37 dreg-go-cog-la ni 'a-ru-rahi phye-ma bu-ram daṅ sbyar-ba bzah-bar byaho //

21.38 yaṅ-na sle-tres skol[49]-bahi khu-ba btuṅ-bar byaho //

21.39 yaṅ-na pi-pi-liṅ ho-ma[50] daṅ[51] skol[49]-bahi sman-bcud-kyis[19] len btuṅ-bar bya-ste / ñin gcig bźin-du pi-pi-liṅ lṅa lṅas bskyed-de / pi-pi-liṅ-gi grańs brgyar phyin-nas / ñin gcig bźin pi-pi-liṅ lṅa lṅas phri-ste / pi-pi-liṅ lṅa-la thug[52]-nas yaṅ sña-ma bźin-du bskyed-de / bskol[53]-ba de[54]-lta-buhi[55] cho-ga[56] legs-par bsruṅ-źiṅ / rtag-tu btuṅ-bar byaho //

rluṅ-nad gso-bahi lehu-ste ñi-śu-rća gcig-pa rjogs-so //

[48] -na om. NP
[49] skol- D] bskol- NP
[50] -ma NP] -mar D
[51] daṅ om. D
[52] thug- DN] thugs- P
[53] bskol- DP] bsal- N
[54] de- D] deṅ NP
[55] -buhi D] -bu NP
[56] -ga NP] -gas D

(*kṣīra-saṃpiṣṭā*); or (*vā*) (4) the powder from the seeds (*bījam*) of the castor oil plant (*vardhamāna-jam*) mixed with milk.

21.33 Alternatively (*vā*), one must cause to be smeared (on the body) (*pradeho*) (an unguent made) by pounding finely whatever flesh (*kravya-*) may be appropriate of animals such as fish that live in water (*audaka-*), adding various spices (*-vesavārāḥ*), and cooking well (*su-saṃskṛtāḥ*).

21.34 In the case of rheumatism that has arisen due to the bile having a large portion (*pitta-raktottare*), one must smear (the body) with a paste (*lepo*) (made by) mixing the powder of liquorice (*yaṣṭi-*) with ghee (*ājya-*), milk (*kṣīra-*), and barley meal (*-saktubhiḥ*)

21.35 Alternatively (*vā*), one must cause (the body) to be smeared with the powder (obtained) by grinding (*-piṣṭaiḥ*) the ten so-called 'life-giving (*jīvanīya-*)' drugs (*auṣadhair*) combined with ghee (*ghṛta-*).

21.36 In the case of rheumatism that has arisen due to the phlegm having a large portion (*śleṣmottare*), one must cause to be smeared (on the body) (*lepo*) whichever may be appropriate (among) these: the powder (*kalkaḥ*) from (*-udbhavaḥ*) winter cherry (*vāji-gandhā-*) and sesame (*tila-*), or alternatively (*vā*) the powder (*kalka*) from white mustard (*śveta-sarṣapa-*), or alternatively (*atha vā*) the powder from (*-jo*) hogweed (*varṣābhū-*) and horseradish (*śigru-*), (each) mixed with cow urine.

21.37 In the case of all (kinds of) rheumatism (*sarveṣu*), one must make (the patient) eat the powder from chebulic myrobalan (*pathyāṃ*) mixed with crude sugar (*sa-guḍāṃ*).

21.38 Alternatively (*vā*), one must make (the patient) drink the liquid (obtained) by boiling (*kvātham*) guduch (*guḍūcī-*).

21.39 Alternatively (*vā*), one must make (the patient) drink an elixir (**rasāyana*) (made) by boiling long pepper (*pippali-*) in milk. Each day one must add five long peppers until the number of long peppers reaches a hundred, (then) each day one must take away five long peppers until one comes down to five, and (then) one must add (long peppers) as before (= *vardhamānam*). One must adhere well (*su-samāhitaḥ*) to the method (of treatment) with such a decoction and must make (the patient) drink it continually (*śīlayet*).

The chapter (*adhyāya*) on healing (*cikitsā-*) wind disease (*vāta-vyādhi-*), the twenty-first (*eka-viṃśatimaḥ*), is finished.

§ 22 : CHAÑ-NAD GSO-BAHI LEHU

22.0 de-nas chañ-nad gso-bahi lehu bšad-par byaho //

22.1 dug-la phan-gnod rnam-pa bcu yod-par bstan-pa gañ yin-pa de-rnams ni chañ-la yañ yod-de / de btuñ ñes-pa-las nad-gži rluñ dañ / mkhris-pa dañ / bad-kan-rnams hkhrugs-nas / chañ-nad drag-po skye-bar hgyur-ro //

22.2 de-la rluñ-gis ćhul gyur-pahi mćhan-ma ni / smra-ba thogs[1]-pa dañ / mañ-du smra-ba dañ / smra-ba-la bskam-pa dañ / ćhig mi-brtan-žiñ khral-khrul-ba dañ / lus rćub-ciñ mdog sñon-por hgyur-ba dañ / dmar-por hgyur-ba dañ / myos-pa-rnams yin-no //

22.3 mkhris-pas ćhul gyur-pahi mćhan-ma ni / mdog dmar-žiñ ser-ba dañ / khro-žiñ hthab-par dgah-ba yin-no //

22.4 bad-kan-gyis ćhul hgyur-bahi mćhan-ma ni / smra-ba ñuñ-ba dañ / ćhig hbrel-ba dañ / sems-pa dañ / bžin-mdog dbal skya-ba dañ / rgyud žen-pa[2]-rnams yin-no //

22.5 nad-gži kun hdus-pa-las ćhul gyur-pa ni de-dag thams-cad dañ ldan-pa yin-no //

22.6 de-la rluñ-las gyur-pahi chañ-nad-kyi mćhan-ma ni / sñiñ dañ / klad-pa dañ / rćib-logs[3] na-ba dañ / lus reñs-pa dañ / skyigs-bus hdebs-pa dañ / lud-pa lu-ba-rnams yin-no //

22.7 mkhris-pa-las byuñ-bahi chañ-nad-kyi mćhan-ma ni / skom-dad che-ba dañ / lus ćha-ba dañ / rngul hbyuñ-ba dañ / mdog ser-por hgyur-ba dañ / mi-dran-žiñ myos-pa-rnams yin-no //

22.8 bad-kan-las gyur-pahi chañ-nad-kyi mćhan-ma ni / mer-mer-po dañ / kha-nas chu hbyuñ-ba dañ / yi-ga hchus-pa dañ / skyug[4]-pa dañ / lus reñs-pa-rnams yin-no //

[1] thogs- DN] thog- P
[2] žen-pa- D] žan-pa- N : zam-bu- P
[3] -logs D] -log NP
[4] skyug- NP] skyugs- D

CHAPTER 22: LIQUOR DISEASE

22.0 Next the chapter on healing the liquor disease will be expounded.

22.1 In the case of poison (*viṣaye*), whatever (*ye*) are the ten kinds of advantages and disadvantages (*guṇāḥ*) that it is taught (in 27.2) to have (*proktās*), as for those (*te*), liquor (*madye*) also (*api*) has them (*pratiṣṭhitāḥ*). As a result of that (*tena*) bad (*mithyā-*) drink, due to the humours wind, bile, and phlegm having been disturbed, the severe (*ugro*) liquor disease (*madātyayaḥ*) will arise (*bhavati*).

***22.2** In that (connection), as for the characteristics of the nature that has arisen due to wind, they are: impeded speech, speaking much, fondness for speaking, the words being not steadfast (but) confused, the body being rough and its colour becoming blue and red, and being intoxicated.

***22.3** As for the characteristics of the nature that has arisen due to bile, they are: the colour being red and yellow, being angry and enjoying fighting.

***22.4** As for the characteristics of the nature that has arisen due to phlegm, they are: speaking little; coherent words; reflecting; the colour of the face having a whitish surface, and the character being affectionate.

***22.5** As for the characteristics of the nature that has arisen due to all the humours having come together, they are: possessing all those (characteristics mentioned in 22.2-4).

22.6 In that (connection), as for the characteristics of liquor disease that has arisen due to wind (*marud-bhavaḥ*), they are: aches (*ruk-*) in the heart (*hṛc-*), head (*-chiraḥ-*), and side (*pārśva-*), stiff body (*stambha-*), being afflicted with hiccough (*hikkā-*), and coughing (*-kāsair*).

22.7 As for the characteristics of liquor disease that has occurred due to bile (*paittikaḥ*), they are: great thirst (*tṛḍ-*), hot body (*dāha-*), sweat (*sveda-*) emerging, the colour (*tvaṅ*) becoming yellow (*pīta-*), not remembering, and being intoxicated (*-mūrcchābhiḥ*).

22.8 As for the characteristics of liquor disease that has arisen due to phlegm (*kapha-sambhavaḥ*), they are: (heart) flutter (*hṛllāsa-*) and water coming out of the mouth, disturbed appetite (*arocaka-*), vomiting (*chardi-*), and stiff body (*-staimityaiḥ*).

* Khotanese and Tibetan only

22.9 nad-gźi gsum hdus-pa-las gyur-pahi chaṅ-nad ni / mċhan-ma thams-cad daṅ ldan-par rig-par byaho //

22.10 de-la rluṅ-las gyur-pahi chaṅ-nad-la ni / chaṅ sña-ma hthuṅs-pa źu-bar gyur-pahi hog-tu / chaṅ-gi naṅ-du kha-ru-ċhva[5] daṅ / ċha-ba gsum-gyi phye-ma daṅ / chu ñuṅ-zad cig blugs-te hthuṅs-na sel-bar byed-do //

22.11 yaṅ-na chaṅ-gi naṅ-du ċhva[5] daṅ / kha-ru-ċhva[5] daṅ / na-le-śam daṅ / zim-thig-le daṅ / la-la-phud-rnams-kyi phye-ma blugs-te hthuṅs-na yaṅ / rluṅ-las gyur-pahi chaṅ-nad drag-po sel-to //

22.12 yaṅ-na rluṅ-las gyur-pahi chaṅ-nad bsal-bahi phyir / chaṅ hol-kon-gyi skyo-mar byas-pahi naṅ-du / rgya-śug-gi hbrum[5a]-bu daṅ / bal-po sehu daṅ / tinti-lahi hbras-bu daṅ / la-la-phud daṅ / rgyam-ċhva[5]-rnams-kyi phye-ma blugs-te btuṅ[6]-bar byaho //

22.13 skom-du ni kha-luṅ daṅ / bal-po sehu skyur chuhi naṅ-du mñes-te btuṅ-bar byaho //

22.14 ri-dags skam-sa-na gnas-pahi śa-khu snum daṅ ldan-paham / rgyam-ċhva[7] daṅ / bal-po sehu daṅ / sbyar-ba yaṅ btuṅ-ba daṅ / kha-zas spag-par bzaṅ-ṅo //

22.15 mkhris-pa-las gyur-pahi chaṅ-nad-la ni / chan daṅ chu phyed-mar byas-la / sbraṅ-rċi daṅ / kha-ra daṅ sbyar-te btuṅ-bar byaho //

22.16 yaṅ-na sman mñar-bag bskol-bahi khu-ba kha-ra daṅ sbyar-baham / mon-sran sñehuhi khu-bcud kha-ra daṅ sbyar-baham / sman mñar-bag bskol-bahi khu-ba-las śa bċos-te bsdus-pahi khu-ba-rnams-las gaṅ yaṅ ruṅ-ba btuṅ-bar bya-ste / thams-cad kyaṅ graṅ-mos byas-pa yin-no //

22.17 bad-kan-las gyur-pahi chaṅ-nad-la ni skyug-sman chaṅ daṅ sbyar-te skyug-tu gźug-pa daṅ / ñams[8]-stobs daṅ sbyar-te smyuṅ-bahi cho-ga yaṅ byaho //

[5] -ċhva NP] -ċha D
[5a] hbrum- NP] hbras- D
[6] btun- D] ltuṅ- NP
[7] -ċhva N] -ċha DP
[8] ñams- D] ñam- NP

22.9 As for liquor disease (*madātyayaḥ*) that has arisen due to the three humours having come together (*tri-doṣa-jas*), it is to be known (*jñeyas*) as possessing all (*sarva-*) the characteristics (*-liṅgair*) (mentioned in 22.6-8).

22.10 In that (connection), in the case of liquor disease (*pānātyaya-*) that has arisen due to wind (*vāta-*), after the liquor has first been drunk and digested (*jīrṇa-madyāya*), if one pours into the liquor (*madyaṃ*) sochal salt (*sauvarcala-*), powder from the three hot ones (*vyoṣa-*), and a small amount of water (*kiñcij-jalānvitam*), and drinks it, (this) will remove it (*-apaham*).

22.11 Alternatively, if one pours into liquor (*madyam*) the powder from verjuice (*śukta-*), sochal salt (*sauvarcalam*), black pepper (*ūṣaṇa-*), shrubby basil (*arjaka-*), and bishop's-weed (*dīpyakam*), and drinks it (*pītvā*), (this) too removes (*jayaty*) severe (*ugram*) liquor disease (*madātyayam*) that has arisen due to wind (*pavanottham*).

22.12 Alternatively, in order to remove (*-vicchittyai*) liquor disease that has arisen due to wind (*vāta-*), one must pour into liquor (*madyena*) that has been made into pap of flour oil (*snigdhā ... saktavaḥ*) powder from fruits of the jujube (*kola-*), pomegranate (*dāḍima-*), fruits of the tamarind (*vṛkṣāmla-*), bishop's-weed (*yavānī-*), and rock salt (*lavaṇa-*), and make (the patient) drink it (*pāyayā*).

22.13 As drinks (*pānakāny api*) one must rub in water lemons (*mātuluṅga-*) and sour pomegranates (**amla-dāḍimaiḥ*) and make (the patient) drink them (*yojayet*).

22.14 It is beneficial (*śubham*) also to drink meat soup (*rasān*) (made) from (the flesh of) game living on dry land (*jāṅgalajān*), accompanied by oil (*snigdha-*) or mixed with rock salt (*lavaṇa-*) and pomegranates (**dāḍima*), and to dip one's food in it.

22.15 In the case of liquor disease that has arisen due to bile (*paitte*), one must make the liquor (*madyam*) and water (*udakaṃ*) in (the relationship half and) half (*ardha-*) and mix (the liquor) with (*-yuktaṃ*) honey (*kṣaudra-*) and sugar (*sitā-*) and make (the patient) drink it (*pibet*).

22.16 Alternatively (*vā*), one must make (the patient) drink whichever may be appropriate: the liquid obtained by boiling (*niṣkvātha-*) sweetish (*madhura-*) drugs (*auṣadha-*) mixed with sugar (*śarkarānvitam*), or the soup (*yūṣaḥ*) (made) from green gram (*mudga-*) mixed with sugar (*sitā-yuktaḥ*), or (*vā*) the liquid (*rasaḥ*) (obtained) by cooking and boiling down meat (*paiśita*) in the liquid (obtained) by boiling sweetish (*svādur*) drugs, and all (*sarvatas ca*) (these preparations) are applied (*kriyāḥ*) cold (*himāḥ*).

22.17 In the case of liquor disease (*pāna-roge*) that has arisen due to phlegm (*kaphodbhūte*), one must induce vomiting (*ullekhanaṃ*) by mixing an emetic drug (*vamana-dravya-saṃyukta-*) with the liquor (*madyena*), and one

22.18 yaṅ-na drod bskyed-pahi sman-gyi[9] phye-ma chaṅ daṅ sbyar-baham / hbras-bu gsum bskol-bahi khu-ba / ćha-ba gsum-gyi phye-ma daṅ sbyar-ba btuṅ-žiṅ cho-ga bsruṅ-bar byaho //

22.19 kha-zas ni nas-las byas-pahi kha-zas la-phug skam-pohi khu-bcud daṅ / rgya-sran-gyi khu-bcud gaṅ yaṅ ruṅ-bas spod ćha-bas *śas[10] skyed-de sbyar-ba daṅ / ri-dags skam-sa-na[11] gnas-pahi śa snum-bag chuṅ-ba daṅ / lhan-cig-tu bzah-ho[12] //

22.20 chaṅ-nad-kyi rkyen-gyis bskam[13]-pahi nad daṅ rims[14] daṅ / lud-pa daṅ / rcib[15]-logs[3] na-ba daṅ / hkhru-ba-la sogs-pahi nad bla-gñan gaṅ yaṅ ruṅ-ste / de-dag-la ni so-sohi sman btaṅ-bas ži-bar byaho //

22.21 chaṅ-gis lus-kyi śa zad-par gyur-pa-la ni / bkru-sman drag-po mas btaṅ-ba daṅ / hjam-rci mas btaṅ-ba daṅ / snum-gyis lus bsku-žiṅ dril-ba daṅ / khrus bya-ba daṅ / sman-mar daṅ / ho-ma blud-pa-rnams-kyis brta-bar byaho //

22.22 de-la sman-mar ni ñchu-śin daṅ / purna[16]-rna[17]-ba daṅ / śiṅ-mṅar-gyi phye-ma mar daṅ[18] chu mar-gyi bži-hgyur[19]-gyi naṅ-du bskol-te / mar ñi-che lus-pa-las ran-par btuṅ-ṅo //

22.23 yaṅ-na ba-la daṅ / 'a-ti-*ba-la[20] skol[21]-bahi khu-ba ho-ma daṅ sbyar-ba hthuṅs-na zad byed-kyi nad sel-to //

22.24 pu-na[22]-ma-ba bskol-bahi khu-bahi naṅ-du / mar daṅ ho-ma daṅ / śiṅ-mṅar-gyi phye-ma blugs-te / bskol-la mar ñi-che lus-pa bcir-ba-las ran-par hthuṅs-na yaṅ / chaṅ hthuṅs-pas mdaṅs med-par byas-pa phyir brta-žiṅ sor chud-par byed-do //

chaṅ-nad gso-bahi lehu-ste ñi-śu-rca gñis-pa rjogs-so //

9 -gyi DN] -kyi P
10 śas *by emendation*] sa DNP
11 -na NP] -nas D
12 bzah-ho P] bzaho DN
13 bskam- D] bskos- NP
14 rims D] rim NP
15 rcib- D] rcibs- NP
16 purna- P] purna- DN
17 -rna- P] -rna- DN
18 daṅ *om.* DN
19 -hgyur- DN] -gyur- P
20 -ba-la *by emendation*] -la-ba DNP
21 skol- P] bskol- DN
22 -na- NP] ma- D

must administer also the method (of treatment) by fasting (*laṅghanaṃ ca*) in accordance with the (patient's) strength (*yathābalam*).

22.18 Alternatively, (the patient) must be made to drink (*pibet*) the powder from the heat-producing (*dīpanīya-*) drugs (*auṣadha-*) mixed with (*-upetaṃ*) the liquor (*madyaṃ*) or (*vāpi*) the liquid (*rasaṃ*) (obtained) by boiling the three fruits (*triphalāyā*) mixed with (*-samanvitam*) the powder (*cūrṇa-*) from the three hot ones (*tryoṣa-*), and he must be made to adhere to the method (of treatment) (*samāhitaḥ*).

22.19 As for food, he must eat (*bhojyā*) food (*anna-*) made from (*vikṛtir*) barley (*yava-*) mixed with whatever may be appropriate, the soup (*yūṣaḥ*) (made) from dry radish (*śuṣka-mūlaka-jo*) and the soup (made) from horse gram (*kaulattho*), after increasing the quantity (*-utkaṭaḥ*) with pungent (*kaṭu-*) spices, and (he must eat) the flesh of game living on dry land (*jāṅgalāni*) together with a small amount of oil (=*akṛtāni*).

22.20 Whatever (*ye*) supervenient diseases (*rogās*) may (occur) such as (*-ādayo*) the disease of desiccation (*tṛṣṇā-*), fever (**jvara*), cough (**kāsa*), pain in the side (**pārśva-ruk*), and diarrhoea (**atisāra*), as a consequence of the liquor disease, in the case of those (*te*) one must apply (*prayoktavyam*) the appropriate drug (*sva-bheṣajaiḥ*) and make (the disease) calm (*nivāryāḥ*).

22.21 In the case of (one) the flesh of (whose) body (*-dehasya*) has been impaired (*prakṣīṇa-*) by liquor (*madya-*), it must be made to grow strong by severe purging cathartics (*vastayaḥ*), purging oily enemas (*anuvāsana-*), smearing the body with oil (*abhyaṅga-*) and massaging it (*utsādana-*), bathing (*snāna-*), making (the patient) drink medicinal ghee (*sarpiḥ-*), and milk (*kṣīra-*).

22.22 In that (connection), as for medicinal ghee (*ghṛtaṃ*), one must boil (*śṛtam*) in ghee and in four times as much water as ghee the powder (*kalkair*) from asparagus (*śatāvarī*), hogweed (*vṛścīva-*), and liquorice (*yaṣṭī-*), until only ghee remains, and one must drink it in moderation.

22.23 Alternatively, if one drinks (*-pānaṃ*) mixed with milk (*kṣīra-*) the liquid (obtained) by boiling (*niṣkvātha-*) (two varieties of) sida (*balātibalā-*), this removes (*-apahaṃ*) the disease that causes wasting (*kṣaya-*).

22.24 If one who has made himself without vital fluid (*hataujasaḥ*) by having drunk liquor (*madya-pāna-*) pours into the liquid obtained by boiling (*kvātha-*) hogweed (*punarnavā-*), ghee (*ghṛtam*), milk (*payaḥ-*), and the powder (*kalka-*) from liquorice (*yaṣṭī-*), boils it until only ghee remains, strains it, and drinks (*pānāt*) it in moderation, (this) too will make him grow strong again (*puṣṭi-karaṃ*) and will restore him.

The chapter (*adhyāyo*) on healing liquor disease (*madātyaya-*), the twenty-second (*dvāviṃśatimaḥ*), is finished.

§ 23 · ME-DBAL GSO-BAHI LEHU

23.0 de-nas me-dbal gso-bahi lehu bśad-par byaho //

23.1 me-dbal ni / lan-ćhva daṅ / skyur-ba daṅ / ćha-ba daṅ / drod che-žiṅ mo-ba-la sogs-pahi kha-zas rtag-tu zos-pas nad-gži hkhrugs-par byas-pa-las me-dbal rnam-pa bdun-du śes-par bya-ste / me-dbal žes bya-ba ni lus thams-cad-du mched-ciṅ hjug-pa yin-no //

23.2 de-la rluṅ-las gyur-pahi me-dbal-gyi mćhan-ma ni / hbrum-bu hjam-žiṅ mdog gnag-pa daṅ / skraṅ[1]-ba daṅ / rims-kyis hdebs-pa daṅ / gzer-ba-rnams yin-no //

23.3 mkhris-pa-las gyur-pahi me-dbal-gyi mćhan-ma ni / hbrum-buhi mdog ser-žiṅ dmar-ba daṅ / lus ćha-ba[2] daṅ / rims-kyis hdebs-pa-rnams yin-no //

23.4 bad-kan-las gyur-pahi me-dbal-gyi mćhan-ma[3] ni / hbrum-buhi mdog dkar-žiṅ dbal skya-ba daṅ / g-yah-žiṅ bad-kan-gyi rims hdebs-pa yin-no //

23.5 kun hdus-pa-las gyur-pahi me-dbal ni mćhan-ma thams-cad daṅ ldan-pa yin-no[4] //

23.6 glo rdol-ba-las gyur-pahi me-dbal ni / khrag daṅ / mkhris-pa gñis-las hbyuṅ-ste / hbrum-buhi[5] mdog gnag-pa daṅ / sno-skyar hdug-pa daṅ / dmar-ba daṅ / skraṅ-ba[6] daṅ / brnags-nas rdol-ba daṅ / lus ćha-ba daṅ / rims bdo-bar byed-pa-rnams yin-par bśad-do //

23.7 mchi me-dbal žes bya-ba ni / rluṅ daṅ mkhris-pa-dag-las hbyuṅ-ste / hbrum-buhi mdog mes bsregs[7]-pa hdra-la / ñe-skor[8] me-mdag bžin-du dmar-žiṅ / lus ćha-ba daṅ / skom-dad che-ba daṅ / hkhru-ba-la sogs-pahi mćhan-ma-las rtogs-par byaho //

23.8 me-dbal rjab bdra žes bya-ba ni / bad-kan daṅ mkhris-pa-las

[1] skraṅ- NP] skraṅs- D
[2] -ba *om.* N
[3] -ma *om.* N
[4] yin-nu D] yino N : yin P
[5] -buhi P] -pahi D : -bahi N
[6] skraṅ-ba NP] skraṅs-pa D
[7] bsregs- DN] bsreg- P
[8] ñe-skor D] ñen-bskor NP

CHAPTER 23: ERYSIPELAS

23.0 Next the chapter on erysipelas will be expounded.

23.1 As for erysipelas (*visarpaḥ*), it is to be known (*jñeyaḥ*) that erysipelas is of seven kinds (*saptadhā*) and is due to the humours (*doṣa-*) having been disturbed (*kopa-*) by one who has continually eaten (*saṃsevī-*) food that is saline (*lavaṇa-*), sour (*amla-*), pungent (*kaṭu-*), of great heat (*uṣṇa-*), or sharp (**tīkṣṇa*), etc. (*ādi-*), and as for erysipelas (being) so called, it is (so called because) it spreads and enters the whole body (*sarvataḥ-pravisarpaṇāt*).

23.2 In that (connection), as for the characteristics of erysipelas that has arisen due to wind (*vātāt*), they are: pustules (*sphoṭa-*) that are soft (*mṛdu-*) and black (*kṛṣṇa-*) in colour, swelling (*śopha-*), being afflicted by fever (*jvara-*), and pain (*toda-*).

23.3 As for the characteristics of erysipelas that has arisen due to bile (*pittāt*), they are: the colour (*ābha-*) of the pustules (*sphoṭa-*) being yellow (*pīta-*) or red (*rakta-*), the body being hot (*dāha-*), and being afflicted by fever (*jvara-*).

23.4 As for the characteristics of erysipelas that has arisen due to phlegm (*kaphāt*), they are: the colour of the pustules (*sphoṭa-*) being white (*sita-*) and their tops being grey (*pāṇḍu-*), being afflicted by itching (*kaṇḍū-*) and fever due to phlegm (*śleṣma-jvaraiḥ*).

23.5 As for the erysipelas that has arisen (*-samutthaḥ*) due to all (the humours) having come together (*sannipāta-*), it possesses (*samanvitaḥ*) all the characteristics (*sarva-rūpaiḥ*).

23.6 As for erysipelas that has arisen due to pulmonary rupture (*kṣata-jo*), it occurs due to both blood and bile (*rakta-pittābhyāṃ*) and it is explained as (*mataḥ*) being (characterised by) the colour of the pustules (*sphoṭa-*) being black (*kṛṣṇa-*), being pale blue (*śyāva-*), by redness (*lohita-*), swelling (*śopha-*), bursting after suppurating (*pāka-*), the body being hot (*dāha-*), and making fever (*jvara-*) abound (*-āṭopī*).

23.7 As for the so-called 'fiery (*agnikaḥ*) erysipelas', it occurs due to wind and bile (*vāta-pittātmako*) and must be known (*jñeyo*) from its characteristics: the colour (*-prabhaḥ*) of the pustules (*sphoṭaiḥ*) being like (*iva*) (things) that have been burnt by fire (*agni-dagdhair*), the neighbouring region being red (*aruṇa-*) like embers (*aṅgāra-*), the body being hot (*dāha-*), thirst being great (*tṛṣṇā-*), diarrhoea (**atisāra*), etc. (*ādi-*).

23.8 As for the so-called 'mud-like (*kardamaḥ*) erysipelas', it occurs due

hbyuṅ-ste / hbrum-pahi mdog dbal skya-žiṅ dmar-ba daṅ / gnag-ciṅ hćher-te dri-mas g-yogs-pa daṅ / ćha-žiṅ ñe-skor-du chu-ser-gyis[9] hdam *bžin[10]-du[11] hdug-pa-rnams yin-no //

23.9 de-la nad-gži gsum so-so-las gyur-pahi me-dbal ni gso sla-ba yin-no //

lhag-ma gžan-rnams ni gsor mi-ruṅ-bar bšad-do //

23.10 lus-kyi phyi-naṅ gñis-kar byuṅ-ba daṅ / ćhigs-kyi steṅ-du byuṅ-ba ni / bdun-char yaṅ lhag-par gsor mi-ruṅ-ño //

23.11 de-la rluṅ-las gyur-pahi me-dbal-la ni / rća-ba lṅahi sman lṅa-phrugs[12] lṅa sṅar bšad-pahi naṅ-nas / rćahi rća-ba lṅa-pa ma-gtogs-par rća-ba lṅa-pa rnam-pa bži-po-rnams-las gaṅ yaṅ ruṅ-bas lus bsku-ba daṅ / nad-kyi steṅ-du blugs-pa daṅ / sman-mar sbyar-ba-la sogs-pa byaho //

23.12 yaṅ-na hbras daṅ / nas daṅ šiṅ-mṅar-rnams-kyi phye-ma mar daṅ / ho-mahi naṅ-du bskol-te / thug-pa ćhos-par byas-pas na-bahi steṅ-du bsku-bar byaho //

23.13 yaṅ-na ho-mas na-bahi steṅ-du blugs-par byaho //

23.14 yaṅ-na mar-gyi sñiṅ-po[13] steṅ-du blugs-par byaho //

23.15 mkhris pa-las gyur-pahi me-dbal-la ni / sman (1) pra-puṇḍa-ri-ka daṅ / (2) bćod daṅ / (3) šug-pa daṅ / (4) pa-šel-će[14] daṅ / (5) ćan-dan daṅ / (6) šiṅ-mṅar daṅ / (7) 'utpa-la-rnams-kyi phye-ma ho-ma daṅ sbyar-te bsku-bar byaho //

23.16 yaṅ-na šiṅ nya-gro-dha-la sogs-pahi sde-ćhan sṅar bšad-pas nad-kyi steṅ-du khu-ba blugs-pa daṅ / *bsku[15]-ba daṅ / sman-mar sbyar-ba-rnams byas-na bzaṅ-ṅo //

23.17 yaṅ-na mar gžu-žiṅ hkhyag-tu[16] bcug-pa de-lta-bur / lan brgyahi bar-du byas-te / rul-bar gyur-pahi naṅ-du / šiṅ-mṅar-gyi phye-ma šas cher blug-ste sbyar-bas bsku-bar byaho //

[9] -gyis D] -gyi NP
[10] bžin- *by emendation*] žiṅ- DNP
[11] -du *om.* D
[12] -phrugs D] -phugs NP
[13] -po D] -pos NP
[14] -će D] -ći NP
[15] bsku- *by emendation*] bsdu- DNP
[16] hkhyag-tu D] hkhyeg-du N · hkhyed-du P

to phlegm and bile (*kapha-pitta-jaḥ*) and is (characterised by) the colour of the pustules (*-sphoṭo*) being whitish (*pāṇḍu-pīta-*) at the top, being red (*aruṇa-*), black and shiny (*mecakī*), covered with impurities (*malina-*), hot (*uṣṇa-*), with serum (*kledī*) in the neighbouring region (*āśraya-*), and being like mud (*kardamopamaḥ*).

23.9 In that (connection), as for the (three kinds of) erysipelas that have arisen from each of the three humours respectively (*eka-doṣās trayaḥ*), they are easy to treat (*sādhyāḥ*). The others that remain (*śeṣāḥ*) are said to be (*matāḥ*) unsuitable for treating (*sādhyetarā*).

23.10 As for (erysipelas that) has occurred (*śritāḥ*) on both (*ubhaya-*) the inside and the outside (*anta-*) of the body and (erysipelas that) has occurred (*-jāś ca*) on the joints (**parva(n)*), in the case of (all) seven kinds (of erysipelas), they also are especially (*viśeṣa-taḥ*) unsuitable for treating.

23.11 In that (connection), in the case of erysipelas (*visarpe*) that has arisen due to wind (*vāta-sambhave*), one must smear (*pradeha-*) the body with whichever may be appropriate among the four groups (*catuṣṭayam*) of five roots (*pañca-mūla-*) from among the five groups of five drugs (consisting) of five roots that were explained above (2.28-32) excluding the five grass roots (2.32) (*tṛṇa-varjyam*), pour them (*seka-*) on the top of the patient, and apply preparations of medicinal ghee (*sarpirbhir*), etc.

23.12 Alternatively, one must boil (*-saṃsiddhair*) in ghee (*sarpiḥ-*) and milk (*payo-*) the powder (*piṣṭa-*) from rice (**taṇḍula*), barley (*-yavaiḥ*), and liquorice (*yaṣṭī*), and when this soup has been cooked one must smear (*lepanaṃ*) it on the patient

23.13 Alternatively (*vā*), one must pour (*seko*) milk (*kṣīra-*) over the patient.

23.14 Alternatively (*vā*), one must pour the essence (*maṇḍena*) of ghee (*ghṛta-*) over the patient.

23.15 In the case of erysipelas that has arisen due to bile (*paitte*), one must mix with milk (*kṣīra-*) and smear (*pralepanam*) (over the patient) the powder (*-piṣṭaiḥ*) from the drugs (1) white lotus (*prapauṇḍarīka-*), (2) Indian madder (*mañjiṣṭhā-*), (3) bird cherry (*padmaka-*), (4) vetiver (*uśīra-*), (5) sandal (*-candanaiḥ*), (6) liquorice (*yaṣṭī-*), and (7) blue water lily (*-indīvaraiḥ*).

23.16 Alternatively, if one pours (*seka-*) and smears (*ālepa-*) over the disease the above-mentioned (2.2) group of drugs beginning with the banyan tree (*nyagrodhādiḥ*) and applies (*-yogeṣu*) preparations of medicinal ghee (*ājya-*), (this treatment) is beneficial (*praśasyate*).

23.17 Alternatively (*vā*), one must beat (*dhautaṃ*) ghee (*sarpir*) and make it congeal, and making it like that a hundred times (*śata-*), when it has

23.18 yaṅ-na (1) likbu-mig daṅ / (2) pu-šel-ċe daṅ / (3) ċan-dan daṅ / (4) gla-sgaṅ daṅ / (5) mu-tig daṅ / (6) nor-bu rin-po-che daṅ / (7) bċag-rnams-kyi phye-ma mar daṅ / ho-mar sbyar-te bskus-na mkhris[17]-pa-las gyur-pahi me-dbal sel-to //

23.19 bad-kan-las gyur-pahi me-dbal-la ni (1) seṅ-ldeṅ daṅ / (2) sapta-parṇa daṅ / (3) gla-sgaṅ daṅ / (4) śin dha-ba daṅ (5) doṅ-ga daṅ / (6) thaṅ-śiṅ daṅ / (7) ku-ranṭa-rnams bdar[18]-bahi lde-gus bskus-na ži-bar hgyur-ro[19] //

23.20 yaṅ-na śiṅ-mṅar daṅ / hbras-bu gsum daṅ bu-ċhaṅ[20]-rto daṅ / śi-ri-śa-rnams bdar[18]-bahi lde-gus bskuho //

23.21 yaṅ-na bad-kan-las gyur-pahi me-dbal-la / sman pa-ru-na-la sogs-pahi sde-ċhan[21]-gyis bsku-ba daṅ / khu-bas blugs-pa daṅ / sman-mar sbyar-ba-la sogs-pa byas-na bzaṅ-ṅo //

23.22 (1) pa-to-la daṅ / (2) nimba daṅ / (3) skyer-pahi rċa-bahi śun-lpags daṅ / (4) pu-ċe-šel daṅ / (5) khyi lce-ba daṅ / (6) śiṅ-mṅar-rnams bskol-bahi khu-ba *hthuṅs[22]-na yaṅ me-dbal thams-cad sel-to //

23.23 gla-sgaṅ daṅ / nimba daṅ / pa-to-la-rnams bskol-bahi khu-ba hthuṅs[23]-na yaṅ / me-dbal-lo-cog sel-to //

23.24 yaṅ-na skyu-ru-ra daṅ / pa-to-la daṅ / mon-sran sṅehu-rnams bskol-bahi khu-ba mar daṅ sbyar-te btuṅ-bar byaho //

23.25 mdor-na me-dbal-la ni / daṅ-por skyug-sman daṅ / bkru-sman-gyis[9] sbyaṅ-ba daṅ / gtar-žiṅ khrag dbyuṅ-ba-rnams kyaṅ byaho //

23.26 cho-ga de-ltar byas-pa-las kyaṅ hbrum-bu rnags[24]-te[25] rdol-ba-las gyur-pa-la ni / rma gso-bahi cho-gar bstan-pa thams-cad byaho //

[17] mkhris- DN] khris- P
[18] bdar- NP] brdar- D
[19] hgyur-ro DP] hgyuro N
[20] -ċhaṅ- NP] -ċhid- D
[21] -ċhan- DN] -mċhan- P
[22] hthuṅs- *by emendation*] hthuṅ- DP : mthuṅ- N
[23] hthuṅs- D] mthuṅs- NP
[24] rnags- P] rnag- DN
[25] -te NP] -ste D

become rancid, one must pour into it in large quantity (-*utkaṭam*) the powder from liquorice (*yaṣṭi-madhu-*), and smear the mixture (over the patient) (*lepanam*).

23.18 Alternatively, if one mixes with ghee (*sa-ghṛtaḥ*) and milk (*payasā*) and smears (over the patient) (*lepaḥ*) the powder (*piṣṭair*) from (1) antimony (*sroto-ja-*), (2) vetiver (*uśīra-*), (3) sandal (*sita-*), (4) nut grass (*abda-*), (5) mother of pearl (*muktā-*), (6) chrysoberyl (*ambu-maṇi-*), and (7) red ochre (-*gairikaiḥ*), (this treatment) will remove (-*jit*) erysipelas (*visarpa-*) that has arisen due to bile (*pitta-*).

23.19 In the case of erysipelas (*visarpe*) that has arisen due to phlegm (*śleṣma-sambhave*), if one smears (on the patient) a paste (*lepo*) (made) by grinding (1) catechu (*gāyatri-*), (2) dita (*sapta-parṇa-*), (3) nut grass (*abda-*), (4) button tree (*dhava-*), (5) drumstick (-*āragvadha-*), (6) deodar (-*dārubhiḥ*), and (7) yellow nail-dye plant (*sa-kuraṇṭair*), it will become calm.

23.20 Alternatively, one must smear (*ācaret*) (on the patient) a paste (*lepam*) (made) by grinding liquorice (*madhuka-*), the three fruits (*triphalā-*), kākolī (*vīrā-*), and siris (*śirīṣair*).

23.21 Alternatively, in the case of erysipelas that has arisen due to phlegm (*kapha-je*), if one smears (over the patient the paste made) from the group (*gaṇaḥ*) (of drugs) beginning with the drug sacred caper (*varuṇādi-*) (2.5), pours (over him) the liquid (obtained from those drugs), and applies preparations of medicinal ghee, etc., (this treatment) is beneficial (*śastaḥ*).

23.22 If one drinks (*pāna-taḥ*) the liquid (obtained) by boiling (*śṛtāḥ*) (1) wild snake gourd (*paṭola-*), (2) neem (*ariṣṭa-*), (3) the bark (*tvak-*) of the root of barberry (*dārvī-*), (4) kurroa (*tiktā-*), (5) gentian (-*trāyantikāḥ*), and (6) liquorice (*sa-yaṣṭi-madhukāḥ*), (this) too removes (*ghnanti*) all (*sarvān*) (varieties of) erysipelas (*visarpān*).

23.23 If one drinks the liquid (obtained) by boiling (*kwāthaḥ*) nut grass (*musta-*), neem (*ariṣṭa-*), and wild snake gourd (-*paṭolānām*), (this) too removes (-*nut*) all (*sarva-*) (varieties of) erysipelas (*visarpa-*)

23.24 Alternatively (*atha vā*), one must make (the patient) drink mixed with ghee (*ghṛta-saṃyutaḥ*) the liquid (obtained) by boiling emblic myrobalan (*dhātrī-*), wild snake gourd (*paṭola-*), and green gram (-*mudgānām*).

23.25 In short, in the case of erysipelas, one must first cleanse (*saṃśodhanam*) with emetics (**vamana*) and cathartics (**nirūha*) and (then) one must open (the veins) and extract blood (*śoṇita-mokṣaṇam*).

23.26 In the case where (erysipelas) has arisen, if the pustules have suppurated and are bursting (*pakveṣu*) even after (these) methods (of

me-dpal gso-bahi lcho-sde ñi-šu [illegible] gsum-pa rdogs-so

[illegible] gso [illegible] pa [illegible]

[illegible]
[illegible]
[illegible]

treatment(s) have been thus applied, one must apply (*[illegible]*) all (*[illegible]*) that has been taught (*[illegible]*) concerning the methods of treating (*karma*) wounds (*[illegible]*).

The chapter (*[illegible]*) on treating erysipelas (*visarpa*-?), the twenty-third (*[illegible]*), is finished.

Sixth Section (*_khaṇḍa_) [of] the medical treatise (*_śāstra_) called 'Siddhasāra'.

§ 24: SKRAṄ-BAHI NAD GSO-BAHI LEHU

24.0 de-nas skraṅ-bahi[1] nad gso-bahi lehu bśad-par byaho //

24.1 skraṅ-bahi[1] nad ni / mi zad[2]-pas / kha-zas lci-ba daṅ / skyur-ba daṅ / bad-kan skye-bar hgyur-bahi zas zos-nas / nad-gži-rnams hkhrugs-pa-las skraṅ-bahi[1] nad mi-bzad-pa rnam-pa drug hbyuṅ-bar hgyur-te / skraṅ-ṅo[3]-cog-gi mčhan-ma ni gso sla-ba yin-no[4] //

24.2 de-la rluṅ-las gyur-pahi skraṅ-bahi[1] nad-kyi mčhan-ma ni / skraṅ-ba[5] ñid phan-čhun-du hpho-žiṅ / gar mnan-pahi mal śoṅ[6] der[7] hdug-pa daṅ / mdog gnag-ciṅ dmar-ba daṅ / mi-bzad[8]-par na-ba-rnams yin-no //

24.3 mkhris-pa-las gyur-pahi skraṅ-bahi[1] mčhan-ma ni / myur-du smin-ciṅ rdol-ba daṅ / mdog hjam-pa daṅ / ser-žiṅ dmar-ba daṅ / čha-ba daṅ / lus čha-bar byed-pa-rnams yin-no[4] //

24.4 bad-kan-las gyur-pahi skraṅ-bahi[1] mčhan-ma ni mdog snum-žiṅ dkar-ba daṅ / dbal skya[9]-ba daṅ / mkhraṅ[10]-ba daṅ / g-yah-ba-rnams yin-no[4] //

24.5 khrag-las gyur-pa daṅ / glo-bur-gyi[11] skraṅ-bahi[1] mčhan-ma ni / mkhris-pahi mčhan-ma daṅ hdraho //

24.6 kun hdus-pa-las gyur-pahi skraṅ-bahi[1] mčhan-ma ni / thams-cad daṅ ldan-pa yin-no[4] //

24.7 de-la (1) nad-gži pho-bahi naṅ-na gnas-na ni / ro-stod skraṅ-bar[12] hgyur-ro[13] // (2) nad-gži loṅ-gahi naṅ-na gnas-na ni / ro-smad-du skraṅ-bar[12] hgyur-ro // (3) nad-gži bar-na gnas-na ni bar-du skraṅ-bar[12] hgyur-ro[13] //

[1] skraṅ-bahi NP] skraṅs-pahi D
[2] zad- NP] bzad- D
[3] skraṅ-ṅo- NP] skraṅs-so- D
[4] yin-no DP] yino N
[5] skraṅ-ba NP] skraṅs-pa D
[6] śoṅ D] śod NP
[7] der D] ñar N : dar P
[8] -bzad- NP] -brnd- D
[9] skya- D] skye- NP
[10] mkhraṅ- D] khraṅ- NP
[11] -gyi NP] -gyis D
[12] skraṅ-bar NP] skraṅs-par D
[13] hgyur-ro DP] hgyuru N

CHAPTER 24: SWELLINGS

24.0 Next the chapter on treating the disease of swelling will be expounded.

ŚOPHA

24.1 As for the disease of swelling (*śophaḥ*), six kinds (*ṣaḍ-vidho*) of intolerable (*ghoro*) diseases of swelling occur due to the humours (*doṣair*) having been disturbed when a man (whose strength is) exhausted (*kṣīṇa-māṃsasya*) eats food (*anna-sevanāt*) that is heavy (*guru-*), or sour (*amla-*), or food due to which phlegm will increase (*sâbhiṣyanda-*). As for the characteristics (*-lakṣaṇaḥ*) of all swellings, they are that they are easy to treat (**sādhya-*).

24.2 In that (connection), as for the characteristics of the disease of swelling that has arisen due to wind (*vātāt*), they are: the swelling itself moves to and fro (*calaḥ*); the place where it is pressed (*pīḍanān*) remains in that hole (*nimna*); its colour is black (*kṛṣṇa-*), or red (*aruṇa-*); and it is intolerably painful (*arti-kṛt*).

24.3 As for the characteristics of (the disease of) swelling that has arisen due to bile (*pittāt*), they are: it matures and bursts quickly (*kṣipra-pākī*); its appearance is smooth (*mṛduḥ*), yellow (*pīta-*), or red (*rakta-*); it is hot (*ūṣma(n)-*); and it makes the body hot (*dāha-vān*).

24.4 As for the characteristics of (the disease of) swelling that has arisen (*udbhavaḥ*) due to phlegm (*kapha-*), they are: its appearance is oily (*snigdhaḥ*) and white (*śuklaḥ*); its top is whitish (*pāṇḍuḥ*); it is hard (*kāṭhinya-*) and itches (*kaṇḍū-mān*).

24.5 As for the characteristics of (the disease of) swelling that has arisen due to the blood (*rakta-ja-*) and accidental (*āgantuḥ*) (swelling), they are like the characteristics of bile (*pitta-vad*).

24.6 As for the characteristics of (the disease of) swelling that has arisen due to all (*sarva-jaḥ*) (three humours) having come together, they are that it possesses all the characteristics (*sarva-liṅgī*) (of all three humours).

24.7 In that (connection), (1) if the (affected) humours (*doṣaiḥ*) reside in the receptacle of undigested food (*āmāśaya-sthais*) there will be swelling in the upper part (*upary*) of the body; (2) if the humours reside in the receptacle of digested food (*pakvāśaya-gatair*) there will be swelling in the lower part (*adhaḥ*) of the body; (3) if the humours reside in the middle part (*madhya-*

(4) nad-gźi thams-cad-du khyab-na ni / lus ril-gyis[14] skraṅ-bar[12] hgyur-ro //

24.8 de-la skraṅ-bahi[3] *nad[15] nad-gźi gcig-las gyur-pa yin-la / nad bla-gñan gźan-gyis kyaṅ ma-thebs-te / mi *ñams[16]-stobs chen-po źig-la byuṅ-na ni gso sla-ba yin-no[4] //

lus ril-gyis skraṅ-ba[5] daṅ / mas yar mched-de skraṅ-ba[3] ni ma-ruṅs-pa yin-no[4] //

24.9 skraṅ-bahi[1] nad-la sman-pas nad-gźi daṅ sbyar-źiṅ nad-gźi so-sohi sman-gyi sde-ćhan-rnams-kyis sman-mar sbyar-ba daṅ / til-mar-gyi sman sbyar-ba daṅ / bsku-ba daṅ / nad-kyi steṅ-du blugs-pa daṅ / btuṅ-ba-rnams-su sbyar-bar byaho //

24.10 las rnam-pa lṅa-po (1) bkru-sman drag-po mas btaṅ-ba daṅ / (2) hjam-rći mas btaṅ-ba daṅ / (3) skyug-sman daṅ / (4) bkru[17]-sman daṅ / (5) sman snar blugs-pa-rnams kyaṅ ćhabs che-chuṅ daṅ sbyar-źiṅ[18] cho-ga bźin-du gtaṅ[19]-bar byaho //

24.11 de ma-yin-pa skraṅ-bahi[1] nad źi-bar bya-bahi spyihi cho-ga gźan-yaṅ bśad-par bya-ste / (1) thaṅ-śiṅ daṅ / 'a-ru-ra daṅ / bcah-sga daṅ / pu-na-rna-ba-rnams-kyi phye-ma chu bskol[20]-ba dron-po daṅ sbyar-baham / (2) yaṅ-na byi-daṅ-ga daṅ / boṅ[21]-ṅa dkar-po daṅ / dug-mo-ñuṅ-gi[22] śun[23]-lpags daṅ / bcah-sga daṅ / thaṅ-śiṅ daṅ / na-le-śam-rnams-kyi phye-ma chu bskol-ba dron-po daṅ sbyar-baham / (3) yaṅ-na ćha-ba gsum daṅ / lcags-kyi phye-ma daṅ / nas-ćhig hkhus-pahi thal-ba-rnams-kyi phye / hbras-bu gsum bskol-bahi khu-ba daṅ sbyar-te hthuṅs-na yaṅ skraṅ-bahi[1] nad sel-to //

24.12 yaṅ-na (1) pu-će-śel daṅ / lcags-kyi phye-ma daṅ / ćha-ba gsum daṅ / śiṅ ñe-roṅ-rnams-kyi phye-ma / hbras-bu gsum bskol-bahi khu-ba daṅ sbyar-baham / yaṅ-na (2) gu-gul dkar-po ba-gcin daṅ sbyar-baham[24] / yaṅ-na (3) pi-pi-liṅ-gi phye-ma ho-ma daṅ sbyar-ba btuṅ-bar byaho //

[14] -gyis D] -gyi NP
[15] nad *by emendation*] *om.* DNP
[16] ñams- *by emendation*] ñal- DNP
[17] bkru- D] skru- NP
[18] -źiṅ NP] -śiṅ D
[19] gtaṅ- D] btaṅ- NP
[20] bskol- NP] skol- D
[21] boṅ- DN] bo- P
[22] -ñuṅ-gi D] -yuṅs-kyi NP
[23] śun- DP] śub-na (?) N
[24] -ba-ham P] -ba daṅ DN

gatair) (of the body) there will be swelling in the middle (*madhye*); (4) if the humours penetrate (*-vyāpi*) the whole (*sarva-*) (body) there will be swelling of the entire body (*sarva-gaḥ*).

24.8 In that (connection), if the disease of swelling (*śvayathuḥ*) has arisen due to a single humour (*eka-doṣa jaḥ*) and has occurred in a man of great strength (*bala-sthasya*) who is not also afflicted by another, supervenient disease (*vigatopadravaḥ*), it is easy to treat (*sādhyo*). As for swelling of the entire body (*sarva-gaḥ*) and swelling that (*yaś*) spreads (*upasarpati*) downwards and upwards (*ūrdhvam*), they are terrible (*kaṣṭo*).

24.9 In the case of the disease of swelling (*śvayathu-rogiṣu*), in accordance with the humours (*yathā-doṣam*), the physician (*bhiṣak*) must prepare (*kalpayet*) with the groups (*gaṇaiḥ*) of drugs (appropriate) to the respective (*svaiḥ svaiḥ*) humours medicinal ghee (*sarpis*) and drugs from sesame oil (*tailāni*), must smear them (*pralepa-*), pour them (*seka-*) over the disease, and mix them in drinks (*pānāni*).

24.10 One must administer (*yojyāni*), also in accordance with the size (*yathāvastham*) (of the swellings) and in agreement with (medical) practice (*vidhāna-taḥ*), the five (*pañca*) methods of treatment (*karmāṇi*): (1) severe purging cathartics (**nirūha*), (2) purging enemas (**anuvāsana*), (3) emetics (**vamana*) (4) cathartics (**recana*), and (5) drugs poured into the nose (**nasya*).

24.11 In addition to that (*ataḥ param*), other general (*sāmānyāḥ*) methods (of treatment) (*yogāḥ*) for making calm (*-nāśanāḥ*) the disease of swelling (*śopha-*) will also be expounded (*vakṣyante*): (1) if one mixes with water that has been boiled and is hot (*uṣṇāmbunā*) the powder from deodar (*dāru-*), chebulic myrobalan (*pathyā-*), ginger (*śuṇṭhī-*), and hogweed (*-punarnavaiḥ*), or (2) alternatively, if one mixes with water that has been boiled and is hot the powder from embelia (*viḍaṅga-*), white aconite (*ativiṣā-*), the bark of kurchi (*vatsa-*), ginger (*viśva-*), deodar (*dāru-*), and black pepper (*-ūṣaṇāni*), or (3) alternatively, if one mixes with the liquid (*-rasaḥ*) (obtained) by boiling the three fruits (*triphalā-*) the powder (*-rajaḥ*) from the three hot ones (*try-ūṣaṇa-*) and from iron (*ayo-*), and the powder from the alkali extracted from burnt barley (*-kṣāraiḥ*), and drinks (any of these three medicaments, this) too removes (*-nut*) the disease of swelling (*śopha-*).

24.12 Alternatively (*vā*), one must make (the patient) drink (*saṃsevyam*) (1) the powder (*rajo-*) from kurroa (*kaṭukā-*) and from iron (*ayo-*), and the powder from the three hot ones (*vyoṣa-*) and from turpeth tree (*-trivṛdbhir*), mixed with the liquid (obtained) by boiling the three fruits, or alternatively, (2) white Indian bdellium (*puraṃ*) mixed with cow urine (*mūtreṇa*), or alternatively (*vā*), (3) the powder from long pepper (*pippalī*) mixed with milk (*payonvitā*).

24.13 yan-na (1) bu-ram 'a-ru-rahi phye-ma daṅ cha bsñams[25]-te sbyar-baham / yaṅ-na (2) bu-ram bcah-sga daṅ cha bsñams-te sbyar-ba bzah-bar byaho //

24.14 yaṅ-na bu-ram daṅ / sgehu-gśer ċhod ran-par bzaho //

24.15 rluṅ-las gyur-pa-la ni kha-zas śa-khu daṅ lhan-cig bzaho //
mkhris-pa-las gyur-pa-la[26] ni kha-zas ho-ma daṅ lhan-cig bzaho //
bad-kan-las gyur-pa-la ni kha-zas khu-bcud rċub-pahi bag daṅ lhan-cig bzah-bar byaho //

24.16 cho-ga de-ltar byas-na skraṅ-bahi[1] nad daṅ / skem[27]-pahi nad daṅ / dmu-rjiṅ[28] daṅ / smyo-byed daṅ / skran daṅ / gźaṅ-hbrum daṅ / dbugs mi-bde-ba-rnams[29] hbyaṅ-bar hgyur-ro //

24.17 thaṅ-śiṅ daṅ / pu-na-rna-ba daṅ / bcah[30]-sga-rnams-kyi phye-ma ho-ma daṅ sbyar-baham / yaṅ-na kru-trug-tres daṅ / cha-ba gsum daṅ / śiṅ ñe-roṅ daṅ / thaṅ-śiṅ-rnams bskol-bahi khu-ba hthuṅs-na yaṅ skraṅ-bahi[1] nad sel-to //

24.18 rkaṅ-hbam[31] žes[32] bya-ba ni ċhil daṅ / śahi nad-las hgyur[33]-te / rkaṅ-pa gñis bum-pa hdra-bar skraṅ-ba[5] yin-no[4] //
de yaṅ nad-gźi gsum-la bad-kan śas che-ba-las gyur-pahi bye-brag-gis rnam-pa gsum yod-de nad-gźi so-sohi mċhan-mas bstan-to //

24.19 de ni dus thams-cad-du graṅ-źiṅ ser che-la / skam-du mi-htub-pahi sar skye-bar hgyur-te / lo gcig[34] lhag-pa daṅ / rkaṅ-hbam grog-mkhar lta-bu ni mi-hċhoho[35] //

24.20 de-la gso-bahi cho-ga ni nad-gźi daṅ hphrod-pahi sman-gyis[14] bsku-ba daṅ / dugs bya-ba daṅ / gtar-te khrag dbyuṅ-ba-la sogs-pahi cho-ga

[25] bsñams- DN] sñams- P
[26] -la om. DN
[27] skem- NP] skems- D
[28] -rjiṅ NP] -rjiṅs D
[29] -rnams DN] -bsnams P
[30] bcah- DP] gcah- N
[31] -hbam D] -hbams P
[32] žes DP] nas N
[33] hgyur- NP] gyur- D
[34] gcig DN] cig P
[35] -hċhoho DN] -mċhoho P

24.13 Alternatively (*vā*), one must make (the patient) (1) eat crude sugar (*guḍena*) mixed with the powder from chebulic myrobalan (*abhayā*) in equal portions (*tulyā*), or alternatively (*vā*), (2) crude sugar mixed with ginger (*viśvam*) in equal portions.

24.14 Alternatively, (the patient) must eat (*sevyam*) in moderate quantity (*yuktyā*) crude sugar (*guḍa-*) and ginger (*ārdrakam*).

24.15 In the case of (swelling that) has arisen due to wind, one must eat (*-āśinā*) food together with meat soup (*rasa-*). In the case of (swelling that) has arisen due to bile, one must eat food together with milk (*kṣīra-*). In the case of (swelling that) has arisen due to phlegm, one must make (the patient) eat food together with liquid soup (*yūṣa-*) that is somewhat rough.

24.16 If one administers (medical) treatment in that way, the disease of swelling (*śopha-*), the disease of desiccation (*śoṣa-*), dropsy (*udara-*), madness (*unmāda-*), internal tumours (*gulma-*), piles (*arśaḥ-*), and uncomfortable breathing (*śvāsa-*) will be cleansed (**śuddhaye*).

24.17 If one drinks (*peyam*) the powder from deodar (*dāru-*), hogweed (*varṣābhū-*), and ginger (*-nāgaraiḥ*) mixed with milk (*kṣīram*), or alternatively (*vā*), the liquid (obtained) by boiling (*prasādhitam*) leadwort (*citraka-*), the three hot ones (*vyoṣa-*), turpeth tree (*trivṛd-*), and deodar (*dāru-*), (this) too removes (*-haram*) the disease of swelling (*śopha-*).

ŚLĪPADA

24.18 As for so-called (*vadet*) 'elephantiasis (*ślīpadam*)', it occurs due to (*āśrayam*) disease of the fat (*medo-*) and the flesh (*māṃsa-*) and is (characterised by) the two feet (*pādayoḥ*) swelling (*śopham*) like bottles. It (*tat*) also has three kinds (*tridhā*) by (reason of) the varieties that have occurred due to the phlegm having a large portion (*kaphottaram*) among the three humours, and it is to be described (*ādarśibhir*) according to the characteristics (*liṅga-*) of the respective (*sva-*) humours (*doṣais*).

24.19 As for that (*tat*) (disease called elephantiasis), it will increase (*jāyate*) in a place (*deśe*) which is cold (*śītale*) at all times (*sarvatra*), where there is much cold wind, and where one cannot keep dry (*sthirodake*). As for elephantiasis (that has lasted) more than a year (*samātītam*) and is like (*-ākṛti*) an anthill (*valmīka-*), it cannot be cured (*asādhyam*).

24.20 In that (connection) (*tatra*), as for the method (*vidhiḥ*) of treating (elephantiasis), it is expounded (*udīritaḥ*) that one must apply as may be appropriate (*yathā-yogam*) methods of treatment such as (*-ādiko*) smearing (the body) (*upanāhana-*) with drugs that are compatible with the humour (affected), applying heat (*sveda-*), and opening (the veins) and extracting blood

daṅ / skraṅ-bahi[1] nad gso-bahi cho-gar bstan-pa thams-cad kyaṅ / ci rigs-par bya-bar bšad-do[36] //

24.21 lba-ba[37] ni rluṅ-las gyur-pa daṅ / ćhil-las[38] gyur-pa daṅ / bad-kan-las gyur-pahi bye-brag-gis rnam-pa gsum yod-de / de-la (1) rluṅ-las gyur-pahi lba-bahi[39] mćhan-ma ni / mdog nag-ciṅ dmar-ba daṅ / kha dri mi-žim-pa daṅ / rkaṅ skam-par byed-pa yin-no //

(2) ćhil-las gyur-pahi lba-bahi[39] mćhan-ma ni / hjam-žiṅ snum-pa yin-no[4] //

(3) bad-kan-las gyur-pahi lba-bahi[39] mćhan-ma ni šin-tu che-žiṅ sra[40]-ba yin-no[4] //

24.22 de-la rid-de-ba-la byuṅ-ba daṅ / lo gcig[34] phan-chad lon-pa ni / gsor mi-ruṅ-ṅo //

24.23 hbras-kyi phreṅ-ba žes bya-ba ni / lkog-mar bad-kan daṅ / ćhil gñis-las skyu-ru-rahi rus-pa hdra-bar rmen[41]-bur gyur-pa maṅ-pos bskor-bahi miṅ ni / hbras-kyi phreṅ-ba žes bya-ste / yun riṅ-du mi-hbyaṅ-bar hdug-pa yin-no //

24.24 de-la lba-ba[37] gso-bahi cho-ga ni / sman-pas nad-gži daṅ sbyar-žiṅ / nad-gži so-sohi sman-gyi sde-ćhan-gyis dugs bya-ba daṅ / bsku[42]-ba daṅ / lums bya-ba daṅ / gtar-žiṅ khrag dbyuṅ-ba daṅ / skyug[43]-sman daṅ / bkru[44]-sman btaṅ-ba daṅ / til-mar-gyi sman btuṅ-ba-rnams-kyis lba-ba[37] med-par byaho //

24.25 hbras-kyi phreṅ-ba-la ni / sman ša-ko-ta-kahi šun-lpags-kyi phye-ma / til-mar daṅ / chuhi naṅ-du bskol-te / til-mar ñi-ćhe lus-pa bćags-paham / yaṅ-na nimpa daṅ / 'a-śva-ma-ra daṅ / nirgunti-rnams-kyi phye-ma til-mar daṅ chuhi naṅ-du bskol-la / til-mar ñi-ćhe lus-pa bćags-te snar blugs-so[45] //

[36] bsad-do DP] bšado N
[37] lba-ba D] dbah-ba NP
[38] ćhil-las DP] ćhilas N
[39] lba-bahi D] dbah-bahi NP
[40] sra- DP] sa- N
[41] rmen- D] smin- NP
[42] bsku- DN] sku- P
[43] skyug- D] skyugs- NP
[44] bkru- DP] kru- N
[45] blugs-so DP] blugso N

(*rakta-mokṣa-*), and also (*ca*) all (*sarvaś*) that has been explained (*nirdiṣṭo*) concerning the method of treating the disease of swelling (*śopha-*).

GALA-GAṆḌA

24.21 As for goitre (*gala-gaṇḍo 'pi*), it has three kinds (*tri-vidho*) by (reason of) the varieties that have arisen due to (*-anvayaḥ*) wind (*vāta-*), fat (*medaḥ-*), and phlegm (*kapha-*).

In that (connection), (1) as for the characteristics of goitre that has arisen due to wind (*anilāt*), they are: it makes (*-kara*) the colour (of the skin) black (*kṛṣṇa-*) and red (*aruṇa-*), makes the mouth (*āsya-*) have an unpleasant smell (*vairasya-*), and makes the palate (*tālu-*) dry (*śoṣa-*).

(2) As for the characteristics of goitre that has arisen due to fat (*medo-jaḥ*), they are: it is soft (*mṛduḥ*) and oily (*snigdhaḥ*).

(3) As for the characteristics of goitre that has arisen due to phlegm (*kapha-jaś*), they are: it is very big (*mahān*) and firm (*sthiraḥ*).

24.22 In that (connection), as for (goitre that) has occurred in those who are emaciated (*kṣīṇasya*) and that has lasted longer than a year (*samātīto*), it is not suitable for treating (*na sidhyati*).

GAṆḌA-MĀLĀ

24.23 As for the so-called (*samākhyātā*) 'garland of pustules (*gaṇḍa-mālā-*)', as for its name the so-called 'garland of pustules', (it is so called) by (reason of the neck) being surrounded by many nodes (*granthayaḥ*) resembling (*-pratimā*) the kernels (*asthi-*) of emblic myrobalans (*dhātrī-*) having arisen in the neck (*gale*) due to both phlegm and fat (*śleṣma-medobhyām*) it is not cleansed for a long time (*bahu-kālānubandhinī*).

24.24 In that (connection), as for the method of treating goitre (**gala-gaṇḍam*), the physician (*bhiṣak*) should, in accordance with the humours, make (the patient) without (*jayed*) goitre by applying heat to (*sveda-*) and by smearing (*ālepa-*) (over the patient) the groups of drugs (*gaṇais*) (appropriate) to the respective (*svair*) humours, by administering baths (**avagāhana*), by opening (the veins) and extracting blood (*rakta-mokṣa-*), by administering emetics and cathartics (*viśodhanaiḥ*), and by making (the patient) drink (*pānaiś ca*) medicaments (made) from sesame oil (*taila-*).

24.25 In the case of the (so-called) 'garland of pustules (*gaṇḍa-mālā-*)', one must boil (*siddham*) in sesame oil (*tailam*) and water the powder from the bark (*tvacā*) of the drug śākhoṭaka (*śākhoṭaka-*), until pure sesame oil is left, and strain it, or alternatively (*vāpi*), one must boil in sesame oil and water the powder from neem (*nimba-*), oleander (*aśva-māra-*), and chaste tree (*nirguṇḍī-*), until pure sesame oil is left, and strain it, and (then) pour (the oil) into the nose (*nāvanam*).

24.26 yaṅ-na hbras-kyi phreṅ-ba ma-smin-pa-la ni / dral-te rmen[48]-bu phyuṅ-la / rma-kha bsreg[46]-go //

smin-ciṅ rdol-ba-la ni sman mu-ka[47]-kahi thal-bahi sman sbyar-bas bsku-źiṅ sbyaṅs-la / hdi gñi-ga yaṅ rmahi cho-ga bźin-du gso-bar byaho //

24.27 yaṅ-na rtin-pa-nas sor bcu-gñis-kyi goṅ-du byin-pa dral-te / byin-pahi naṅ-na ċhil-gyi rmen[48]-bu ñahi sgo-ṅa hdra-ba hdug-pa-rnams phyuṅ-la / rma-kha bsregs[49]-te rma gso-bahi cho-ga bźin-du byaho //

24.28 śa-rmen ni nad-gźi gsum so-so-las gyur-te / khrag daṅ / śa daṅ / ċhil-rnams-kyi rmen[48]-bu yin-no[4] //

24.29 de ni nad-gźi[50] so-sohi mċhan-ma-las śes-par bya-ste / de-la khrag daṅ śa-las gyur-pahi śa-rmen[48] ni / gsor mi-ruṅ-ṅo //

24.30 śa-rmen[48] gso-bahi thabs ni / lba-ba[37] gso-bahi cho-gar bśad-pa bźin-du byaho //

24.31 yaṅ-na dral-ba daṅ / bsreg-pa daṅ / sman-gyi thal-bas gdab-pa-rnams kyaṅ bya-źiṅ / ras-maham lo-mas g-yog[51]-par byaho //

skraṅ-bahi[1] nad gso-bahi lehu-ste ñi-śu-rċa bźi-pa rjogs-so //

[46] bsreg- D] sregs- N : sreg- P
[47] -ka- P] -ga- DN
[48] rmen- D] rmin- NP
[49] bsregs- DN] sregs- P
[50] -gźi D] -bźi NP
[51] g-yog- NP] g-yogs- D

GRANTHI

24.26 Alternatively (*vā*), in the case of 'garland of pustules (**gaṇḍa-mālā*)' that has not matured (*apakvān*) one should split it, extract (*uddhṛtya*) the nodes (*granthīn*), and burn the mouth of the wound (*vahni-karma prayojayet*). In the case of its having matured (*pakvān*) and burst one must smear and cleanse (*saṃśodhya*) it with a drug prepared from the alkali (*kṣāreṇa*) from the drug parul tree (**muṣkaka*). These two (cases) must also be treated (*samupakramet*) in accordance with the method (of treatment) for wounds (*vraṇa-vat*).

24.27 Alternatively, one must split open (*āpāṭya*) the calf of the leg (*indravastim*) twelve fingers (*dvādaśāṅgulam*) above (*ūrdhvaṃ*) the heel (*pārṣṇy-*), and from inside the calf of the leg one must extract (*hṛtvā*) the nodes of fat (*medo*) that resemble (*sadṛśaṃ*) fish (*mīna-*) eggs (*aṇḍa-*), burn the mouth of the wound (*vahniṃ prayojayet*), and apply (treatment) in accordance with the method of treating wounds.

ARBUDA

24.28 As for the flesh node (*arbudam*) it arises (*jāyate*) due to the three humours (*doṣair*) respectively (*pṛthag*) and is a node of the blood (*asṛṅ-*), the flesh (*māṃsa-*), and the fat (*-medobhir*).

24.29 As for that (*tat*) (node) it must be recognised from the characteristics (*-vikāri*) of the respective humours (*sva-doṣa-*). In that (connection), the flesh nodes that have arisen (*-je*) due to the blood (*rakta-*) and the flesh (*māṃsa-*) are not suitable for treating (*asādhye*).

24.30 As for the method of treating flesh node (**arbuda*), one must apply (treatment) as has been explained concerning the method of treating (*kriyā*) goitre (*gala-gaṇḍa-*).

24.31 Alternatively, one must administer (*prayojayet*) surgery (*śastra-*), cauterisation (*agni-*), and the application of the alkali (*kṣāra-*) from a drug, and one must cover (*baddhvā*) (the wound) with a cloth (*-vastrakaiḥ*) or a leaf (**pattra*).

The chapter (*adhyāyaś*) on treating the disease of swelling (*śopha-*), the twenty-fourth (*caturviṃśatimaḥ*), is finished.

§ 25 : RMA GSO-BAHI LEHU

25.0 de-nas rma gso-bahi lehu bśad-par byaho //

25.1 rma ni lus ñid-las hbyuṅ-ba / glo[1]-bur-du hbyuṅ-bahi bye-brag-gis rnam-pa gñis yod-par rig-par byaho //

de-la naṅ-rma ni nad-gźi-rnams-las gyur-pa yin-no[2] //

phyi-rma ni mċhon-la sogs-pas rmas-pa yin-no[2] //

25.2 de-la rluṅ-las gyur-pahi rmahi mċhan-ma ni / rmahi ñe[3]-skor rċub-ciṅ mdog dmar-la sño-skyar hdug-pa daṅ / hjag-pa ñuṅ-źiṅ *daṅ[4]-ba daṅ / cher mi-na-ba-rnams yin-no[2] //

25.3 mkhris-pa-las gyur-pahi rmahi mċhan-ma ni rma daṅ ñe[3]-skor-gyi mdog ser-źiṅ dmar-la sño-ba daṅ / hjag-pa ċha[5]-ba daṅ / lus ċha-ba-rnams yin-no[2] //

25.4 bad-kan-las gyur-pahi rmahi mċhan-ma ni / mkhraṅ-źiṅ dbal skya-ba daṅ / chu-ser skya-ba[6] hjag-ciṅ graṅ-la / ska[7]-ba-rnams yin-no[2] //

25.5 khrag-nad-las gyur-pahi rmahi mċhan-ma ni / mdog dmar-źiṅ khrag hjag-pa yin-no[2] //

25.6 nad-gźi gñis hdus-pa-las gyur-pa daṅ / gsum hdus-pa-las gyur-pahi rmahi mċhan-ma ni / gaṅ daṅ gaṅ hdus-pa de daṅ dehi mċhan-ma hdres-pas bstan-to //

25.7 de-la thog-ma ma-smin-pahi ċhe ni / źi-bar hgyur-bahi nan-rċis bskuho //

rnag-tu[8] cha-ba-la ni smin-par bya-bahi cho-ga byaho //

rnags[9] źin-pa-la ni brtol-te hjib-pahi sman-gyis rnag daṅ / chu-ser dag-par bsal-nas / rmahi śahu skye-bahi[10] sman byaho //

[1] glo- D] blo- NP
[2] yin-no DP] yino N
[3] ñe- D] ñen- NP
[4] daṅ- *by emendation*] hdar- D ; hdaṅ- NP
[5] ċha- NP] che- D
[6] -ba NP] -bo D
[7] ska- NP] bska- D
[8] rnag-tu D] rnags-su NP
[9] rnags N] rnag D ; rnags-su P
[10] skye-bahi D] skyehi NP

CHAPTER 25: WOUNDS

25.0 Next the chapter on treating wounds will be expounded.

25.1 As for wounds (*vraṇāḥ*), they are to be known (*parijñeyāḥ*) as having two kinds (*dvidhā*) by (reason of) the variety (*bheda-taḥ*) that occurs due to the body itself (*śārīra-*) and (the variety that) occurs accidentally (*āgantu-*). In that (connection), as for the former (*ādyas*) (variety), they are (those that) have arisen due to the humours (*doṣair*). As for the latter (*anyaḥ*) (variety), they are (characterised by the patient) having been wounded (*kṣata-*) by weapons (*śastra-*) etc. (*ādi-*).

25.2 In that (connection), as for the characteristics of wounds that have arisen due to wind (*vātād*), they are: the vicinity of the wound being rough (*rūkṣa-*), its colour being red (*aruṇa-*) or pale blue (*śyāva-*), there being little (*alpa-*), but pure (*svaccha-*) discharge (*sruti-*), and not being much (*alpa-*) pain (*-vedanaḥ*).

25.3 As for the characteristics of wounds that have arisen due to bile (*pitta-taḥ*), they are: the colour of the wound and its vicinity being yellow (*pīta-*), red (**rāga-*), or dark blue (*nīlaś ca*), there being warm (*uṣṇa-*) discharge (*srāva-*), and the body being hot (*dāha-*).

25.4 As for the characteristics of wounds that have arisen due to phlegm (*kaphāt*), they are: being hard (*sa-kāṭhinyaḥ*) and having a whitish top (*pāṇḍuḥ*), discharging (*-srutiḥ*) whitish (*śukla-*) serum, being cold (*śīta-*), and viscid (*ghana-*).

25.5 As for the characteristics of wounds that have arisen due to blood disease (*raktād*), they are: the colour being red (*rakto*) and discharging blood (*rakta-sruti*).

25.6 As for the characteristics of wounds that have arisen (*-jaḥ*) due to two (*dvi-*) humours having come together and that have arisen due to three (*tri-*) (humours) having come together, they are to be explained by the characteristics being mingled of whichever of those (*tad-*) humours have come together.

25.7 In that (connection), as for the time when it has not matured (*avidagdhasya*) in the beginning, one must smear (the wound) with smearing juice so that it will become calm (*śamanam*). In the case of (wounds that) are about to suppurate (*vidagdhasya*) one must apply the method (of treatment) for making mature (*pācanam*). In the case of (wounds that) have (already) suppurated (*pakvasya*), one must pierce them (*pāṭanam*), thoroughly remove (*śuddhiḥ*) pus and serum with absorptive medicaments, and apply

25.8 de-la rnag[11]-par bya-bahi sman ni / til daṅ / phabs daṅ / zar-ma daṅ / ru-rta-rnams-kyi phye-ma daṅ / phye daṅ / rgyam-ćha-rnams żo skyur-po daṅ sbyar-te / brjis-pahi goṅ-bu ni smin-par byed-pahi mchog yin-par hdod-do //

25.9 de-la rnag-tu[12] cha[12a]-bahi mćhan-ma ni / ćha-ba bur-bur-por hdug-pa daṅ / na-żiṅ zug-pa daṅ / mdog dmar-ba daṅ / skraṅs[13]-pa-rnams yin-par bśad-do //

25.10 rnags[14]-pahi mćhan-ma ni goṅ-ma smin-du cha[14a]-bahi mćhan-ma-rnams-*las[15] rće gżil-bar hgyur-la / gñer-ma hdus-śiṅ phyogs gcig-tu mthon-po cug-cug-por hbyuṅ-ba yin-no[2] //

25.11 rdol-bar bya-bahi sman ni / (1) śiṅ ñe-roṅ daṅ / (2) snu-ha kṣi-ra daṅ / (3) 'a-sma-ri daṅ / (4) ći-ri-bil-ba-la sogs-pahi sde-ćhan daṅ / (5) kru-trug-tres daṅ / (6) thi-ba daṅ / (7) bya-gag daṅ / (8) mchil[16]-pahi rtug-pa-rnams-kyi phye-ma sbyar-baham / yaṅ-na mu-skahi thal-bahi sman sbyar-bas bsku-ba ni rdol-bar bya-bahi sman-gyi naṅ-na mchog yin-no[2] //

25.12 hjib-pahi sman-gyis rnag daṅ / chu-ser bsal-bahi thabs ni / (1) til daṅ / (2) rgyam-ćha daṅ / (3) śiṅ-mñar daṅ / (4) nimpahi lo-ma daṅ / (5) yuṅ daṅ / (6) skyer-pa daṅ / (7) śiṅ ñe-roṅ-rnams-kyi phye-ma mar daṅ sbyar-te bsku-bar byaho //

25.13 yaṅ-na nimpa-pa-tra daṅ / til-gyi phye-ma sbraṅ-rći daṅ sbyar-te bskus-na yaṅ rma sbyoṅ-bar byed-do[17] //

25.14 rmahi śahu skye-bahi sman ni / nas rjen-par btags[18]-pahi phye-ma / mar daṅ / sbraṅ-rći daṅ sbyar-te / bskus-na rma hdrub-par hgyur-ro[19] //

[11] rnag- D] rnags- NP
[12] rnag-tu D] rnagsu N : rnags-su P
[12a] cha- P] cha- DN
[13] skraṅs- D] skraṅ- NP
[14] rnags- NP] rnag- D
[14a] cha- P] che- DN
[15] -las by emendation] om. DNP
[16] mchil- DN] hchil- P
[17] byed-do DP] byedo N
[18] btags- DN] brtags- P
[19] hgyur-ro DP] hgyuro N

medicaments that (make) the new flesh of the wound (*vraṇasya*) grow (*saṃrohaḥ*).

25.8 In that (connection), as for medicaments that make suppurate, the best (medicament) (*paraṃ*) for making mature (*pācanam*) is said to be (*iṣyate*) a poultice (*piṇḍī*) (made) by mixing the powder from sesame (*tila*-), yeast (*kiṇva*-), linseed (*atasī*-), and costus (*kuṣṭha*-), (barley) meal (-*saktūnām*), and rock salt (*lavaṇa*-), with thick sour milk (*dadhy-amla*-), and kneading (-*marditā*) (them together).

25.9 In that (connection), as for the characteristics of (wounds that) are about to suppurate (*vidagdham*), they are explained (*ādiśet*) to be: there is a gentle warmth (*dāha*-); aches (*ruk*-) and pains (*toda*-); the colour is red (-*rāgais*), and there is swelling (*śopham*).

25.10 As for the characteristics of (wounds that have already) suppurated (*vipakvam*), they are: * due to the characteristics of (wounds that) are about to mature (*mandair*) (as described) above (in 25.9), their tops will be removed; wrinkles (*valimat*-) have gathered, and they emerge in one place high (-*unnatam*) (and) curved (*piṇḍita*-).

25.11 As for medicaments that make (wounds) burst (*dāraṇam*), if one smears (the wound) with the powder from (1) turpeth tree (*nikumbhā*-!), (2) milk hedge (*snuk-payo*-), (3) Indian rock-foil (*aśmāri*-), (4) the group of drugs beginning with (*ādayaḥ*) Indian beech (*cirabilva*-), and (5) leadwort (*agnika*-), and the powder from the faeces (*viḍ*-) of (6) pigeon (*kapota*-), (7) cock (*dakṣa*-), and (8) sparrow (*caṭaka*), mixed together (-*yuktāḥ*), or alternatively (*vā*), with a preparation with the alkaline medicine (*kṣāro*) from the parul tree (*muṣkaka*), (that treatment) is the best (*param*) among medicaments that make (wounds) burst (*dāraṇam*).

25.12 As for the method of removing pus and serum with absorptive medicaments (*vraṇa-śodhanaḥ*), one must mix with ghee (*ghṛta-yutaiḥ*) and smear (*pralepo*) (on the wound) the powder (*piṣṭaiḥ*) from (1) sesame (*tila*-), (2) rock salt (*saindhava*-), (3) liquorice (*yaṣṭy-āhva*-), (4) leaves of the neem (*nimba-pattra*-), (5) turmeric and (6) barberry (*niśā-yugaiḥ*), and (7) turpeth tree (*trivṛd*-).

25.13 Alternatively, if one mixes with honey (*madhunā*) and smears (*kalko*) on (the wound) the powder from neem leaves (*nimba-pattra*-) and sesame (-*tilaiḥ*), (this) too cleanses (-*śodhanaḥ*) the wound (*kṣata*-).

25.14 As for the medicament for (making) the new flesh of the wound grow (*ropaṇaḥ*), if one mixes with (*yukto*) ghee (*sarpiṣā*) and honey the powder (*kalke*) (obtained) by grinding them in raw barley (*yava*-), the wound will be healed.

25.15 rma *hdrub[20]-pahi mchan-ma ni / skrań-ba[21] med-la / hjam-żiń snum-pa dań / lcehi mdog hdra-bar dmar-ba dań / na-ba med-ciń hjag-pa chad-pa dań / rlo-ba med-pa-rnams yin-te / rma dag-par hgyur-bahi rtags[22]-su bśad-do[23] //

25.16 de-la rlun-las gyur-pahi rma-la ni / sman rća-ba lńa-pahi sde-ćhan che-chuń gñis cho-ga thams-cad-du sbyar-bar byaho //

25.17 mkhris-pa-las gyur-pahi rma-la ni / śiń nya-gro-dha-la sogs-pahi sde-ćhan cho-ga thams-cad-du sbyar-bar byaho //

25.18 bad-kan-las gyur-pahi rma-la ni / doń-ga-la sogs-pahi sde-ćhan cho-ga thams-cad-du sbyar-bar byaho //

25.19 yań-*na[24] (1) 'utpal sňon-po dań / (2) ba-la dań / (3) skyer-pa dań / (4) me-da dań / (5) śiń-mńar dań / (6) ćan-dan dań / (7) sa-mańga dań / (8) dha-ta-ki-rnams-kyi phye-ma mar dań sbyar-te bskus-na yań rmahi śahu skye-bar byed-do[17] //

25.20 yań-na śiń ho-ma-can-gyi myu-guhi phye-ma mar dań sbyar-baham / yań-na hbras-bu gsum dań / śin ba-tahi yal-gahi thor-to dań / seń-ldeń dań / gseń[25]-phrom-rnams-kyi phye-ma mar dań sbyar-bas bskus-na rma-kha hdrub-par hgyur-ro[19] //

25.21 yań-na śiń (1) 'arju-na dań / (2) 'u-dum-ba[26]-ra dań / (3) 'a-śva-ttha[27] dań / (4) gseń[25]-phrom dań / (5) jam-būhi[28] śun-lpags dań / (6) śiń-mńar dań / (7) katpa-la dań / (8) rgya-skyegs[29]-rnams-kyi phye-mas btab-pa-na yań / rmahi śahi[30] bu[30] skye-bar hgyur-ro[19] //

25.22 (1) pu-će-śel dań / (2) spra[31]-ćhil dań / (3) yuń dań / (4) śiń-mńar dań / (5) nakta-ma-lahi hbras-bu dań / lo-ma dań / (6) ma-la-ti dań / (7) nimpahi lo-ma-rnams-kyi phye-ma mar dań chuhi nań-du bskol-te / mar ñi-ćhe lus-pa yań rma-la phan-pa yin-no[2] //

25.23 yań-na pra-puṇḍa-ri-ka dań / śiń-mńar dań / bu-ćhań[32]-rlo dań / ra-mńe dań / ćan-dan-rnams-kyi phye-ma / śiń ho-ma-can bskol-bahi khu-ba

[20] hdrub- *by emendation*] rub- DNP
[21] skrań-ba NP| skrans-pa D
[22] rtags- DP| rtag- N
[23] bśad-do DP| bśado N
[24] yań-na *by emendation*] yań DNP
[25] gseń- NP| seń- D
[26] -ba- NP| -bā- D
[27] -śvattha D] -śva-tha NP
[28] jam-būhi D] jam-buhi N : jambuhi P
[29] -skyegs- D| skyugs- NP
[30] śahi bu NP| śahu D
[31] spra- D] pra- NP
[32] -ćhań- DN] -ćhad- P

25.15 As for the characteristics of a wound that (can) be healed, they are: it is without swelling (*nirutsaṅgī*), soft (*mṛduḥ*), oily (*snigdho*), red like the colour of the tongue (*jihvābho*), without ache (*vigata-vyathaḥ*), its discharge has ceased (*nirāsrāvo*), and it is without (*na ca*) elevation (*utsanno*). (These characteristics) are said to be (*prakīrtitaḥ*) an indication that the wound (*vraṇaḥ*) is becoming clean (*śuddhaḥ*).

25.16 In that (connection), in the case of a wound that has arisen due to wind (*vāte*), one must apply (*yojyaḥ*) in all methods (of treatment) (*sarva-karmasu*) both the large and the small groups of five medicinal roots (*pañca-mūla-dvayaṃ*).

25.17 In the case of a wound that has arisen due to bile (*paittike*), one must apply (*yojyaḥ*) in all methods (of treatment) (*sarva-karmasu*) the group of medicaments beginning with (*-ādiḥ*) the banyan tree (*nyagrodha-*) (2.2).

25.18 In the case of a wound that has arisen due to phlegm (*kapha-je*), one must apply (*yojyaḥ*) in all methods (of treatment) (*sarva-karmasu*) the group of medicaments beginning with (*-ādiko*) drumstick (*āragvadha-*) (2.6).

25.19 Alternatively, if one mixes with ghee (*sarpir-yuktam*) and smears (*lepaḥ*) on (the wound) the powder from (1) blue water lily (**nīlotpala*), (2) sida (*balā-*), (3) barberry (*dārvī-*), (4) medā (*medā-*), (5) liquorice (*madhuka-*), (6) sandal (*-candanaiḥ*), (7) Indian madder (*samaṅgā-*), and (8) the fulsee flower tree (*dhātakī-*), (this) too makes the new flesh of the wound grow (*prarohaṇaḥ*).

25.20 Alternatively, if one mixes with ghee (*ghṛtam*) powder from sprouts (*aṅkuraiḥ*) of the milk-containing tree (*kṣīri-druma-*), or alternatively (*atha vā*), mixes with ghee (*ājya-*) the powder from the three fruits (*triphalā-*), the sheath (*śuṅgā*) on the branch of the banyan tree (*vaṭa-*), catechu (*gāyatrī*), and lodh (*lodhra-*), and smears (*lepo*) (the mixture on the wound), the opening of the wound (*vraṇa-*) will be healed (*sandhāna-kṛt*).

25.21 Alternatively, if one applies the powder (*cūrṇitāḥ*) from the bark (*-tvacaḥ*) of the trees (1) arjun (*arjuna-*), (2) cluster fig (*udumbara-*), (3) sacred fig (*aśvattha-*), (4) lodh (*lodhra-*), and (5) jambool (*jambū-*), (the powder from) (6) liquorice (*yaṣṭī-*), (7) box myrtle (*kaṭphala-*), and (8) lac (*-lākṣāś ca*), (then) too the new flesh of the wound (*kṣata-*) will grow (*-rohaṇam*).

25.22 If one boils (*śṛtam*) the powder from (1) kurroa (*tiktā-*), (2) beeswax (*siktha-*), (3) turmeric (*niśā-*), (4) liquorice (*yaṣṭi-*), (5) the fruit (*phala-*) and leaves (*-pallavaiḥ*) of Indian beech (*naktāhva-*), the leaves (*-patrair*) of (6) nutmeg (*mālatī-*) and of (7) neem (*nimba-*), in ghee (*ghṛtaṃ*) and water, until only ghee remains, (this) too is beneficial for wounds (*vraṇyam*).

25.23 Alternatively, if one boils (*siddham*) the powder from the root of the white lotus (*prapauṇḍarīka-*), liquorice (*yaṣṭy-āhvā-*), kākolī and kṣīra-

daṅ[33] / til-mar-gyi naṅ-du bskol-te / til-mar ñi-čhe lus-pa bčags-pa yaṅ rma hčho-bar byed-do[17] //

25.24 rma-kha sman-gyis bskus-pahi steṅ-du / śiṅ ka-rañja daṅ / plakṣa daṅ / jam-bū[34]-la sogs-pahi lo-mas glan-la / dehi steṅ-du ras-la sogs-pas dkri-ba ni bzaṅ-ste / rma sbyoṅ-žiṅ hčho-bar byed-do[18] //

25.25 rma-la hbu žugs-pa[35]-la ni byibu rug-pa-la sogs-pahi sde-čhan sbyar-bas rma-kha daṅ / rmahi naṅ-du[36] bskus-na phan-no //

25.26 rma sos-pahi mal śoṅ-du gyur-pa-la ni / sran-ma daṅ / mon-sran sñchu-la sogs-pa sran-mahi rigs-rnams-kyi lo-mahi phye-ma chu daṅ sbyar-baham / yaṅ-na śiṅ-tog ko-śaham / śiṅ lban-ko btags-pahi phye-ma chu daṅ sbyar-bas bskus-na slar gaṅ-bar hgyur-ro[19] //

25.27 rma hkhyims-pa-la ni / cho-ga śes-pas rmahi bag gar byuṅ-ba brtags-te / mčhon-gyis dral-la dag-par bsal-žiṅ / rnag daṅ / chu-ser hjib-pahi sman-gyis bskus-te myaṅ-ba-ste / rma-khar[37] śahi[30] bu[39] skye-žiṅ hdrub-pahi sman-la sogs-pa rmahi cho-ga thams-cad rim bzin-du byaho //

25.28 rṅu-ba khoṅ-na yod-pahi rma-la ni / rṅu-ba skam-pas draṅs-te phyuṅ-la / rma gso-bahi sman-gyi cho-ga bstan-pa[38] rim[39] bžin-du byaho //

25.29 rma rñiṅ riṅ-du lon-pahi rkyen-gyis śa zad-ciṅ skam-par gyur-pa-la ni / śa rta-bahi[40] sman-gyi cho-ga yaṅ bya-žiṅ / rma yaṅ gso-bar byaho //

25.30 rma red[41]-pa-la ni / rmahi ñe[5]-skor gtar-žiṅ khrag dbyuṅ-ba daṅ / skyug-sman daṅ / bkru-sman btaṅ-*bar byaho*[42] //

[33] daṅ / NP] rnams D
[34] jam-bū- D] jam-bu- N : jambu- P
[35] -pa- NP] -ṅa- D
[36] du om. NP
[37] -khar D] -kha NP
[38] -pa D] -pahi NP
[39] rim D] rims NP
[40] rta-bahi NP] rtas-pahi D
[41] red- P] zan- DN
[42] btaṅ-bar byaho // *by emendation*] btaṅ / DNP

kākolī (*kākolī-dvaya-*), and sandal (*-candanaiḥ*), in the liquid (obtained) by boiling (*kaṣāya-*) the milk-containing tree (*kṣīra-vṛkṣa-*) and in sesame oil (*tailam*), until only sesame oil remains, and strains it, (this) too makes a wound heal (*vraṇaṃ hanti*).

25.24 In addition to smearing the opening of the wound with medicaments, if one patches it up (*-dānam*) with leaves (*patra-*) from the trees Indian beech (*karañja-*), yellow-barked fig (*plakṣa-*), jambool (*jambū-*), etc. (*-ādi-*), and in addition to that wraps it up (*bandho*) with cloths (*caila-paṭṭa-*), etc. (*-ādibhir*), (this) is good (*iṣyate*) and makes the wound (*vraṇa-*) clean (*śodhana-*) and makes it heal (*-ropaṇaḥ*).

25.25 In the case of wounds (*vraṇebhyaḥ*), if worms (*krimi-*) have entered them (*juṣṭebhyaḥ*), if one smears the opening of the wound and inside the wound with a mixture of the group of drugs (*gaṇo*) beginning with holy basil (*surasādir*) (2.24), (this treatment) is beneficial (*hitaḥ*).

25.26 If the place where the wound has healed has become a hole, if one mixes with water the powder from the leaves (*pattram*) of such varieties of peas as peas (*kalāya-*) and green gram (*vidali-*), or alternatively, if one mixes with water the powder (obtained) by grinding kośa fruit (*kośa-*) or (the kernel (*asthi-*) of) mango (*āmra-*), and smears it on (the wound), it will become full again (*pūraṇam*).

25.27 In the case of a tubular (*nāḍīnām*) wound, one who knows (medical) practice (*karma-vit*), after examining (*anviṣya*) where the wound has tended to arise (*gatim*) and piercing (*āpāṭya*) it with a knife (*śastreṇa*), must apply (*kuryāc*) successively all (*sarvam*) the methods of (treating) (*kramam*) wounds (*vraṇa-*) such as (*-ādikam*) smearing it with medicaments that absorb pus and serum and thoroughly remove them (*śodhana-*), and when (the patient) has experienced (that treatment), he must apply medicaments to heal and (make) new flesh grow (*āropaṇa-*) in the opening of the wound.

25.28 In the case of a wound (*kṣatāt*) that has a foreign body (*sa-śalyāc*) inside, one must pull out and extract (*āhṛtya*) the foreign body (*śalyam*) with forceps (*kaṅka-mukhena*) and successively (*yathā-vidhi*) apply (*kāryam*) the methods (of treatment) with drugs (*bhiṣag-jitam*) that have been taught for healing wounds (*vraṇopasaṃhitam*).

25.29 In the case of the flesh having become exhausted and dry (*-śoṣiṇām*) by reason of an old wound (*kṣata-*) that has lasted a long time (*cirottha-*), by applying (*kāryaḥ*) the method (of treatment) (*vidhiḥ*) with drugs for (making) the flesh grow stong (*bṛṃhaṇīyo*), one must also make the wound heal.

25.30 In the case of infected wounds (*duṣṭa-vraṇeṣu*), one must open the vicinity of the wound and extract blood (*asṛṅ-muktir*) and one must

25.31 glo-bur-gyi rma-la / rma byuṅ-baḥi mod-la / mar daṅ / sbran-rci daṅ sbyar-bas bskus-te / bciṅs-la / mkhris-pa daṅ / khrag-gi ċrod ċha-ba dbri-źiṅ bsd-baḥi cho-ga-rnams byaḥo /

25.32 rus-pa chag-gam / ċhigs byuṅ-ba-la ni / cho-ga śes-pas sraṅ-źiṅ / ċhigs bcug-la / mar daṅ / śiṅ-mnar-gyis bskus-te / bciṅs-la ras-kyis dam-du dkris-la / śiṅ ho-ma-can-gyi śun-lpags-kyis mi-hgul[43]-bar dbaṅ-du byas-te / ci-nas kyaṅ ma-mnag-par naṅ-taṅ-du bsruṅ-bar byaḥo /

25.33 rma daṅ / chags[44]-grugs daṅ bur-baḥi kha-zas ni ḥbras sa[45]-lu daṅ / mon-sran sṅchu daṅ / nas-las[46] byas-pa daṅ / ri-dags skam-sa-na gnas-paḥi śa-rnams bzaḥo /

25.34 źo daṅ / ho-ma daṅ / skyur-bag daṅ / kha-zas lci-baḥi bag daṅ / ñal-po-rnams spaṅ-bar byaḥo //

rma gso-baḥi leḥu-ste ñi-śu-rca lṅa-pa rjogs-so[47] //

[43] -hgul- DN] -mgul- P
[44] chags- P] chag- DN
[45] sa- NP] sā- D
[46] -las D] -la NP
[47] rjogs-so DP] rjogso N

administer emetics (*ūrdhvaṃ ... śodhanam*) and purgatives (*adhaś ca śodhanam*)

25.31 In the case of accidental wounds (*āgantu-vraṇaṃ*), immediately (*sadyo*) after the wound has occurred, one must smear on it a mixture of ghee (*ghṛta-*) and honey (*kṣaudra-*), bind it (*baddhvā*), and apply (*prayoktavyā*) cooling (*śītā*) methods (of treatment) (*kriyā*) in order to diminish (*-nāśanī*) the hot warmth (*ūṣma(n)-*) of bile (*pitta-*) and blood (*rakta-*)

25.32 In the case of a broken (*bhinna-*) bone (*asthi-*) or a dislocated (*cyuta-*) joint (*sandhiḥ*), one who knows (medical) practice (**karma-vit*) must straighten it and put the joint into place, smear it with ghee (*ghṛta-*) and liquorice (**madhuka*), bind (*bandhaḥ*) and wrap it firmly (*sthiraḥ*) with a cloth (*caila-vān*), control it with the bark (*tvak*) of the milk-containing tree (*kṣīri-*) so that it does not move, and protect (*rakṣyaḥ*) it energetically (*prayatnataḥ*) so that it by no means discharges pus (*pāka*).

25.33 As for the food of one who has a wound (*vraṇī*), a broken (bone), or a dislocated (joint), he should eat (*adyāt*) (dishes) made with rice (*śāli-*), green gram (*mudga-*), and barley (*-yavān*), and the flesh of game living on dry land (*jāṅgalaṃ ca*).

25.34 He must give up (*varjayet*) thick sour milk (*dadhi-*), milk (*kṣīra-*), what tends to be sour (*amla-*), food (*annaṃ*) that tends to be heavy (*guru-*), and sexual intercourse (*maithunaṃ ca*).

The chapter (*adhyāyaḥ*) on treating wounds (*vraṇa-*), the twenty-fifth (*pañca-viṃśatitamaḥ*), is finished.

§ 26 : MIG-SMAN-GYI RGYUD-KYI LEHU

26.0 de-nas mig-sman-gyi rgyud-kyi lehu bśad-par byaho //

26.1 mig-sman-gyi rgyud ces bya-ba / lus hphags-kyi rgyal-pos bśad-pa gaṅ yin-pa ni rgya ches-pas-na / hdir de-dag thams-cad mi-bśad-par cha ćam-źig bśad-par byaho //

26.2 de-la mig-gi raṅ-bźin ni goṅ-bur hdug-pa daṅ / dmar-ba daṅ / dkar-ba daṅ / gnag-pa yin-no //

de yaṅ hbyuṅ-ba chen-po sa daṅ / chu daṅ / me daṅ / rluṅ-rnams daṅ ldan-par bśad-do[1] //

gnas khuṅ-bu yin-pas-na nam-mkhah[2] daṅ yaṅ ldan-no //

26.3 de-la rluṅ daṅ / mkhris-pa daṅ / bad-kan daṅ / khrag-gi ñes-pa-rnams-kyi bye-brag-las / mig-nad mchi-ma hjag-pa źes bya-ba / drag-po rnam-pa bźir hgyur-te / de ni phal-cher mig-nad-do-cog hbyuṅ-bahi gźi yin-no[3] //

26.4 de-la rluṅ-las gyur-pahi mig-nad mchi-ma hjag-pahi mćhan-ma ni / mchi-ma graṅ-ba daṅ / rñu-ma skam-po yod-pa daṅ / na-źiṅ ha-re hdug-pa-rnams yin-par bśad-do[1] //

26.5 mkhris-pa-las gyur-pahi mig-nad mchi-ma hjag-pahi mćhan-ma ni / mchi-ma ćha-ba daṅ / rñu-ma ser-ba daṅ / ćha-ba hur-hur-por hdug-ciṅ rća dmar-ba-rnams yin-no //

26.6 bad-kan-las gyur-pahi mig-nad mchi-ma hjag-pahi mćhan-ma ni / rñu-ma dkar-pos yogs[4]-pa daṅ / mchi-ma hbyar-hbyar-po daṅ / g-yah-źiṅ skraṅ-ba[5]-rnams yin-no[3] //

26.7 khrag-gi ñes-pa-las byuṅ-bahi mig-nad mchi-ma hjag-pahi mćhan-ma ni / mig dmar-źiṅ ćha-ba hur-hur-por hdug-la / dmar-po śar-śar-por hbyuṅ-źiṅ / mchi-ma rća dmar-ba-rnams yin-no[3] //

26.8 kha-zas mi-hphrod-pa zos-pa daṅ / dus bźin-du mi-za-bahi rkyen-gyis[5a] mig-nad mchi-ma hjag-pa źes bya-ba ćhabs chen-por gyur-pa-la ni /

[1] bśad-do DP] bśado N
[2] nam-mkhah DP] namkhah N
[3] yin-no DP] yino N
[4] yogs- DN] yog- P
[5] skraṅ-ba- NP] skraṅs-pa- D
[5a] -gyis DN] -kyis P

CHAPTER 26: EYE-MEDICINES

26.0 Next the chapter on the Tantra concerning eye-medicines will be expounded.

26.1 As for the so-called (*-saṃjñakam*) 'Tantra (*tantraṃ*) concerning eye-medicines (*śālākya-*)', which was expounded (*uktaṃ*) by king (*adhipena*) 'Noble body (*videha-*)', on account of its great extent (*vistīrṇa-tvān*) not all (*na sarva-*) those (teachings) (*uktis*) will be expounded here (but only) a small part (*leśo*) will be expounded (*vidhīyate*).

26.2 In that (connection), as for the nature (**bhūtatā?*) of the eye (*nayana-*), it is (characterised by) being a ball (*piṇḍaṃ*), red (*rakta-*), white (*sita-*), and black (*asitam*). It is also said (**vadet?*) to possess the great elements (**mahābhūta*) earth (*kṣiti-*), water (*jala-*), fire (*jyoti-*), and wind (*vāyu-*) Since its place of residence is a hole, it also possesses space (*ākāśaṃ*).

26.3 In that (connection), due to the varieties of diseases of wind (*vātāt*), bile (*pittāt*), phlegm (*kaphād*), and blood (*raktād*), the so-called 'tear-drop (*abhiṣyandaś*)' eye-disease arises (*jāyate*) in four ways (*catur-vidhaḥ*) and is severe (*ghoraḥ*). As for that ('tear-drop' eye-disease), it is for the most part (*prāyeṇa*) the source of arising (*ākaraḥ*) of all (*sarva-*) eye-diseases (*netrāmaya-*).

26.4 In that (connection), as for the characteristics of 'tear-drop (**abhiṣyanda*)' eye-disease that has arisen due to wind (*vātikaḥ*), they are said (*smṛtāḥ*) to be: having cold (*śīta-*) tears (*aśru-*) and dry (*śuṣka-*) secretion (*dūṣikā-*), aching (*ruk-*) and being (like) a pillar (*stambha-*).

26.5 As for the characteristics of 'tear-drop (**abhiṣyanda*)' eye-disease that has arisen due to bile (*paittikaḥ*), they are: hot tears (*uṣṇāśru-*), yellow secretion (*pīta-dūṣikā-*), gentle warmth (*dāha-*), and red veins (*-rāgaiś ca*).

26.6 As for the characteristics of 'tear-drop (**abhiṣyanda*)' eye-disease that has arisen due to phlegm (*kaphātmakaḥ*), they are: (the eye) being covered (*upadeha-*) by white (*sita-*) secretion (**dūṣikā*), sticky (*picchā-*) tears (*aśru-*), itching (*kaṇḍū-*), and swelling (*-śophaiḥ*).

26.7 As for the characteristics of 'tear-drop (**abhiṣyanda*)' eye-disease that has occurred due to disease of the blood (*rakta-jo*), they are: the eye is red (*rakta-tā-*); there is gentle warmth (*-dāhai*); redness (*rakta-*) occurs in lines (*rāji-mān*); and the tears (*aśru-*) have red (*tāmra-*) veins.

26.8 By reason of eating (*-sevinām*) incompatible (*viṣama-*) foods and not eating according to the (proper) time (*ahita-*), the so-called 'tear-drop

mig-nad rduṅ-ba źes bya-bar gyur[5b]-te / mig daṅ klad-pahi phyed mi-bzad-par na-bar hgyur-ro[6] //

dehi mċhan-ma yaṅ goṅ-du smos-pa bźin-du nad-gźi so-sohi mċhan-ma daṅ sbyar-źiṅ rtogs-par byaho //

26.9 de-la rluṅ-las gyur-pahi mig-nad gso-bahi cho-ga ni / kha-ra daṅ / gseṅ[7]-phrom daṅ / rgyam-ċha-rnams-kyi phye-ma chu hjam[7a]-ċam daṅ sbyar-te bċags-pahi khu-baham / yaṅ-na kha-ra daṅ / bcah[8]-sga daṅ / śa-ba-rihi gseṅ[7]-phrom-rnams cho-ga goṅ-ma bźin-du byas-te / mig-tu blugs-par byaho //

26.10 yaṅ-na ku-rantahi[9] me-tog daṅ / śiṅ-mṅar daṅ / kha-ra daṅ / bcah[10]-sga-rnams-kyi phye-ma źo-kha-chu hjam-ċam daṅ sbyar-te bċags-paham / yaṅ-na bcah-sga daṅ / rgyam-ċha daṅ / śiṅ-mṅar daṅ / gseṅ[7]-phrom-rnams-kyi phye-ma mar-gyi naṅ-du brṅos-pahi khu-bas mig-tu blugs-so[11] //

26.11 yaṅ-na śiṅ-mṅar daṅ / ċan-dan daṅ / bċod daṅ / gseṅ[7]-phrom daṅ / bċag yug-snam-rnams-kyi phye-ma chu hjam-ċam daṅ sbyar-te bċags-paham / yaṅ-na bil-ba-la sogs-pahi sde-ċhan bskol-bas mig-gi naṅ-du blugs-na yaṅ mig-nad mi-bzad[12]-par na-ba sel-to //

26.12 yaṅ-na 'e-raṇḍahi rċa-ba rahi ho-mahi naṅ-du bskol[13]-te / hjam-ċam-du bsgraṅs-la / mig gdaṅs-te / ras dkar-po gċaṅ-mas g-yogs-pahi steṅ-du / mig hgram-logs-nas rgyun ma-chad-par blugs-pa ni / mig-sman ċhags-las btaṅ-ba źes bya-bahi mchog yin-no[3] //

26.13 yaṅ-na pi-pi-liṅ daṅ / ba-la-ka daṅ / śiṅ-mṅar daṅ / rgyam-ċha-rnams rahi ho-ma daṅ[14] bskol-te / hjam-ċam-du bsgraṅs[15]-pa sṅa-ma bźin-du ċhags-las btaṅ-bahi sman byas-na yaṅ / mig-nad mi-bzad[16]-pa na-ba sel-to //

26.14 yaṅ-na lcags-sam zaṅs-kyi snod-du rgyam-ċha daṅ źo sbyar-baham / yaṅ-na zaṅs-sam lcags-kyi gtun-gyi naṅ-du hkhar[17]-bahi gtun-bus yoṅ daṅ /

[5b] gyur- NP] hgyur- D
[6] hgyur-ro DP] hgyuro N
[7] gseṅ- NP] seṅ- D
[7a] hjam- DN] hjam- P
[8] bcah- DN] gcah- P
[9] ku-rantahi P] ku sta rahi DN
[10] bcah- DP] gcah- N
[11] blugs-so DP] blugso N
[12] -bzad- D] -zad- NP
[13] bskol- D] skol- NP
[14] ho-ma daṅ NP] ho-mar D
[15] bsgraṅs- D] sgraṅs- NP
[16] -bzad- DN] -zad- P
[17] hkhar- D] khar- NP

(*abhiṣyandaḥ*)' eye-disease having become very strong (*pravṛddhaḥ*) and having become (*syād*) the so-called 'heat (*adhimanthaḥ*)' eye-disease, the eye (*netra-*) and half the head (*mūrdhārdha-*) will ache (*-ārtir*) intolerably (*tīvra-*). Also, the characteristics of that (eye-disease) must be recognised in combination with the characteristics (*-lakṣaṇaiḥ*) of the separate (*sva-*) humours as mentioned above (in 26.4-7).

26.9 In that (connection), as for the method of treating eye-disease that has arisen due to wind (*vātike*), one must mix (*-sambhūtaiḥ*) with somewhat mild(ly warm) water (*sukhāmbu-*) the powder (*piṣṭa-*) from sugar (*śarkarā-*), lodh (*lodhra-*), and rock salt (*-saindhavaiḥ*), strain it, and pour the liquid into the eye (*pūraṇam*), or alternatively, one must apply according to the above method (*tadvat*) sugar (*sitā-*), ginger (*nāgara-*), and śābara lodh (*-śābaraiḥ*).

26.10 Alternatively, one must mix with somewhat mild(ly warm) whey (*samastubhiḥ*) the powder from the flower (*puṣpa-*) of the yellow nail-dye plant (*kuruṇṭa-*), liquorice (*yaṣṭy-āhva-*), sugar (*sitā-*), and ginger (*-viśvaiḥ*), and strain it, or alternatively (*vā*), one must fry (*bhṛṣṭam*) in ghee (*ghṛtena*) the powder from ginger (*śuṇṭhī-*), rock salt (*saindhava-*), liquorice (*yaṣṭy-āhva-*), and lodh (*-lodhrair*), and must pour the liquid into the eye.

26.11 Alternatively, if one mixes with somewhat mild(ly warm) water (*ambhasā*) the powder from liquorice (*yaṣṭi-*), sandal (*candana-*), Indian madder (*mañjiṣṭhā-*), lodh (*lodhra-*), and red ochre (*-kāñcana-gairikaiḥ*), and strains it, or alternatively (*tathā*), if one boils the group of drugs beginning with (*-ādinā*) the Bengal quince (*bilva-*) (2.28), and pours (either mixture) into the eye (*pūraṇam*), (this) too removes (*-ghnam*) intolerably (*tīvra-*) aching (*śūla-*) eye-disease.

26.12 Alternatively, if one boils (*śṛtam*) the root of the castor-oil plant (*eraṇḍena*) in goat (*ājam*) milk (*kṣīram*), cools it till it is somewhat mild(ly warm), opens the eye wide, and after covering it with a clean white cloth, pours (the liquid) into the eye without interruption from the side of the cheek, that is an excellent (*param*) so-called 'eye-medicine administered through a filter (*āścyotanam*)'.

26.13 Alternatively (*vā*), if one boils in goat milk long pepper (*kaṇā-*), fragrant mallow (*udīcya-*), liquorice (*yaṣṭi-*), and rock salt (*saindhava-*), cools it till it is somewhat mild(ly warm), and applies it as a medicament to be administered through a filter (**āścyotana*), as (explained) before (in 26.12), (this) too removes (*-ghnam*) intolerable aching (*śūla-*) eye-disease.

26.14 Alternatively, if one mixes (*-marditam*) rock salt (*saindhavam*) and thick sour milk (*dadhi-*) in an iron (*āyase*) or (*vā*) copper (*tāmra-*) vessel (*pātre*), or alternatively, if one pounds finely (*-ghṛṣṭe*) turmeric (*niśā-*) and long

pi-pi-liṅ żib-tu[18] brduṅs-la żo daṅ sbyar-te snod de-ñid-kyi naṅ-du żag lon-par bżag-pa zaṅs daṅ / lcags-kyi mig-sman-gyi thur-mas blaṅ-żiṅ mig-tu bskus-na / mig mi-bzad-par na-ba sel-to //

26.15 mkhris-pa-las gyur-pahi mig-nad-la ni pra-puṇḍa-ri-ka daṅ / śiṅ-mṅar daṅ / yuṅ daṅ / skyu-ru-ra daṅ / śug-pa-rnams bskol-ba bsgraṅs-pa sbraṅ-rci daṅ / kha-ras[19] sbyar-te sṅar bstan[20]-pa bżin-du / ćhags-las btaṅ-żiṅ rgyun-tu[21] blugs-na mig-nad sel-to //

26.16 yaṅ-na ćan-dan daṅ / 'a-ri-ṣtahi lo-ma daṅ / śiṅ-mṅar daṅ / skyer-pa daṅ / lce-myaṅ-ćha-rnams-kyi[22] phye-ma chu graṅ-mo daṅ sbyar-te / sbraṅ-rći daṅ / kha-ra daṅ ldan-par[23] byas-la ćhags-las btaṅ-żiṅ rgyun-tu[21] blugs-so[16] //

26.17 bad-kan-las gyur-pahi mig-nad-la ni / dud-pa daṅ / yuṅs-kar cha-re daṅ / yuṅ daṅ / skyer-pa cha gñis gñis daṅ / hdi-rnams-kyi phye-ma chu hjam-ćam daṅ sbyar-te / ćhags-las btaṅ-żiṅ rgyun-tu[21] blugs-na / mig-nad mchi-ma hjag-pa sel-to //

26.18 yaṅ-na snod kha sbyar nimpahi khu-ba bskus-pahi naṅ-du / gseṅ[7]-phrom cha bżi daṅ / dud-pa daṅ / yuṅs-kar cha-re-rnams-kyi phye-ma ćhig-mar brṅos-te / btags-nas chu hjam-ćam daṅ sbyar-ba yaṅ ćhags-las btaṅ-żiṅ / rgyun-tu[21] blugs-par byaho //

26.19 khrag-las gyur-pahi mig-nad-la ni / sman ti-ri-ta daṅ / hbras-bu gsum daṅ / śiṅ-mṅar daṅ / kha-ra daṅ / gla-sgaṅ chen-po-rnams-kyi phye-ma chu graṅ-mo daṅ sbyar-te / ćhags-las btaṅ-żiṅ rgyun-tu[21] blugs-na mig-nad mchi-ma hjag-pa sel-to //

26.20 gseṅ[7]-phrom daṅ / śiṅ-mṅar daṅ / ldoṅ[24]-ros daṅ / skyer-pa daṅ / skyer-khaṇḍa-rnams-kyi phye-ma rahi ho-ma daṅ sbyar-baham /

[18] -tu D] -du NP
[19] -ras NP] -ra D
[20] bstan NP] bsten- D
[21] -tu NP] -du D
[22] -kyi D] -kyis NP
[23] -par D] -pas NP
[24] ldoṅ- D] mdoṅ- NP

pepper (*-kṛṣṇe*) with a bell metal (*kāṃsa-*) pestle in a copper or an iron mortar, mixes them with thick sour milk, puts (the liquid) in that same vessel until twenty-four hours have elapsed, takes it out with a copper or an iron instrument for (use with) eye medicines, and smears it on the eye (*añjanaṃ*), (this) removes (*-nut*) intolerable aches (*śūla-*) of the eye (*akṣi-*).

26.15 In the case of eye-disease (*akṣi-roga-*) that has arisen due to bile (*pitta-*), if one boils (*śṛtair*) the root of the white lotus (*prapauṇḍarīka-*), liquorice (*yaṣṭy-āhva-*), turmeric (*niśā-*), emblic myrobalan (*āmalaka-*), and bird cherry (*-padmakaiḥ*), cools (the mixture), mixes (*-yuktaḥ*) it with honey (*madhu-*) and sugar (*sitā-*), and, as expounded previously (in 26.12), administering it through a filter (**āścyotana*), pours it (into the eye) (*sekaḥ*) continuously, (this) removes (*-nut*) eye-disease (*akṣi-roga-*).

26.16 Alternatively, one must mix with cold water (*ambhasā*) the powder (*piṣṭvā*) from sandal (*candana-*), leaves (*pattrāṇi*) of neem (*ariṣṭa-*), liquorice (*yaṣṭi-*), barberry (*-dārvyoḥ*), and rock salt (*sa-saindhavaiḥ*), add honey (*kṣaudra*) and sugar (*sitā-*), and administering (the mixture) through a filter (**āścyotana*), pour (*sekaḥ*) it (into the eye) continuously.

26.17 In the case of eye-disease that has arisen due to phlegm (*kapha-*), if (one takes) the powder (*piṣṭvā*) from these (drugs): (one) portion each (*sva-bhāgikau*) of smoke (*dhūma-*) and white mustard (*-sarṣapau*) and two portions each (*dvau dvau bhāgau*) of turmeric and barberry (*rajanyoḥ*), mixes it with somewhat mild(ly warm) water (*ambhasā*), and administering it through a filter (*āścyotanam*), pours it (into the eye) continuously, (this) removes (*-jid*) the eye-disease 'tear-drop (*abhiṣyanda-*)'.

26.18 Alternatively, one must fry (*sampakvaṃ*) to a residue the powder from four (*catuṣṭayam*) portions (*bhāga-*) of lodh (*lodhra-*) and (one) portion each (*bhāgau*) of smoke (*dhūma-*) and white mustard (*-sarṣapayor*) in a vessel whose mouth is closed (*puṭa-*) and which has been smeared (*akta-*) with the liquid from neem (*nimba-*), grind it, mix it with somewhat mild(ly warm) water (*sukhāmbunā*), and administering it through a filter (**āścyotana*), pour (*sekaḥ*) it continuously (into the eye).

26.19 In the case of eye-disease that has arisen due to the blood (*rakta-*), if one mixes with cold (*śīta-*) water (*ambunā*) the powder (*piṣṭaiḥ*) from the drugs lodh (*tirīṭa-*), the three fruits (*triphalā-*), liquorice (*yaṣṭī-*), sugar (*śarkarā-*) and big nut grass (*-bhadra-mustakaiḥ*), and administering it through a filter (**āścyotana*), pours (*seko*) it continuously (into the eye), it removes (*-nāśanaḥ*) the eye-disease 'tear-drop (*abhiṣyanda-*)'.

26.20 If one mixes with goat milk (*ajā-payaḥ*) the powder from lodh (*lodhra-*), liquorice (*yaṣṭī*), red arsenic (**śilā*), barberry (*dārvī-*), and barberry extract (*-tārkṣya-śailair*), or alternatively (*vā*), if one cools the liquid (obtained

yaṅ-na skyer-pahi khu-ba bsgraṅs-te / sbraṅ-rci daṅ sbyar-ba thur-mas blaṅs-la mig-la[25] bskus-na / mig-nad mchi-ma bjag-pa thams-cad sel-to //

26.21 thog-ma mig-nad-kyis[26] btab-ste na-ba bdo-ba[27]-la ni / gseṅ[7]-phrom daṅ / skyu-ru-ra khrel-bur sbyar-ba mar-gyi naṅ-du *brṅos[28]-te / žib-tu btags-la ldoṅ-ros daṅ sbyar-te / chu daṅ brjis-pas mig-gi phyi-rol pags-pahi steṅ-du bskuho //

26.22 yaṅ-na mig-sman ċakṣu ras gċaṅ-mahi naṅ-du phur-la / ba-laṅ-gi lci[29]-bahi naṅ-du bċos-te / chan ċhos rab-tu gyur-pahi śun-lpags med-par byas-te / bskams-la žib-tu[30] btags-pahi phye-ma ñal-gar lan cig[31] mig-tu blugs-pa ċam-gyis / de[32] ma[32]-thag-tu mig-nad mi-bzad-par bdo-ba yaṅ med-par byed-do[33] //

26.23 yaṅ-na mig na-ste bdo-ba[27]-la / śi-kruhi sa-bon cha gcig daṅ gseṅ[7]-phrom cha brgyad daṅ / ldoṅ-ros cha gsum daṅ / hdi-rnams žib-tu btags-pahi phye-ma sbyar-bas / ras gċaṅ-ma-la žen[34]-par btab-ste / mig g-yog[35]-par byaho //

26.24 yaṅ-na skyer-khaṇḍa daṅ / 'a-ru-ra daṅ / skyer-pa daṅ / bċag daṅ / rgyam-ċha-rnams lhan-cig-tu chu dags-mar byas-la / mig-gi phyi-rol pags-pahi steṅ-du bskus-na yaṅ mig-nad-do-cog sel-to //

26.25 mig-nad rduṅ-ba thams-cad-la ni / dpral-rċa gtar-te khrag phyuṅ-la / mig-nad mchi-ma bjag-pahi skabs-su[36] so-sohi rkyen-tu / sman-gyi cho-ga ji-ltar bstan-pa-rnams kyaṅ mthun-mthun-du byaho //

26.26 mig gi hbras-bu na-guhi steṅ-du dkar-pohi thig-le byuṅ-ba ni / liṅ-tog ces bya-ste / bad-kan-las gyur-par šes-par byaho //

26.27 mig-gi sprin-gyi steṅ-du dmar-po byuṅ-ba ni / liṅ-tog dmar-po žes bya-ste / khrag-gi ñes-pa-las hbyuṅ-ba yin-no[3] //

[25] -la DP] -la-la N
[26] -kyis DN] -kyi P
[27] bdo-ba- D] bod-pa- NP
[28] brṅos- *by emendation*; bsṅos- DNP
[29] lci- NP] gci- D
[30] -tu DN] -du P
[31] cig P] cig rgya DN
[32] de ma- DN] de ma de ma- P
[33] byed-do DP] byedo N
[34] žen- NP] gžan- D
[35] g-yog- NP] g-yogs- D
[36] skabs-su DP] skabsu N

by boiling) (*kvāthaḥ*) barberry (*dārvyā*), mixes it with honey (*madhunā*), takes it out with an instrument, and smears it on the eye (*pūraṇam*), (this) removes all (*sarva-*) 'tear drop (*abhiṣyanda-*)' eye-diseases.

26.21 In the case of one whose ache is severe when he has first been afflicted (*kupitaṃ*) with eye-disease, one must fry (*udbhṛṣṭau*) in ghee (*ghṛta-*) lodh (*lodhra-*) and emblic myrobalan (*-dhātryau*) mixed ... (together), grind (*piṣṭvā*) (the mixture) finely, mix (*dattvā*) it with red arsenic (*manaḥ-śilām*), knead it with water (*guḍikāṃ kṛtvā*), and smear (*pramṛjyād*) it on the outer (*bahiḥ*) skin of the eye (*locanaṃ*).

26.22 Alternatively, if one wraps (*baddha-*) in a clean cloth (*vastra-*) the eye-medicine wild horse gram (*āraṇya-kulattha-*), cooks it in ox dung (*śakṛd-*), makes the pap free of husks when it has been well cooked (*svinna-*), dries it, and grinds it (*cūrṇaṃ*) finely, as soon as one has poured (*yojitaṃ*) the powder (*cūrṇaṃ*) into the eye just once (*sakṛt*) at the time of lying down (*niśīthe*), (this) too immediately (*sadyo*) makes free (*-ghnaṃ*) of the intolerably severe eye-disease (*akṣi-kopa-*).

26.23 Alternatively, in the case of an eye (*akṣiṇi*) that is aching and is severe(ly painful) (*kupita-*), one must grind finely (*vicūrṇya*) these (drugs): one portion (*bhāgaḥ*) of the seed (*-bījasya*) of horse-radish (*śigru-*), eight (*aṣṭau*) portions of lodh (*lodhrasya*), and three (*-trayaṃ*) portions of red arsenic (*śilā-*), mix the powder, put it into a clean cloth (*vastra-sambaddhaṃ*) to be absorbed, and cover (*guṇḍanaṃ*) the eye with it.

26.24 Alternatively, if one puts in clean water (*jala-*) barberry extract (*rasāñjana-*), chebulic myrobalan (*abhayā-*), barberry (*dārvī-*), red ochre (*-gairikaiḥ*), and rock salt (*saindhava-*) together, and smears (*lepaḥ*) (the mixture) on the outer (*bahir*) skin of the eye, (this) too removes (*-apahaḥ*) all (*sarva-*) eye-diseases (*netrāmaya-*).

26.25 In the case of all (*sarveṣu*) 'beat eye-diseases (*adhimantheṣu*)', one must open (*vyadhayet*) the veins (*sirāḥ*) on the forehead (*lalāṭe*), and extract blood, and one must apply (*prayoktavyā*) the methods (of treatment) (*kriyā*) with drugs appropriately (*ucitā*) as has been expounded (*yathoktā*) on the occasion of (dealing with) 'tear drop (*abhiṣyanda-*)' eye-diseases in (connection with) their respective causes.

26.26 As for the occurrence of a white spot (*sita-binduṃ*) on the iris of the eye (*kṛṣṇa-bhāge*), (this) must be known (*vidyāt*) as the so-called 'lin-tog (*śukraṃ*) (eye-disease)' and as having arisen due to phlegm (*kaphānvayam*).

26.27 As for the occurrence of redness (*raktaṃ*) on the white of the eye (*śukla-bhāga-stham*), this is the so-called 'red lin-tog (*arjunaṃ*) (eye-disease)', and it occurs due to (*udbhavam*) disease of the blood (*śoṇita-*).

26.28 de-la liṅ-tog dkar-po źi-bar bya-bahi thabs ni / drub-mar-chaṅ[37] daṅ / me-tog ma-dhu-kahi śiṅ-gi sñiṅ-po daṅ / ha-ru[38]-rahi ċhi[39]-gu daṅ / rgyam-ċha rnams-las gaṅ yaṅ ruṅ-bahi phye-ma sbraṅ-rci daṅ sbyar-te / mig-la bskus-na liṅ-tog med-par hgyur-ro[36] //

26.29 yaṅ-na (1) ga-bur daṅ / (2) na-le-śam daṅ / (3) śin-mṅar daṅ / (4) duṅ daṅ / (5) ba-laṅ-gi so daṅ / (6) rgyam-ċha daṅ / (7) ldoṅ-ros daṅ / (8) ċan-dan-rnams-kyi[22] phye-ma śig-gruhi khu-ba daṅ sbyar-te ri-lur byas-pas bskus-na yaṅ liṅ-tog dkar-po sel-bar byed-do //

26.30 rgya-mċhohi lbu[40]-ba daṅ / khyim-byahi sgo-ṅahi śun-lpags[41] daṅ / rgyam-ċha daṅ / duṅ daṅ / śi-gruhi[42] hbras-buhi ċhi-gu-rnams-kyi phye-ma chu daṅ sbyar-te ri-lur byas-pas bskus-na yaṅ liṅ-tog-la sogs-pa gris bźogs[43]-pa bźin-du med-par byed-do[33] //

26.31 (1) khyim-byahi sgo-ṅahi śun-lpags daṅ / (2) ldoṅ-ros daṅ / (3) duṅ daṅ / (4) mchin-bu daṅ / (5) ċan-dan daṅ / (6) rgyam-ċha-rnams-kyi phye-ma cha bsñams[44]-pahi steṅ-du / mig-sman-gyi thur-ma bsgres-pas mig byugs[45]-na yaṅ / liṅ-tog daṅ / mig-hjer-la sogs-pa med-par byed-do[34] //

26.32 ċan-dan daṅ / rgyam-ċha daṅ / a-ru-ra daṅ / rgya-skyegs[46]-rnams-kyi phye-ma yas-kyi rim bźin-du ḍaṅ-pohi cha res bskyed-de[47] sbyar-bahi naṅ-du mig-sman-gyi[48] thur-*ma[49] bsgres-pas mig byugs[50]-na yaṅ / liṅ-tog daṅ / mig-hjer[51]-la sogs-pa med-par byed-do //

26.33 sna-mahi me-tog kha ma-hbus-pa daṅ / rgya-skyegs[46] daṅ / bċag[52] yug-snam daṅ / ċan-dan-rnams-kyi phye-ma cha mñam-la chu daṅ sbyar-bahi ri-lus mig bskus-na yaṅ mig snad-ciṅ rma byuṅ-ba daṅ / liṅ-tog-rnams sel-źiṅ khrag-gis rgyas-pa daṅ-bar byed-do[35] //

26.34 liṅ-tog dmar-po-la ni duṅ-gi phye-ma sbraṅ-rci daṅ sbyar-baham /

[37] -chaṅ DN] -chad P
[38] -ru- D] -du- NP
[39] chi- D] che- N : che- P
[40] lbu- D] sbu- NP
[41] -lpags DP] -pags N
[42] -gruhi D] -kruh. NP
[43] bźogs- DN] bźog- P
[44] bsñams- DN] sñams- P
[45] byugs- P] byug- DN
[46] -skyegs- D] skyags-NP
[47] bskyed-de DP] bskyede N
[48] -gyi D] -gyis NP
[49] -ma *in emendation*] -mas DNP
[50] byugs- NP] byug- D
[51] -hjer- D] -mjer- NP
[52] bċag DN] bċags P

26.28 In that (connection), as for the means of making calm (*-śāntaye*) 'white lin-tog (*śukra-*) (eye-disease)', if one mixes with honey (*madhunā*) the powder from whichever may be appropriate among pyrites (*tāpyaṃ*), the essence (*-sāra*) of the mahua flower tree (*madhūka-*), the kernel (*bījaṃ*) of belleric myrobalan (*akṣasya*), and rock salt (*saindhavaṃ*), and smears it on the eye, (the eye) will become without the lin-tog (eye-disease) (*śukra-*).

26.29 Alternatively, if one mixes with the liquid (*-vāriṇā*) from horse-radish (*śigru-*) the powder from (1) camphor (*sphaṭikā-*), (2) black pepper (*ūṣaṇa-*), (3) liquorice (*yaṣṭy-āhva-*), (4) conch (*śaṅkha-*), (5) ox tooth (*go-danta-*), (6) rock salt (*-saindhavaiḥ*), (7) red arsenic (*śilā-*), and (8) sandal (*-candanaiḥ*), makes it into a suppository (*vartiḥ*), and smears it (on the eye), (this) too removes (*-ghnī*) the (eye-disease) 'white lin-tog (*śukra-*)'.

26.30 If one mixes with water the powder from ocean foam (*samudra-phena-*), the shell (*tvak-*) of the egg (*aṇḍa-*) of a fowl (*dakṣa-*), rock salt (*-sindhūtthaiḥ*), conch (*-śaṅkhakaiḥ*), and the kernels (*bīja-*) of the fruit of the horse-radish (*śigru-*), makes it into a suppository (*vartiḥ*), and smears it (on the eye), (this) too makes (the eye) without such (*-ādīn*) (diseases) as lin-tog (*śukra-*) just as though (*-vat*) cut off (*likhet*) with a knife (*śastra-*)

26.31 If after (taking) equal (*tulyaiḥ*) portions of the powder from (1) the shell (*tvak-*) of the egg (*aṇḍa-*) of a fowl (*dakṣa-*), (2) red arsenic (*śilā-*), (3) conch (*śaṅkha-*), (4) crystal (*kāca-*), (5) sandal (*candana-*), and (6) rock salt (*-saindhavaiḥ*), one inserts an instrument for eye-medicines, and smears (the mixture) on the eye, (this) too makes (the eye) without (*-viśodhanaḥ*) such (*ādi-*) (eye-diseases) as lin-tog (*puṣpa-*) and mig-hjer (*arman-*).

26.32 If (one takes) the powder (*cūrṇaṃ*) from sandal (*candanaṃ*), rock salt (*saindhavaṃ*), chebulic myrobalan (*pathyā*), and lac (*palāśa-taru-śoṇitaṃ*), having increased (*-vṛddhaṃ*) each (portion after the) first portion in ascending order (*krama-*), inserts in the mixture an instrument for eye-medicines, and smears (the mixture) on the eye, (this) (*idaṃ*) too makes (the eye) without (*-vilekhanam*) such (*ādi-*) (eye-diseases) as lin-tog (*śukra-*) and mig-hjer (*arman-*).

26.33 If (one takes) the powder from a nutmeg (*mālatī-*) flower whose mouth has not opened (*kalikā-*), lac (*lākṣā-*), red ochre (*giri-mṛt-*), and sandal (*-candanaiḥ*), in equal parts (*samaiḥ*), mixes it with water, and smears it on the eye as a suppository (*vartiḥ*), it too removes (*-harī*) a wound (*kṣata-*) that has occurred when the eye has been injured, and the (eye-disease) lin-tog (*śukra-*), and it makes clear (*prasādanī*) (conditions caused by) increase of the blood (*śoṇitasya*)

26.34 In the case of red lin-tog (*arjune*), one must smear on the eye (*añjanam*) whichever may be appropriate (*pṛthag*) among (the following): the powder from conch (*śaṅkhaṃ*) mixed (*saṃyuktaṃ*) with honey (*kṣaudreṇa*),

ka-ṭa-kaḥi ḥbras-bu rgyam-ćha daṅ sbyar-baḥam / rgya-mćhoḥi lbu[53]-ba kha-ra daṅ sbyar-ba-rnams-las / gaṅ yaṅ run-bas mig byug-par byaḥo //

26.35 sna-maḥi lo-maḥi khu-ba daṅ sbraṅ-rći daṅ / yuṅ daṅ / skyer-paḥi phye-ma daṅ / skyer-khaṇḍa-rnams-kyi mig-sman-nam / yaṅ-na pa-pi-liṅ ras gćaṅ-maḥi naṅ-du phur-te / ba-laṅ-gi lći-baḥi khu-baḥi naṅ-du bćos-la / skams-paḥi phye-mas mig byugs-na / mćhan-mo mi-mthoṅ-baḥi mig-nad sel-to //

26.36 ldoṅ-ros daṅ / yuṅ[54] daṅ / staṅ-zil daṅ / ćha-ba gsum ba-laṅ-gi mkhris-pas sbrus-la / sraṅ ćam-gyis[55] reṅ-reṅ-po dril-la / chu-*la[56] bdar[57]-baḥam / yaṅ-na thaṅ-śiṅ-gi phye-ma / ra-gćin-gyis sbaṅ-žiṅ skams[58]-pa de-lta-bur laṅ-graṅs maṅ-du byas-pas mig bskus-na / mig rćeḥi-nas gaṅ-ba sel-to //

26.37 yaṅ-na ha-bla daṅ / thaṅ-śiṅ daṅ / śu-dag-rnams-kyi phye-ma / byeḥu rug-paḥi lo-maḥi khu-ba daṅ sbyar-te / ri-lur byas-la grib-mar bskams-pas mig bskus-na yaṅ mig-ćhag rñiṅ sel-to //

26.38 ha-bla daṅ / staṅ-zil daṅ / de gñis bsdoms[59]-paḥi ñis[60]-ḥgyur-gyi[61] zaṅs-rnams žib-tu[62] btags-paḥi phye[62a]-maḥi naṅ-du / mig-sman gyi thur-ma bsgres-pas mig byug-gam / yaṅ-na ćha-ba gsum-gyi phye-ma daṅ / skyer-khaṇḍa daṅ / chu daṅ sbyar-te bskus-na yaṅ / mig ćhag-po sel-to //

26.39 mig-nad rab-rib-tu[18] gyur-pa thams-cad-kyi spyiḥi mćhan-ma ni / śin-tu zi-zi-por gyur-pa yin-par śes-par byaḥo //

so-soḥi bye-brag gžan-yaṅ[63] bśad-de[64] /

26.40 de-la rluṅ-las gyur-paḥi rab-rib-kyi mćhan-ma ni / ci mthoṅ-ṅo-cog rća dmar-žiṅ g-yo-ba daṅ / loṅ[65]-loṅ-por snaṅ-ba yin-no //

26.41 mkhris-pa-las gyur-paḥi rab-rib-kyi mćhan-ma ni / kha-dog sṅon-po daṅ / ser-por snaṅ-žiṅ / me ḥbar-ba daṅ / srin-bu me-khyer daṅ / glog lta-bu mthoṅ-ba-rnams yin-no //

53 lbu- D] dbu- NP
54 yuṅ NP] ću gan D
55 -gyis D] -gyi NP
56 -la *(by emendation)*] -las DNP
57 bdar- NP] brdar- D
58 skams- D] bskam- NP
59 bsdoms- D] sdom- N : sdoms- P
60 ñis- D] gñis- NP
61 -gyi NP] -gyis D
62 -tu DN] -du P
62a phye- DN] phyi- P
63 -yaṅ D] ni de NP
64 bśad-de DP] bśade N
65 loṅ- P] laṅ- D : lo- N

or (*vā*) the fruit of the clearing nut tree (*katakaṃ*) mixed with rock salt (*saindhavena*), or (*vā*) ocean foam (*arṇava-phena*) mixed with sugar (*sitayā*)

26.35 If one smears on the eye (*añjanam*) the eye-medicine (made) from the liquid (*rasa-*) from the leaves (*patra-*) of the nutmeg (*jātī-*), honey (*kṣaudra-*), the powder from turmeric and barberry (*niśā-dvaya-*), and barberry extract (*-rasāñjanaiḥ*), or alternatively (*vā*), if one wraps long pepper (*kṛṣṇā*) in a clean cloth, cooks (*sṛtā*) it in the liquid (obtained) from ox dung (*go-śakṛt-*), dries it, and smears the powder on the eye, (thus) removes (*hanyāt*) the eye-disease of not seeing at night (*naktāndhyam*).

26.36 If one stirs red arsenic (*śilā-*), turmeric (**niśā*), antimony (*añjana-*), and the three hot ones (*tryoṣa-*) with ox bile (*go-pittair*), rolls it somewhat firmly into a suppository (*vartir*), and crushes it in water, or alternatively (*vā*) steeps (*bhāvitaṃ*) the powder from deodar (*deva-dāru*) with goat urine (*chāga-mūtreṇa*), dries it, does that many times, and smears it on the eye (*añjanam*), (this) removes (*-ghnaṃ*) (the eye disease characterised by) the eye being full of tears (*pilla-*).

26.37 Alternatively, if one mixes the powder (*piṣṭvā*) from yellow arsenic (*ala-*), deodar (*dāru-*), and sweet flag (*-vacāḥ*), with the liquid (*-vāriṇā*) from the leaves (*patra-*) of the holy basil plant (*surasā-*), makes it into a suppository (*kṛta vartiḥ*), dries it in the shade (*chāyā-śuṣkā*), and smears it on the eye, (this) too removes (*-nivāraṇī*) chronic eye-trickle (*klinna-vartman-*).

26.38 If one grinds finely (*ślakṣṇa-cūrṇitam*) twice (*dvi-guṇaṃ*) as much copper (*tāmraṃ*) as both yellow arsenic (*ala-*) and antimony (*-sauvīrayos*) added together, inserts in the powder an instrument for (use with) eye-medicines and smears it on the eye (*añjanaṃ*), or alternatively (*vā*), mixes together the powder from the three hot ones (*tryūṣaṇaṃ*), barberry extract (*rasāñjanam*), and water, and smears it on (the eye), (this) too removes (*-ghnaṃ*) eye-trickle (*pilla-roga-*).

26.39 As for the common characteristic (*sāmānya-lakṣaṇaṃ*) of all (*sarveṣāṃ*) eye-diseases that have become rab-rib (*timirāṇāṃ*), it is to be known (*jñeyaṃ*) as being very (*bhṛśam*) befuddled (*ākulatā*). The individual varieties (*vaiśeṣikaṃ*) will moreover (*ataḥ param*) be expounded.

26.40 In that (connection), as for the characteristics of rab-rib (**timira*) that has arisen due to wind (*nabhasvatā*), they are: all that one sees (*paśyed*) appears (*-ābhāsaṃ*) to have red (*aruṇa-*) veins, to be moving (*cala-*), and to be whirling in confusion (*āvila-*)

26.41 As for the characteristics of rab-rib (**timira*) that has arisen due to bile (*pittena*), they are: (things) appear to have blue (*nīlaṃ*) and yellow (*pītaṃ ca*) colours, and one sees them like a blazing fire (*śikhin-*), fire-carrying insects (*khadyota-*), and lightning (*-vidyutaḥ*)

26.42 bad-kan-las gyur-pahi rab-rib-kyi mċhan-ma ni / mthoṅ-ṅo-cog mdog hjam-źiṅ skya-ba daṅ *brtan[66]-par snaṅ-ba[67]-rnams yin-no[3] //

26.43 hdus-pa-las gyur-pahi rab-rib-kyi mċhan-ma ni / mċhan-ma de-dag thams-cad lta-bur mthoṅ-ba yin-no //

26.44 khrag-las gyur-pahi rab-rib-kyi mċhan-ma ni / mthoṅ-ṅo-cog śin-tu dmar-bar mthoṅ-ba yin-no[3] //

26.45 mig-nad rab-rib ces bya-ba yal-bar bor-te / ċhabs chen-po-las gyur-pa-la[68] ni / mig-nad pris g-yogs-pa źes bya-bar gyur-te / dehi mċhan-ma yan thog-mar[69] ni nad-gźi gaṅ-las gyur-pahi mċhan-ma rab-rib-kyi skabs-su[70] bśad-pa daṅ hdra-ba-las / phyir-ziṅ hkhrul ċhabs che-ba daṅ / mi-mthoṅ-bar hgyur-bar śes-par byaho //

26.46 de-rnams-kyi naṅ-na bad-kan-las gyur-pahi mig-nad pris g-yogs-pa ni gso sla-ba yin-te rca gtar-źiṅ khrag phyuṅ[71]-na bzaṅ-ño[72] //

26.47 de-la rab-rib gso-bahi cho-ga ni / *ba[73]-ru-rahi ċhu-gu daṅ / śiṅ-mṅar daṅ / skyu-ru-ra daṅ / na-le-śam daṅ / sbaṅs-ma-rnams chu btags-su[74] byas-pahi ri lus bskus na mig-nad rab-rib-rnams sel-to //

26.48 ċha-ba gsum daṅ / lcags-kyi phye-ma daṅ / rgyam-ċha daṅ / hbras-bu gsum daṅ / staṅ-zil-rnams chu btags-su[74] byas-te / legs-par sbyar-bahi ri-luhi miṅ ni / ri-lu nag-po źes bya-ste / hdis[75] bskus-na yaṅ mig-nad rab-rib sel-to //

26.49 yuṅ daṅ / skyu-ru-ra daṅ / pi-pi-liṅ daṅ / ka-ta-kahi hbras-bu daṅ / yuṅs-kar-rnams-kyi phye-ma char-pahi chu daṅ sbyar-te / ri-lur byas-pas bskus-na yaṅ / mig-nad-do-cog sel-to //

26.50 (1) bya-ghri[75a] daṅ / (2) gla-sgaṅ daṅ / (3) śiṅ-thog ´a-mra daṅ / (4) śiṅ-mṅar daṅ / (5) pi-pi-liṅ daṅ / (6) rgyam-ċha-rnams-kyi phye-ma zaṅs-kyi snod-kyi naṅ-du raṅi ho-ma daṅ sbaṅs-pahi ri-lus bskus-na yaṅ / mig-nad thams-cad sel-to //

[66] brtan- *by emendation*] bstan- DNP
[67] -ba D] [illegible] NP
[68] -la D] -las NP
[69] -mar D] [illegible] NP
[70] skabs-su D] skabsu N, sgabs-su P
[71] phyuṅ- NP] dbyuṅ- D
[72] bzaṅ-ño DP] bzaṅo N
[73] ba- *by emendation*] [illegible] DNP
[74] btags-su D] btag-su N, dags-su P
[75] hdis NP] hdi D
[75a] -ghri NP] -ghr D

26.42 As for the characteristics of rab-rib (**timira*) that has arisen due to phlegm (*balāsa-jaḥ*), they are: all that one sees (*rūpāṇi*) appears to have a smooth (*snigdha-*), whitish (*-śvetāni*) appearance and to be firm (*sthirāṇi*).

26.43 As for the characteristic of rab-rib (**timira*) that has arisen due to (all three humours) (*sarvaiḥ*) having come together, it is: one sees (*īkṣate*) (things) like all those characteristics (*sarvāṇi*).

26.44 As for the characteristic of rab-rib (**timira*) that has arisen due to the blood (*raktena*), it is: all that one sees appears very red (*ati-raktāni*).

26.45 In the case of one who has passed beyond the so-called rab-rib (**timira*) eye-disease and (whose eye-disease) has become severe, it has become the so-called 'covered with cream (?) eye-disease (*kācā*)', and the characteristics of that (disease) are to be known (*jñeyās*), firstly, from their resembling the characteristics (*rūpais*) of the humours due to which it arose, as explained in connection with rab-rib (*timirāṇām*) (eye-diseases), and next, as severe distortion (of the sight) and as becoming un(able to) see (at all).

26.46 Among those ('covered with cream (?) eye-diseases) (*teṣu*), as for the 'covered with cream (?) eye-disease (**kāca*)' that has arisen due to phlegm (*kapha-jas*), it is easy to treat (*sādhyaḥ syād*), and if one opens the veins (*vyadhanam*) and extracts blood, it is beneficial (*śasyate*).

26.47 In that (connection), as for the method of treating rab-rib (**timira*), if one smears (on the eye) a suppository (*vartis*) made (*kṛtā*) by grinding in water (*jala-piṣṭaiḥ*) the kernel (*asthi-*) of belleric myrobalan (*akṣa-*), liquorice (*madhu-yaṣṭy-āhva-*), emblic myrobalan (*dhātri-*), black pepper (*marica-*), and blue vitriol (*-tutthakaiḥ*), it removes (*vyapohati*) rab-rib eye-diseases (*timirāṇi*).

26.48 As for the name of the suppository (*guḍikā*) made by grinding in water (*jala piṣṭā*) and mixing well (*-saṃskṛtā*) the three hot ones (*vyoṣa-*), the powder (*cūrṇa-*) from iron (*ayas-*), rock salt (*sindhuttha-*), the three fruits (*triphalā-*), and antimony (*añjana-*), it is the so-called 'black suppository (*kokilā*)'. If one smears this (*iyam*) (on the eye), it too removes (*-apahā*) rab-rib eye-disease (*timira-*)

26.49 If one mixes (*-yutair*) with rain water (*vyoma-vāri-*) the powder from turmeric (*haridra-*), emblic myrobalan (*āmalakī*), long pepper (*kṛṣṇā-*), the fruit of the clearing nut tree (*kataka-*), and white mustard (*-śveta-sarṣapaiḥ*), makes it into a suppository (*vartiḥ*), and smears it (on the eye), it too removes (*-apahā*) all (*sarva-*) eye-diseases (*netrāmaya-*).

26.50 If one smears (on the eye) a suppository (*vartiḥ*) (made) by steeping (*-uṣitais*) with goat milk (*ajā-kṣīra-*) in a copper vessel (*tāmre*) the powder from (1) wild eggplant (*vyāghrī-*), (2) nut grass (**musta*), (3) mango fruit (*āmra-*), (4) liquorice (*yaṣṭy-āhva-*) (5) long pepper (*pippali-*), and (6) rock salt (*-saindhavair*), it too removes (*-jit*) all (*sarva-*) eye-diseases (*akṣi-roga-*).

26.51 (1) rkaṅ[76] bźi-pa phyugs-la sogs-pa gaṅ yaṅ ruṅ-bahi so daṅ / (2) rgya-skyegs daṅ / (3) ka-rañjahi hbras-bu daṅ / (4) bri-ha-tīhi hbras-bu daṅ / (5) gla-ba daṅ / (6) rṅa-moḥi rus-pa daṅ / (7) ña-rus daṅ / (8) byi-daṅ-ka-ra daṅ / (9) ċha-ba gsum daṅ / (10) ru-rta-rnams cha bsñams-te / chu btags-su[77] byas-pahi ri-luhi miṅ ni / sehi ri-lu źes bya-ste / hdis bskus-na mig-nad rab-rib daṅ / pris[78] g-yogs-pa daṅ / mig-hjer daṅ / hbrum-pa byuṅ-ba daṅ / rma byuṅ-ba daṅ / liṅ-tog-la sogs-pa sel-to //

26.52 (1) ldoṅ-ros daṅ / (2) rgyam-ċha daṅ / (3) nag-ċhur daṅ / (4) duṅ daṅ / (5) ċha-ba gsum daṅ / (6) skyer-khaṇḍa-rnams-kyi phye-ma sbraṅ-rċi daṅ sbyar-bahi khu-bahi mig-sman-gyis bskus-na yaṅ / mig-nad pris g-yogs-pa daṅ / liṅ-tog daṅ / mig-hjer daṅ / rab-rib-rnams sel-to //

26.53 śiṅ ka pi-ttahi khu-ba / mu-zihi khu-ba ñis-hgyur[79] daṅ sbyar-baham / yaṅ-na skyer-khaṇḍa daṅ / staṅ[80]-zil daṅ / gla-sgaṅ-gi bźi-hgyur[81]-gyi phye-ma daṅ sbyar-bahi naṅ-du mig-sman-gyi thur-ma bsgres-te / mig byugs-na yaṅ rab-rib sel[82]-to //

26.54 yaṅ-na li-śi cha gċig daṅ / zaṅs cha gñis daṅ / staṅ[80]-zil cha gsum daṅ / mu-zi cha lṅa daṅ / nā[83]-ga-ge-sar cha gsum-*cu[84] daṅ / hdi-rnams-kyi phye-ma snod kha sbyar-gyi naṅ-du ċhig-par brṅos-la źib-tu btags-pas mig-sman-gyi thur-ma-la bsgo[85]-źiṅ rtag-tu mig byug-par byaho //

26.55 staṅ[80]-zil-ham / skyu-ru-ra gaṅ yaṅ ruṅ-bahi phye-ma mar daṅ / sbraṅ-rċir[86] sbyar-te / a-ru-rahi sñiṅ-po phyuṅ-bahi skyin-par khoṅ-du bċug-la slar kha sbyar-te / bag-zan-gyis g-yogs-nas / rgya-śug-gi me-hi naṅ-du bsregs[87]-la / bag-zan ċhig-ste dod-pa chad-nas slar phyuṅ[88]-ste / bsgraṅs-la / a-ru-rahi khoṅ-na sman hdug-pa btags[89]-pahi phye-mas mig-sman-gyi thur-ma-la bsgo-źiṅ / mig la[90] byugs[91]-pa ni rab-rib sel-bahi mchog yin-no //

[76] rkaṅ D] skaṅ NP
[77] btags-su D] dagsu N : dags-su P
[78] pris DN] phris P
[79] -hgyur P] -gyur DN
[80] staṅ- NP] stoṅ- D
[81] -hgyur- D] -gyur- NP
[82] sel- DP] sil- N
[83] nā- D] na- NP
[84] gsum-cu *by emendation*] gsum DNP
[85] bsgo- D] mgo- NP
[86] -rċir D] -rċis NP
[87] bsregs- D] sregs- NP
[88] phyuṅ- DP] byuṅ- N
[89] btags- DN] btabs- P
[90] -la *om.* NP
[91] byugs- D] byug- NP

26.51 As for the name of the suppository (*vartiḥ*) made by grinding in water (*jala-piṣṭair*) in equal portions (*tulyair*) (1) the teeth (*dvijā*) of whichever four-footed (*catuṣpada-*) (animal) such as cattle may be appropriate, (2) lac (*lākṣā*), (3) the fruit (*-phalaiḥ*) of Indian beech (*karañja-*), (4) the fruit (*phalaiḥ*) of Indian nightshade (*bṛhatī-*), (5) nut grass (*plava-*), (6) camel (*uṣṭra-*) bone (*-asthīni*), (7) fish (*matsyaka-*) bone (*-asthīni*), (8) embelia (*viḍaṅgaṃ*), (9) the three hot ones (*tryūṣaṇam*), and (10) costus (*āmayam*), it is the so-called (*iti śrutā*) 'tooth suppository (*danta-vartiḥ*)'. If one smears this (on the eye), it removes (*-nāśanī*) the eye-diseases rab-rib (*timira-*), pris g-yogs-pa (*kāca-*), and mig-hjer (*arman-*), pustules (*arbuda-*) that have emerged, wounds (*vraṇa-*) that have emerged, lin-tog (*śukra-*), etc. (*-ādi-*).

26.52 If one smears on (the eye) the eye-medicine (made) from the liquid (*rasa-kriyā*) (obtained) by mixing with honey (*sa-kṣaudraiḥ*) the powder from (1) red arsenic (*śilā-*), (2) rock salt (*saindhava-*), (3) vitriol (*kāsīsa-*), (4) conch (*śaṅkha-*), (5) the three hot ones (*vyoṣa-*), and (6) barberry extract (*rasāñjanaiḥ*), it too removes (*-ghnī*) the eye-diseases pris g-yogs-pa (*kāca-*), lin-tog (*śukra-*), mig-hjer (*arman-*), and rab-rib (*timira-*).

26.53 If one mixes (*-saṃghṛṣṭaṃ*) the liquid (*rasa-*) from the wood apple tree (*kapittha-*) with twice as much (*dvi-guṇa-*) liquid (*-rasāt*) from sulphur (*gandhakaṃ*), or alternatively (*vā*), inserts in barberry extract (*añjanaṃ*) and antimony (*sauvīraṃ*), mixed with the powder from four times as much (*-pādikam*) nut grass (*abda-*) an instrument for (use with) eye-medicines, and smears it on the eye (*añjanaṃ*), it too removes (*-dhvaṃsi*) (the eye-disease) rab-rib (*timira-*)

26.54 Alternatively, one must fry to burning (*pakvaiḥ*), in a vessel whose mouth is closed, the powder from (*-jaṃ*) these: one portion (*eka-*) of cloves (*lavaṅgākhya-*), two portions (*dvidhā-*) of copper (*śulvā-*), three portions (*tri-bhāgaiḥ*) of antimony (*añjana-*), five portions (*pañca-*) of sulphur (*gandhaka-*), and *thirty portions (*triṃśad-*) of nagkassar (*nāga-*), grind it finely, rub it on an instrument for (use with) eye-medicines, and constantly (*sadā*) smear it on the eye (*añjanam*).

26.55 If one mixes (*-aktaṃ*) with ghee (*ājya-*) and honey (*madhu-*) the powder from whichever may be appropriate, antimony (*sauvīraṃ*) or emblic myrobalan (*dhātrī*), puts it inside (*udare*) in place of the heart that has been extracted from a chebulic myrobalan (*abhayā-*), closes the opening again, covers it with dough, burns (*-sampakvaṃ*) it in a fire (*anala-*) (made) with jujube (*badara-*) (wood), and when the dough has been burnt and the smoke has stopped, takes it out again, cools it, rubs the powder (obtained) by grinding the medicament that is inside the chebulic myrobalan on an instrument for (use with) eye-medicines, and smears it on the eye, that is the best (*paraṃ*) (method) of removing (*-nāśanam*) rab-rib (eye-disease) (*timira-*).

26.56 (1) yuṅ daṅ / (2) skyer-pa daṅ / (3) 'a-ru-ra[92] daṅ / (4) spaṅ-spos daṅ / (5) ru-rta daṅ / (6) pi-pi-liṅ-rnams žib-tu btags-pahi phye-ma hdihi miṅ ni / saṅs-rgyas-pahi mig-sman žes bya-ste / sna-ma bžin-du mig-sman-gyi thur-ma-la bsgo-žiṅ / mig-la byugs-na mig-nad thams-cad sel-to //

26.57 yaṅ-na staṅ-zil daṅ / spaṅ-spos daṅ / gandha-pa-tra-rnams-kyi phye-ma mar daṅ sbyar-la / sbrul nag-po ši-bahi mgo bcad-pahi khar bcug-la / hjim-pas g-yogs-te bsregs-la / hjim-pa chig-ste[93] dmar-por gyur-nas phyuṅ-ste / bsgraṅs-la / dehi naṅ-gi sman žib-tu btags-pahi phye-mas mig-sman-gyi thur-ma-la bsgo-žiṅ mig byugs-na yaṅ rab-rib sel-to //

26.58 dug-mo-ñuṅ-gi sa-bon mar daṅ sbyar-la / šiṅ ba-tahi[94] lo-mahi[95] naṅ-du phur-mar byas-te / chuhi naṅ-du bskol-la chos-par gyur-nas / naṅ-gi khu-ba bsgraṅs-pa mig-tu blugs-pahaṅ / yaṅ-na dug-mo-ñuṅ-gi[96] sa-bon-gyi skyin-par bya skam-sa-na gnas-pahi sgo-ṅa sña-ma bžin-du bcus-pahi khu-ba mig-tu blugs-na mig blta-bar hgyur-ro //

26.59 yaṅ-na hbras-bu gsum daṅ / lcags-kyi phye-ma daṅ / šiṅ-mṅar-rnams-kyi phye-ma mar daṅ / sbraṅ-rci daṅ sbyar-ba ñal-khar rtag-tu zos-na / mig-nad-do-cog sel-ciṅ / ro-ća-bar yaṅ hgyur-ro //

26.60 hbras-bu gsum bskol-bahi khu-ba daṅ / ho-ma daṅ / mar-gyi naṅ-du hbras-bu gsum-gyi phye-ma bskol-te / mar ñi-čhe lus-pa-las nub-mo-žiṅ raṅ-par hthuṅs-na yaṅ / riṅ-mo mi-thogs-par rab-rib sel-to //

26.61 sman ra-sna daṅ / hbras-bu gsum daṅ / rća-ba bcu-pa-rnams bskol-bahi khu-ba daṅ / mar-gyi naṅ-du sman bčho-byed ces bya-ba / sna bcu-pahi phye-ma bskol-to //
mar ñi-čhe lus-pa-las raṅ-par hthuṅs-na yaṅ rab-rib sel-to //

26.62.0 da ni rna-bahi nad-kyi cho-ga bšad-par bya-ste /

92 ra om. P
93 -ste DN] -sti P
94 ba-tahi P] pa-tohi D, pa-tani N
95 -mahi NP] -mohi D
96 -gi DN] -ki P

26.56 If one grinds finely (*vicūrṇitāḥ*) (1) turmeric and (2) barberry (*niśā-dvaya-*), (3) chebulic myrobalan (*abhayā-*), (4) nard (*māṃsī-*), (5) costus (*kuṣṭha-*), and (6) long pepper (*-kṛṣṇa*), as for the name of this (*etat*) powder, it is the so-called 'eye medicine of the enlightened (*saugatam*)', and if one rubs it on an instrument for (use with) eye-medicines as before, and smears it on the eye (*añjanam*), it removes (*hanyād*) all (*sarva-*) eye-diseases (*netrāmayān*).

26.57 Alternatively, if one mixes with ghee (*sa-ghṛtam*) the powder from antimony (*añjanam*), nard (*māṃsī-*), and cinnamon (*pattraka-*), puts it in the mouth (*vadane*) of a dead black snake (*kṛṣṇa-sarpasya*) whose head has been cut off, covers it with clay, burns it (*dagdham*), takes it out when the clay has been burnt and become red, cools it, grinds finely (*cūrṇitam*) the medicaments that were in that (clay), rubs the powder on an instrument for (use with) eye-medicines, and smears it on the eye, (this) too removes (*-apaham*) rab-rib (eye-disease) (*timira-*).

26.58 If one mixes the seed of kurchi (*kaliṅgam*) with ghee (*sa-ghṛtam*), wraps it up (*puṭe kḷptam*) in a leaf (*pattra-*) from the banyan tree (*vaṭa-*), boils it in water, cooks it (*pacet*), cools the liquid in it (*tad-rasas*) and smears it on the eye, or alternatively, instead of the seed of the kurchi tree, if one smears on the eye the liquid from the egg (*aṇḍa-*) of a bird (*aṇḍa-jāḥ*) that lives on dry ground (*jāṅgala-*), boiled as before, the eye will see (*tarpaṇaṃ cākṣuṣor*).

26.59 Alternatively, if one constantly eats (*śīlitā*) at the time of lying down (*dināṃte*) the powder from the three fruits (*triphalā-*), the powder from iron (*ayo-rajo-*), and liquorice (*yaṣṭī*), mixed (*-samanvitā*) with ghee (*sarpiḥ-*) and honey (*kṣaudra-*), (this) removes (*jayet*) all (*sarva-*) eye-diseases (*netra-gadān*), and (the patient) also becomes virile (*vṛṣā*).

26.60 If one boils (*śṛtam*) the powder (*kalkena*) from the three fruits (*triphalā-*) in the liquid (obtained) by boiling (*krātha-*) the three fruits (*triphalā*), milk (*sa-payaskam*), and ghee (*ghṛtam*), until only ghee remains, and drinks (*pītam*) it in moderation in the evening (*niśā-mukhe*), it too removes (*hanyāt*) rab-rib (eye-disease) (*timirāṇi*) in a short time (*acirād*).

26.61 One must boil (*śṛtam*) the powder (*kalkena*) from the tenfold drug called 'Life-giving (*jīvanīyānām*)', in the liquid (obtained) by boiling (*kvāthe*) the drugs groundsel (*rāsnā-*), the three fruits (*phala-traya-*), and the ten roots (*daśa-mūlasya*), and in ghee (*ghṛtam*). If one drinks (this) in moderation when only ghee remains, (this) too removes (*-nāśanam*) rab-rib (eye-disease) (*timira-*).

26.62.0 Now the method (of treatment) of diseases of the ear (**karṇa-roga*) will be expounded.

26.62 de-la rluṅ-las gyur-pahi rna-bahi nad-kyi mtshan-ma ni / rna-ba gñis-su[97] zug-ciṅ na-la / hon[98]-ziṅ sgra hbyuṅ-ba daṅ / hjag-pa-rnams yin-no[3] //

26.63 mkhris-pa-las gyur-pa ni čha-ba bur-bur-por bdug-pa yin-no[3] //

26.64 bad-kan-las gyur-pa ni rna-bahi naṅ skam-la dri mnam-pa yin-no[3] //

26.65 de-dag gso-bahi sman ni / sman sna-ram-ga daṅ / chu-śiṅ daṅ / śi-kru daṅ / la-phug daṅ / sgehu-gśer-rnams-las gaṅ yaṅ ruṅ-bahi khu-ba rgyam-čha daṅ sbyar-ba dron-pos rna-ba gaṅ-bar blugs-la / naṅ-du chub-par bsgul-ziṅ phyir pho[99]-na rna-bahi nad sel-to //

26.66 rgyam-čha btags-pa śiṅ 'arkahi[100] lo-ma ser-pohi naṅ-du phur-la / dehi phyi-rol-tu yaṅ / 'arkahi[101] lo-ma rim-pa[102] bdun-gyis g-yogs-te / me-mar-mur-gyi naṅ-du bcug-la / lo-ma naṅ-rim ma-čhig čam-du bsregs-nas / lo-ma phyi-rim-rnams kyaṅ bor / naṅ-gi rgyam-čha yaṅ bor-la / naṅ-rim-gyi lo-ma ser-po-la gśer-bag yod-pa bčir-bahi khu-ba rna-bar blugs-na yaṅ rna-bahi nad sel-to //

26.67 bilba-la sogs-pahi sde-čhan daṅ / thaṅ-śiṅ daṅ / sgron-śiṅ-rnams-las gaṅ yaṅ ruṅ-bahi śiṅ-huhi thor-to ras-kyis dkris-te / til-mar-gyi naṅ-du smyugs-la bsregs-te / hbar[103]-du bcug-pahi khu-ba zags-pa dron-po rna-bar blugs-na yaṅ rna-bahi nad sel-to //

26.68 (1) ru-rta daṅ / (2) bu-bran śiṅ daṅ / (3) śu-dag daṅ / (4) thaṅ-śiṅ daṅ / (5) śu-ti daṅ / (6) śiṅ-kun daṅ / (7) rgyam-čha-rnams-kyi phye-ma ra-gcin daṅ / til-mar-gyi naṅ-du bskol-te / til-mar ña-čhe lus-pa dron-po rna-bar blugs-na yaṅ rna-bahi nad-kyis[104] ñam-thag-pa sel-to //

26.69 ru-rta daṅ / 'a-ru-ra-la sogs-pa bskol-bahi khu-bahi naṅ-du śiṅ-mṅar daṅ / bu-čhaṅs-sto daṅ / mon-sran sñchu daṅ / hu[105]-su daṅ / phag-

[97] gñis-su DP] gñisu N
[98] hon- DN] ho cha P
[99] pho- NP] phos- D
[100] 'arkahi NP] 'argahi D
[101] 'arkahi P] 'argahi DN
[102] -pa om. NP
[103] hbar- NP] hbad- D
[104] -kyis D] -kyi NP
[105] hu- D] hus NP

26.62 In that (connection), as for the characteristics of ear-disease that has arisen due to wind (*samīraṇāt*), they are: in both ears (*karṇayoḥ*) pains and aches (*śūla-*), deafness (*bādhirya-*), the occurrence of sounds (*nāda-*), and discharge (*-srāvāḥ*).

26.63 As for (the characteristics of ear-disease that) has arisen due to bile (*pitta-*), it is: there is gentle warmth (*ūṣmā-*)

26.64 As for (the characteristics of ear-disease that) has arisen due to phlegm (*kapha-*), they are: dryness (*saṃśoṣā*) in the ear and an unpleasant smell (*-gandhakaḥ*)

26.65 As for the medicaments for treating those (ear-diseases), if one mixes with rock salt (*sa-saindhavaḥ*) the liquid (*rasaḥ*) from whichever may be appropriate (*pṛthak*) among the drugs black horse-radish (*muraṅgī-*), banana (*kadalī-*), white horse-radish (*śigru-*), radish (*mūlaka-*), and ginger (*ārdraka-*), pours it warm (*koṣṇaḥ*) into the ear till it is full (*pūraṇam*), shakes it so that it penetrates the interior and (then) pours it out, (this) removes (*-nut*) ear-disease (*karṇa-śūla-*).

26.66 If one wraps (*ābaddha-*) ground rock salt (*lavaṇa-*) in yellow (*pīta-*) leaves (*-pattram*) from the mudar tree (*arka-*), covers it (*āvṛtam*) on its outside with seven layers (*saptaka-*) also of leaves of the mudar, puts it in glowing embers (*paktvā*), burns it until only the inner layer is unburnt, throws away the outer layers of leaves, throws away also the rock salt (*lavaṇam uddhṛtya*) inside, and pours into the ear the liquid (*rasaḥ*) (obtained) by squeezing out the small amount of moisture there is in the yellow leaf of the inner layer, (this) too removes (*-hā*) ear-disease (*karṇa-śūla-*).

26.67 If one wraps in a cloth (*caila-*) the end of a stick (*kāṇḍam*) of whichever may be appropriate (*pṛthak*) among the group (of drugs) (2.28) beginning with (*-āder*) the Bengal quince (*bilva-*), deodar (*deva-kāṣṭhād*), and pine (*saralam*), immerses it in sesame oil (*tailāḍhyam*), burns (*pradīpya*) it, and pours into the ear while warm the liquid (*srāvaḥ*) that has dripped when it has been made to burn, (this) too removes (*-hṛt*) ear-disease (*karṇa-śūla-*).

26.68 If one boils (*śṛtam*) in goat urine (*basta-mūtre*) and sesame oil (*tailam*) the powder from (1) costus (*kuṣṭha-*), (2) wax tree (**śṛṅgī*), (3) sweet flag (*vaca-*), (4) deodar (*dāru-*), (5) dill (*śatāhvā-*), (6) asafoetida (*hiṅgu-*), and (7) rock salt (*-saindhavaiḥ*), until only sesame oil remains, and pours it warm into the ear (*pūraṇam*), it too removes (*-jit*) suffering (*ārti-*) from ear (*śravaṇa-*) disease

26.69 If in the liquid (obtained) by boiling (*-kvāthena*) costus (*gada-*), chebulic myrobalan (**abhayā*), etc. one boils (*paktvā*) liquorice (*yaṣṭy-āhva-*), kākolī (*kākolī-*), green gram (*māṣa-*), coriander (*-dhānyakaiḥ*), and pig fat (*sūkarasya vasā*), until only the liquid fat of the solid pig fat remains,

čhil-rnams bskol-te / phag-čhil-gyi žag ñi-čhe lus-pa-las rna-bar blugs-na yaṅ rna-ba na-žiṅ sgra byuṅ-ba sel-to //

26.70 rna-ba mi-bzad-par na-žiṅ / sgra[106] hbyuṅ-la / chu-ser hjag-pa-la ni[107] ra-gcin[107] bsros-pa dron-po daṅ / lce-myaṅ[108]-cha sbyar-ba[109] rna-bar blugs-so[11] //

26.71 yaṅ-na šiṅ ba-ru-ra daṅ / ka-pitta daṅ / ā-mra daṅ / jambū[110]-rnams-kyi lo-mahi phye-ma til-mar daṅ chuhi naṅ-du bskol-te / til-mar ñi-čhe lus-paham / yaṅ-na sna-mahi lo-mahi khu-ba rna-bar blugs-na / rna-ba-nas rnag hjag-pahi na-ba sel-te /

26.72 thabs de-ltar byas-pa-las kyaṅ / rnag skam-po naṅ-du lus-pa-la ni / snar til-mar-ram / sman-mar-gyis sbyar-žiṅ hbyuṅ-du btub-par bya-bahi sman snum-bag blugs-pa daṅ / dugs-kyis[26] bdug[111]-pa-rnams byas-nas / dehi hog-tu skra-gžar hjam-pos rul-ba[112] bru-bar byaho //

26.73.0 da ni snahi nad-kyi bye-brag bśad-de /

26.73 de-la snahi nad cham-pa žes bya-ba ni / nad gži rnam-pa gsum-las hgyur-te / rluṅ-las gyur-pa ni sna-nas hjag-pa sla-ba yin-no[3] //
mkhris-pa-las gyur-pa ni hjag-pahi mdog ser-ba yin-no[3] //
bad-kan-las gyur-pa ni hjag-pa *ska[113]-ba yin-no[3] //

26.74 nad-gži kun hdus-pa-las gyur-pa ni mčhan-ma thams-cad daṅ ldan-pa yin-no[3] //

26.75 de-la cham-pahi sman[114] ni / mgo snum-gyis[115] bsku[116]-ba daṅ / dugs[117] bya-ba daṅ / snar sman blug-pa daṅ / skyug-sman btaṅ-ba daṅ / sman-mar btuṅ-ba daṅ / kha-zas ro[118] čha-žiṅ skyur-ba bzah-ba-la sogs-pa sman-pas cho-ga bžin-du byaho //

[106] sgra DN] sbra P
[107] ni ra-gcin om. D
[108] -myaṅ- NP] -myon- D
[109] -ba DP] -bar N
[110] jambū- D] jambu- NP
[111] bdug- NP] bdugs- D
[112] -ba D] -bar NP
[113] ska- *by emendation*] dkab- DNP
[114] sman DP] san N
[115] -gyis DN] -gyi P
[116] bsku- DN] sku- P
[117] dugs DN] dug P
[118] ro P] ni D, no N

and pours it into the ear. (this) too removes (-*nāśanī*) ear-ache (*karṇārti-*) and the occurrence of sounds (*nāda-*) (in the ear).

26.70 In the case of one whose ear (*karṇe*) aches (*śūla-*) intolerably (*tīvra-*). (in whose ear) sounds occur (*sa-śabde*). and serum (*kleda-*) trickles (*-vāhini*). one must pour (*kṣipet*) into the ear heated goat urine (*basta-mūtraṃ*) (while it is still) warm (*koṣṇaṃ*) and rock salt (*saindhavena*) mixed together (*samanvitam*).

26.71 Alternatively. if one boils (*-sādhitaṃ*) in sesame oil (*tailaṃ*) and water the powder from the leaves (*pallava-*) of the trees sacred caper (*varuṇāhva-*). wood apple (*kapittha-*). mango (*āmra-*). and jambool (*jambū-*). until only sesame oil remains. or alternatively (*atha vā*). if one pours into the ear the liquid (*-rasa*) from the leaves (*patra-*) of the nutmeg (*jāti-*). (this) removes (*-apahaṃ*) the disease of pus (*pūti-*) flowing from the ear (*karṇa-*).

26.72 In the case where dry pus remains inside (the ear) (*karṇa-gūthakaṃ*) even after such methods have been applied. one must first apply (such methods as pouring. mixed with sesame oil or medicinal ghee, oily medicines (*sneha-*) that make it able to come out. and fumigation with heat (*sveda-*). and after that. one must dig out (*lekhyaḥ*) the putrid matter with a smooth (*kuñcitāsya-*) hair-shaver (*śalākayā*).

26.73.0 Now the varieties of diseases of the nose (**nāsā-roga*) will be expounded.

26.73 In that (connection). as for the so-called (*samākhyātas*) 'catarrh (*pratiśyāyāḥ*)'. disease of the nose. it arises due to the three humours (*tri-doṣaḥ*). As for (the characteristic of catarrh that) has arisen due to wind (*vāta-*). it is: a thin (*tanu-*) discharge (*-srāvā*) from the nose. As for (the characteristic of catarrh that) has arisen due to bile (*pitta-*). it is: the yellow (*pīta-*) colour of the discharge. As for (the characteristic of catarrh that) has arisen due to phlegm (*kapha-*). it is: a thick (*ghana-*) discharge (*-srava*)

26.74 As for (the characteristic of catarrh that) has arisen due to all (three) humours (*tri-doṣaḥ*) having come together. it is: possessing all the characteristics (*sarva-lakṣaṇaḥ*) (of all three humours).

26.75 In that (connection). as for medicines for catarrh, the physician (*bhiṣak*) must apply (*samupakramet*) in accordance with (medical) practice the smearing (*abhyañjana-*) of oil (**sneha*) on the head (*śirasi*). the application of heat (*sveda-*). pouring medicines into the nose (*nasya-*). the administration of emetics (*vamanair*). making (the patient) drink (*-pānais*) medicinal ghee (*ghṛta-*) and eat foods (*-bhojanaiḥ*) that are of pungent (*kaṭu-*) or sour (*amla-*) taste. etc.

26.76 yan-na cham-pa-la ni sman dri žim-mo[119]-cog snod kha sbyar-gyi nan-du bsregs-pahi dud-pa spyihus drans-te / kha snar brnub-par byaho //

26.77 yan-na dri sna bži žes bya-ba / śin-ċha[120] dan / sug-smel dan / gandha-pa-tra dan / nā[121]-ga-ge-sar-rnams lhan-cig-tu sbyar-baham[122] / yan-na tha-phe nag-po phur-mar phur[123]-te / snar bsnam[124]-par byaho //

26.78 li zir-ba dan / ta-ma-la dan / ċha-ba gsum-gyi phye-ma mar dan bu-ram[125]-gyi nan-du bskol-te / sbyar-ba zos-na yan cham-pa dan / glo rdol[126]-ba dan / rcib[127]-logs[128] na-ba dan / sñin na-ba dan / mkhal-rked na-ba-rnams sel-to //

26.79 (1) bya-gbri[128a] dan / (2) dandahi rca-ba dan / (3) śu-dag dan / (4) śi-kru dan / (5) byihu[129] rug-pa dan / (6) ċha-ba gsum dan / (7) rgyam-ċha-rnams-kyi phye-ma til-mar dan / chuhi nan-du bskol-te / til-mar ñi-ċhe lus-pa snar blugs-na / cham-pa yal-bar hor-ba-las sna-las rnag bjag-pahi lud sel-to //

26.80.0 da ni lce-nad-kyi cho-ga bśad-par bya-ste /

26.80 de-la lce-nad ni rnam-pa gsum-ste / rlun-las gyur-pahi lce-nad ni / kha-zas-kyi ro mi-ċhor[130]-žin slo-slo-bor gyur-pa dan / *gas[131]-pa dan / śin[132] 'a-śo[133]-kahi lo-ma bžin-du dmar-ba-rnams yin-no //

26.81 mkhris-pa-las gyur-pahi mċhan-ma ni / lce rcub-cin ċha-ba hur-hur-por hdug-la ċag-ċag ċha-ba yin-no //

26.82 bad-kan-las gyur-pahi mċhan-ma ni / lce ril-gyis stug-po bem bem-por hdug-pa yin-no //

26.83 de-ltar lce bem-bem-por gyur-pa-la ni / lce bžar[134]-žin nan[135]-

[119] zim-mo- DP] žimo- N
[120] -cha D] -ċa NP
[121] nā- D] na- NP
[122] -bam DP] -baham N (end of line)
[123] phur- NP] hphur- D
[124] bsnam- D] snam- NP
[125] -ram- DN] -rani- P
[126] rdol- D] brdol- NP
[127] rcib- D] rcibs- NP
[128] -logs DN] -log P
[128a] -ghri DN] -ghri P
[129] byihu DN] byeha P
[130] -ċhor- DP] -ċhoh- N
[131] gas-pa by emendation] hgags-pa DNP
[132] śin NP] śvin D
[133] -so- P] -śa- DN
[134] bžar- DN] bzar- P
[135] nan- DN] nad- P

26.76 Alternatively, in the case of one who has catarrh (*pratiśyāyī*), with a clyster pipe one must draw off the smoke (*dhūmaṃ*) (obtained) by burning all (*sarva-*) fragrant (*gandha-*) drugs in a vessel whose mouth is closed, and one must make (the patient) inhale (*pibed*) it through his mouth and nose.

26.77 Alternatively (*vā*), one must mix together the so-called "four kinds of perfume (*cāturjātaka-*)" (namely) cinnamon bark (**tvak*), cardamom (**elā*), cinnamon leaves (**gandha-patra*), and nagkassar (**nāga-kesara*), or alternatively (*vā*), one must wrap black cumin (*kṛṣṇa-jīrakaṃ*) (in a leaf), and one must make (the patient) smell it (*ghreyaṃ*) in his nose.

26.78 If one boils (*śṛtaṃ*) in ghee (*sarpir-*) and crude sugar (*-guḍaṃ*) the powder (*-cūrṇaṃ*) from zedoary (*śaṭī-*), featherfoil (*tāmalakī-*), and the three hot ones (*vyoṣa-*), and eats the mixture, it also removes (*-nut*) catarrh (*pratiśyāya-*), pulmonary rupture (*uro-ghāta-*), aches (*śūla-*) in the side (*pārśva-*), aches in the heart (*hṛt-*), and aches in the abdomen (*kukṣi-*).

26.79 If one boils (*pācitaṃ*) in sesame oil (*tailaṃ*) and water the powder from (1) wild eggplant (*vyāghrī-*), (2) the root of wild croton (*dantī-*), (3) sweet flag (*vacā-*), (4) horse-radish (*śigru-*), (5) holy basil (*surasa-*), (6) the three hot ones (*vyoṣa-*), and (7) rock salt (*-saindhavaiḥ*), until only sesame oil remains, and pours it into the nose (*nāvanaṃ*), (this) removes (*haret*), when one has passed beyond catarrh (**pratiśyāya*), the mucus from the discharge of pus from the nose (*pūti-nāsā-gadaṃ*).

26.80.0 Now the method of (treating) diseases of the tongue (**jihvā-roga*) will be expounded.

26.80 In that (connection), as for diseases of the tongue, they are of three kinds. As for tongue disease that has arisen due to wind (*vātena*), it is (characterised by the tongue) not perceiving the taste of food and having become lifeless (*suptā*), being *cracked (*sphuṭitā*), and being red like (*-upamā*) the leaves (*dala-*) of the aśoka (*śoka-*) tree.

26.81 As for the characteristics of (tongue disease that) has arisen due to bile (*pittād*), they are: the tongue is rough, there is gentle warmth (*sa-dāhaiḥ*), and it has hot prickles (*kaṇṭakaiḥ*).

26.82 As for the characteristics of (tongue disease that) has arisen due to phlegm (*kaphāt*), they are: the tongue is entirely thick (*bahalaiś*) and lifeless.

26.83 In the case of one whose tongue has thus become lifeless, one must apply the method (of treatment) of shaving the tongue (*ullikhya kaṇṭakān*), and removing (*vigate*) the bad (*duṣṭa-*) blood (*śoṇite*) in it, and in accordance

khrag nan-pa phyuṅ-la nad-gźi gaṅ-las gyur-pa daṅ sbyar-te / nad-gźi so-sohi sman-gyi sde-ćhan-las snar blugs[136]-pa daṅ / mkhur-ba bkaṅ-źiṅ phyir dbo-ba daṅ / lce-la bsku-ba-rnams-kyi cho-ga byaho //

26.84.0 da[137] ni so[138] na-bahi cho-ga bśad-de /

26.84 so-nad zug-ciṅ na-ba daṅ / brće-ba rnam-pa[139] gñis ni / rluṅ-las gyur-pa yin-te / de gñis-la yaṅ / mar-ram til-mar rluṅ-sman daṅ sbyar-ba dron-poham / rluṅ-sman bskol-bahi khu-ba dron-pos kha bśal-źiṅ phyir dbo-baham / yaṅ-na (1) pu-će-śel daṅ / (2) gla-sgaṅ daṅ / (3) te-jo-ba-ti daṅ / (4) pa-tha daṅ / (5) yuṅ daṅ / (6) skyer-pa daṅ / (7) gseṅ-phrom daṅ / (8) ru-rta daṅ / (9) sa-maṅga-rnams-kyi phye-mas so drud-na / sohi druṅ g-yah-ba daṅ / so khrag ḥjag-pa daṅ / zug-ciṅ na-ba-rnams sel-to //

26.85 bćah[140] ldan-źiṅ kha-nas ḥbrum-pa ḥbyuṅ-ba ni / khrag daṅ mkhris-pa ḥkhrugs-pa-las ḥgyur-te / de-la ni khrag dbyuṅ[141]-ba daṅ / bkru-sman btaṅ-ba daṅ / mar daṅ / til-mar daṅ / sbraṅ-rći daṅ / ho-ma daṅ / ba-gom-rnams-las gaṅ yaṅ ruṅ-bas kha bkaṅ-la riṅ-du bźag-la phyir dboho //

26.86 yaṅ-na (1) sna-mahi lo-ma daṅ / (2) sle-tres daṅ / (3) rgun daṅ / (4) byi-ćher daṅ / (5) skyer-pa daṅ / (6) ḥbras-bu gsum-po-rnams bskol-bahi khu-ba[142] bsgraṅs-pa sbraṅ-rći daṅ sbyar-bas mkhur-ba bkaṅ-źiṅ phyir pho-na ćha ldan-źiṅ khar ḥbrum-pa byuṅ-ba sel-to //

26.87 rkan-gyi phug-nas lcehu-chuṅ[143] ḥdug-paḥi[143a] skraṅs[144]-pahi nad ni / bad-kan daṅ / khrag ḥkhrugs-pa-las gyur-pa yin-te / de ni btol-la / ćha-ba gsum daṅ / rgyam-ćha daṅ / śu-dag daṅ / sbraṅ-rći-rnams sbyar-ba khar bźag-ciṅ khu-ba phyir dbo-bas bad-kan draṅ-bar byaho //

26.88 lkog-mahi nad śa-lu-ka źes bya-ba / lkog-mahi naṅ-du ḥbrum-pa rgya-śug-gi ḥbras-bu ḥdra-ba ril-ril-por ḥbyuṅ-ba ni / bad-kan-las gyur-pa yin-

136 blugs- DN] blug- P
137 da DP] de N
138 so NP] sso D
139 rnam-pa D] rnams NP
140 bćah P] bcah DN
141 dbyuṅ- DP] ḥbyuṅ N
142 -ba om. NP
143 -chuṅ D] -chuṅ ba NP
143a -paḥi NP] -paham D
144 skraṅs- D] skraṅ- NP

with the humour (*yathā-doṣam*) due to which it has arisen, from the group of medicaments (*gaṇā*) (appropriate) to the respective humour, one must pour (medicaments) into the nose (*nasya-*), fill the cheek (with them) and spit them out (*gaṇḍūṣa-*), and smear them (*-lepanaiḥ*) on the tongue.

26.84.0 Now the method of treating toothache (**danta-roga*) will be expounded.

26.84 As for the two kinds of tooth disease, pains and aches (*toda-*), and stimulation (*-harṣau*), they arise (*jāyete*) due to wind (*vāta-tas*). In the case of both of those (*tayoḥ*), (one must take) ghee (*ājya-*) or sesame oil (*taila-*), warm (*uṣṇa-*), and mixed with medicaments (appropriate to) wind (diseases), or alternatively the warm liquid (obtained) by boiling (*niryūhāḥ*) medicaments (appropriate to) wind (diseases) (*vāta-ghnā*), rinse the mouth with them and spit them out (*kavaḍa-grahāḥ*), or alternatively, if one rubs (*gharṣayed*) the tooth with the powder (*rajo*) from (*-jaṃ*) (1) kurroa (*tiktā-*), (2) nut grass (*abda-*), (3) chaba pepper (*tejanī-*), (4) velvetleaf (*pāṭhā-*), (5) turmeric and (6) barberry (*niśā-yug-*), (7) lodh (*lodhra-*), (8) costus (*kuṣṭha-*), and (9) Indian madder (*sa-samaṅgaṃ*), (this) removes (*-jit*) itching (*kaṇḍū-*) near the tooth (*danta-*), the discharge of blood (*asra-*) from the tooth, and pains and aches (*toda-*)

26.85 As for the arising of pimples from the mouth when heat is near (*mukha-pāka*), it occurs due (*-utthas*) to the blood (*asra-*) and bile (*pitta-*) having been disturbed. In that (case) (*tatra*), one must extract blood (*asṛṅ-mukti-*), administer a cathartic (*-recane*), fill the mouth with whichever may be appropriate among ghee (*ghṛta-*), sesame oil (*taila-*), honey (*madhu-*), milk (*kṣīra-*), and cow urine (*-mūtrais ca*), leave it (in the mouth) for a long time, and (then) spit it out (*kavaḍa-grahaḥ*).

26.86 Alternatively, if (one takes) the liquid (obtained) by boiling (*kvāthaḥ*) (1) leaves of the nutmeg (*jātī-pattra-*), (2) guduch (*amṛtā-*), (3) grapes (*drākṣā-*), (4) camel thorn (*yāsa-*), (5) barberry (*dārvī-*), and (6) the three fruits (*-phala-trikaiḥ*), cools it (*śīto*), mixes it with honey (*kṣaudra-yutaḥ*), fills the cheek with it, and spits it out (*gaṇḍūṣo*), (this) removes (*-nut*) pimples that have arisen in the mouth when heat is near (*mukha-pāka-*).

26.87 As for the disease in which the uvula at the root of the palate (*tālu-mūle*) is swollen (*gala-śuṇḍikā*), it arises (*jāyate*) due to the phlegm (*kapha-*) and the blood (*-asṛgbhyāṃ*) having been disturbed. As for that (*tāṃ*) (disease), one must pierce it (*chittvā*), put in the mouth the three hot ones (*vyoṣa-*), rock salt (*sindhūttha-*), sweet flag (*vacā-*), and honey (*-kṣaudraiḥ*), mixed (together), spit the liquid out, and take out the phlegm.

26.88 As for the so-called 'śālūka disease of the throat (*kaṇṭha-śālūkaḥ*)', (that is) the occurrence in the throat (*gale*) of pimples that are round like (*-pratimā*) fruit of the jujube (*kolāsthi-*), it arises due to phlegm (*kaphāt*).

te // debi cho-ga ni gtar bahi dpyad mjub-mo bċags[145]-bu phrebu bciṅs-pas brtol[146]-te // sna-ma bźin-du de daṅ hphrod-pahi sman mar-źiṅ // khu-ba phyir dbo-bar byaho //

26.89 lkog-mahi nad ro-hi-ni źes bya-ba // lkog-mahi naṅ-du śa lhag myu-gu ltar skye-ba riṅ-po źig hbyuṅ-ba ni / nad-gźi gsum-po re-re daṅ / kun hdus-pa daṅ // khrag-gi ñes-pa-rnams-las gyur-pa yin-te // so-sohi mćhan-mahi sgo-nas rtogs-par byaho //

debi cho-ga *hphyis[147]-te cher skyes-na // srog-la yaṅ hċah-par byed-pas-na cho-ga myur-te byaho //

26.90 de-la cho-ga ni de-dag thams-cad-la yaṅ gtar-ga bya-źiṅ khrag phyuṅ-la // nad-gźi so-so gaṅ-las gyur-pahi sman sbyar-bas kha-na bźag-bźag ciṅ bad-kan draṅ-bar byaho //

26.91 de-la[148] rluṅ-las gyur-pa-la ni / rgyam-ċha daṅ / kha-ru-ċhva[149] daṅ / ċabs[150]-ru-ċhva[149]-rnams sbraṅ-rċi daṅ sbyar-ba khar bźag-ciṅ khu ba phyir dbo-bar byaho //

26.92 mkhris-pa daṅ / khrag-las gyur-pa-la ni / kha-ra daṅ / rma-śiṅ-gi phye-ma sbraṅ-rċi daṅ sbyar-ba kha-na bźag-ciṅ /

26.93 bad-kan-las gyur-pa-la ni / khyim-gyi du-ba daṅ / ċha-ba gsum-gyi phye-ma sbraṅ-rċi daṅ sbyar-ba khar bźag-ciṅ khu-ba phyir dbo-bar byaho //

26.94 sman (1) ra-sna daṅ / (2) kha-ru-ċhva[151] daṅ / (3) ċha-ba gsum daṅ / (4) khyim-gyi du-ba daṅ / (5) gla-sgaṅ daṅ / (6) nas-ċhig hkhas-pahi thal-ba-rnams-kyi phye-ma sbraṅ-rċi daṅ sbyar-te / khar bźag-ciṅ khu-ba phyir pho-na yaṅ / lkog-mahi nad-do[152]-cog hbyoṅ[153]-bar byed-do //

26.95 yaṅ-na[154] rgyam-ċha daṅ / ba-bla daṅ / lduṅ-ros daṅ / rgya-skyegs[155] daṅ / skyer-pa-rnams-kyi phye-ma sbraṅ-rċi daṅ sbyar-te / khar bźag-ciṅ /

[145] bċags- N; gċags- D; bċag- P
[146] brtol- D] rtul- NP
[147] hphyis- *by conjecture*] mchis- DN; hchis- P
[148] -la P] -las DN
[149] -ċhva NP] -ċha D
[150] ċabs- NP] rcabs- D
[151] -ċhva P] -ċha DN
[152] -du- om. N
[153] hbyaṅ- D] sbyaṅ- NP
[154] -na om. P
[155] -skyegs D] -skyag NP

As for the method (of treatment) (*karma*) of that (disease) (*asya*), one must apply the method of opening (the veins), bind on the forefinger (*aṅguli-*) a fine lancet (*śastreṇa*), and pierce (the pamples), and (after that) one must chew medicaments that are compatible with that (disease), as before (*pūrvavat*), and spit out the liquid (*pratisāraṇam*)

26.89 As for the so-called 'rohiṇī disease of the throat (*rohiṇī*)', (that is) the occurrence in the throat (*kaṇṭhe*) of a long growth of excess flesh like (*-ānikā*) a sprout (*aṅkura-*), it arises due to the three humours (*doṣaiḥ*) separately (*pṛthag*), due to all (three humours) (*samastais*) having come together, and due to disease of the blood (*śoṇitena*). One must recognise it by means of the respective characteristics (*sva-rūpaiḥ*). Since it will even endanger life (*hanti jīvitam*) if the method (of treatment) of that (disease) is delayed and it has grown big (*pravṛddhā*), the method (of treatment) must be administered quickly

26.90 In that (connection), as for the method (of treatment), in the case of all (*sarvāsām*) those (diseases) also one must open (the veins) and extract blood (*śoṇita-srāvam*), and having mixed medicaments (appropriate) to the respective humour (*yathāsvam*) due to which (the disease) has arisen, one must put them in the mouth and take out the phlegm (*kavaḍa-grahāḥ*).

26.91 In that (connection), in the case of (rohiṇī that) has arisen due to wind (*vātikām*), one must put in the mouth (*mukhagaiḥ*) rock salt, sochal salt, and black salt (*lavaṇair*), mixed with honey (*sa-kṣaudraiḥ*), and spit the liquid out (*pratisārayet*).

26.92 In the case of (rohiṇī that) has arisen due to bile and blood (*pitta-raktotthe*), one must put in the mouth the powder from sugar (*sitā-*) and sappan tree (*pataṅga-*), mixed with honey (*-mākṣikaiḥ*), and,

26.93 in the case of (rohiṇī that) has arisen due to phlegm (*kaphāt-prabhavām*), one must put in the mouth house smoke (*veśma-dhūma-*) and the powder from the three hot ones (*-vyoṣair*), mixed with honey (*madhu-*), and spit the liquid out (*sārayet*).

26.94 If one mixes with honey (*sa-kṣaudrair*) the powder (*vidhūtair*) from the drugs (1) groundsel (*rasnā-*), (2) sochal salt (*sauvarcala-*), (3) the three hot ones (*vyoṣa-*), (4) house smoke (*dhūma-*), (5) nut grass (*mustā-*), and (6) the alkali extracted from burnt barley (*-yavāgra-jaiḥ*), puts (the mixture) in the mouth, and spits the liquid out, (this) too cleanses (*yānti vyayam*) all (*sarve*) diseases (*āmayāḥ*) of the throat (*gala-*).

26.95 Alternatively, as for mixing with honey (*sa-mākṣikam*) the powder (*cūrṇam*) from rock salt (*saindhava-*), yellow arsenic (*ala-*), red arsenic (*śilā-*), lac (*lākṣā), and barberry (*dārvī-*), putting (the mixture) in the mouth, and taking out the phlegm, it is the best (*uttamam*) (remedy) for removing

bad-kan draṅ-ba ni / lkog-mahi nad-rnams daṅ / kha-nad-rnams sel-bahi mchog yin-no[3] //

26.96 (1) śiṅ-cha daṅ / (2) sug-smel daṅ / (3) gandha[155]-pa-tra daṅ / (4) na-le-śam daṅ / (5) nas-chig hkhus-pahi thal-ba daṅ / (6) śin ba-tahi thal-ba daṅ / (7) śiṅ ku-śahi thal-ba daṅ / (8) cha-ba rnam lṅa-la pi-pi-liṅ daṅ / pi-pi-liṅ-gi rca-ba daṅ / dbyi-mo daṅ / kru-trug[156]-tres daṅ / bcah-sga-rnams-kyi phye-ma bu-ram daṅ chu bskol-te / chos-par byas-nas phyir phyuṅ-ba daṅ sbyar-te / ri-lur byas-pa khar bźag-ciṅ / khu-ba phyir pho-na yaṅ lkog-mahi nad sel-to //

26.97 skyer-pahi rca-bahi śun-lpags daṅ / te-jo-ba-ti daṅ / pi-pi-liṅ daṅ / skyer-khaṇḍa-rnams kyaṅ[157] sña-ma bźin-du bu-ram bskol-ba daṅ sbyar-te ri-lur byas-pa khar bźag-ciṅ khu-ba phyir pho-na yaṅ / lkog-mahi nad-rnams daṅ / khar hbrum-pa hbyuṅ-bahi nad-rnams sel-to //

26.98 (1) dug-mo-ñuṅ daṅ / (2) bo-ṅa dkar-po daṅ / (3) thaṅ-śiṅ daṅ / (4) pa-tha daṅ / (5) pu-ce-śel daṅ / (6) gla-sgaṅ-rnams ba-gcin-gyi naṅ-du bskol-la / bźi-cha lus-pa bsgraṅs-te / bcags-nas sbraṅ-rci daṅ sbyar-ba hthuṅs[158] na yaṅ lkog-mahi nad sel-to //

26.99.0 da ni klad-pahi nad-kyi bye-brag bśad-de[64] /

26.99 rluṅ-las gyur-pahi klad-pahi nad ni / klad-pa stoṅ-par hdug-pa sñam byed-pa[159] daṅ / zug-ciṅ na-ba yin-no[3] //

mkhris-pa-las gyur-pa ni śin-tu cha-ba yin-no[160] //

bad-kan-las gyur-pa ni lci-ba bem-bem-por hdug-pa yin-no[3] //

gsum-char hdus-pa-las gyur-pa ni mchan-ma thams-cad daṅ ldan-pa yin-no //

klad-pahi naṅ-na srin-bu yod-pahi nad ni / g-yah-źiṅ zug-ste na-ba yin-no //

26.100 klad-pahi nad ñi-ma bźin-du hkhor-ba źes bya-ba ñi-ma śar-nas

[155] gandha- P] gan-dha- DN
[156] -trug- DN] -trag- P
[157] kyaṅ D] -kyi NP
[158] hthuṅs- D] nathaṅs- NP
[159] -pa om. N
[160] yin-no D] yino NP

diseases of the throat (*kaṇṭha-rogeṣu*) and diseases of the mouth (*mukha-rogeṣu*).

26.96 If one boils (in) crude sugar (*-guḍair*) and water the powder from (1) cinnamon bark (**tvak*), (2) cardamom (**elā*), and (3) cinnamon leaves (**gandhapattra*) (*tri-jātaka-*), (4) black pepper (*ūṣaṇa-*), (5) the alkali extracted from burnt barley (*kṣāra-*), (6) the alkali from the banyan tree (**vaṭa*), and (7) the alkali (*-bhasmabhiḥ*) from the kuśa tree (**kuśa*), and, in the case of (8) the five hot ones (*pañca-kola-*), long pepper (**pippalī*), root of long pepper (**pippali-mūla*), chaba pepper (**cavya*), leadwort (**citraka*), and ginger (**viśva*), takes them out after they have been cooked, mixes them, makes them into a pill (*guḍikā*), puts it in the mouth, and spits out the liquid, (this) too removes (*-jit*) diseases (*roga-*) of the throat (*kaṇṭha-*).

26.97 If one mixes with boiled crude sugar (*-guḍaiḥ*), as previously, the bark (*tvak-*) of the root of barberry (*dārvī-*), chaba pepper (*tejanī-*), long pepper (*kṛṣṇā-*), and barberry extract (*tārkṣya-śaila-*), makes (the mixture) (*kṛtām*) into a pill (*guḍikām*), puts it in the mouth, and spits out the liquid, (this) too removes diseases (*-rogeṣu*) of the throat (*gala-*) and diseases in which pimples occur in the mouth (*mukha-pāke ca*).

26.98 If one boils (*-kvathitāḥ*) in cow urine (*go-mūtra-*) (1) kurchi (*vatsaka-*), (2) white aconite (*ativiṣā-*), (3) deodar (*dāru-*), (4) velvetleaf (*pāṭhā-*), (5) kurroa (*tiktā-*), and (6) nut grass (*ambuda-*), cools the quarter that remains, strains it, mixes it with honey (*sa-mākṣikāḥ*), and drinks it (*peya*), (this) too removes disease of the throat (*gala-roge*).

26.99.0 Now the varieties of disease of the brain (**śiro-roga*) will be expounded.

26.99 As for disease of the brain that has arisen due to wind (*vātāt*), it is (characterised by) imagining that the brain (*śiraḥ*) is empty (*śūnyam*), and by pains and aches (*sa-śūlam*).

As for (disease of the brain that) has arisen due to bile (*pittād*), it is (characterised by) being very hot (*dāhi*).

As for (disease of the brain that) has arisen due to phlegm (*kaphād*), it is (characterised by) being heavy (*guru*) (and) lifeless.

As for (disease of the brain that) has arisen due to the three (humours) having come together (*tri-doṣam*), it is (characterised by) possessing all (*sarvais*) the characteristics (of all three humours).

As for the disease of having worms (*krimeḥ*) in the brain, it is (characterised by) itching (*kaṇḍū-*), and aches and pains (*todārti-*).

26.100 (As for) the so-called 'revolving like the sun (*sūryāvarta-*)' brain disease, it arises when the sun has risen and becomes calm when the sun sets, and (as for) 'ache in half the brain (*-ardha-bhedakam*)', as for these two

ldan-ba ñi-ma nub-nas ži-bar ḥgyur-ba dan / klad-pahi phyed na-ba dan / bdi gñis ni[161] rlun dan mkhris-pa-las gyur-par śes-par byaho //

26.101 klad-pahi nad za-ḥgram-du zug-cin mi-bzad-par na-ba ni / rlun dan / khrag dan / bad-kan-las gyur-pa yin-te / gsor mi-run-gi span-bar byaho //

26.102 de-la rlun-las gyur-pahi klad-pahi nad-la ni / rlun-nad gso-bahi sman-gyi cho-ga-rnams byaho //

26.103 yan-na rlun sel-bahi sman-gyi khu-ba-las gzi blans-te sbyar-thug ces bya ba / hbras dan til dan mon-sran sñcha gsum bsres-pahi thug-paham / hbras-kyi ho-thug[162]-la sogs-pas mgo bsku-žin dugs-par byaho //

26.104 yan-na pi pi-lin dan / ru-rta dan / śu-ti dan / 'utpal dan / ćan-dan-rnams-kyi phye-ma / śin ka-rko-tahi khu-ba dan / til-mar-gyi nan-du bskol-te / til-mar ñi-ćhe lus-pa bćags-pa snar blugs-so // //

yan-na sman-gyi phye-ma dan / sman-gyi khu-ba-rnams mar dan sbyar-te / mgo bsku-bar byaho //

26.105 yan-na śin-mñar dan / ba-*la[163] dan / ra-sna dan / rća-ba bcu-pa-rnams bskol-bahi khu-ba dan / mar-gyi nan-du sman bcho-byed ces bya-ba sman[164] bcu[165]-la sogs-pa sman ro mñar-ba-rnams-kyi phye-ma bskol-la / mar ñi-ćhe lus-pa bćags-pa-las ran-par ḥthuns-na / nam-ćhod yan-cad[166]-kyi nad thams-cad sel-to //

26.106 (1) ji-ba-ka dan / (2) zan[167] rći-ba dan / (3) rgun dan / (4) kha-ra dan / (5) śin-mñar dan / (6) ba-la dan / (7) 'utpal-rnams-kyi phye-ma til-mar dan / ho-ma phyed-mahi nan-du bskol-la / til-mar ñi-ćhe lus-pa bćags-te / ran-par snar blugs-na rlun dan mkhris-pa-las gyur-pahi klad-pahi nad sel-to //

26.107 mkhris-pa-las gyur-pahi klad-pahi nad-la ni / (1) ba-la dan / (2) stag-gi sen-mo dan / (3) pu-śel-će dan / (4) śin-mñar dan / (5) 'utpal dan / (6) ćan-dan-rnams-kyi phye-ma ho-ma dan lhan-cig-tu blags-te mgor[168] bskuho[169] //

yan-na ho-mahaṁ / sman bsil-bahi khu ba-la sogs-pa[170] mgo-bor blugs-so // //

[161] ni DN] ne P
[162] -thug DN] thugs P
[163] -la *by conjecture*] -bla DNP
[164] sman D] sna NP
[165] bcu- D] cu- NP
[166] -cad NP] -chad- D
[167] zan NP] zans D
[168] mgor D] mgo NP
[169] bskuho D] skuho NP
[170] -pa D] -pas NP

(kinds of brain disease), they must be known (*jñeyau*) as having arisen (*-bhavau*) due to wind (*vāta-*) and bile (*pitta-*).

26.101 As for the brain disease (characterised by) pain and intolerable (*tīvra-*) ache (*ruk-*) in the jawbone (*-śaṅkhakaḥ*), it arises due to wind (*vāta-*), blood (*rakta-*), and phlegm (*kapha-*), is unsuitable for treatment, and must be abandoned (*tyājya*).

26.102 In that (connection), in the case of brain disease (*śiro-roge*) that has arisen due to wind (*vāta-*), one must apply (*kāryaṃ*) methods (of treatment) (*cikitsitam*) with medicines for treating wind disease (*vāta-vyādhi-*).

26.103 Alternatively, one must make warm (*svedo*) by smearing on the head the so-called 'mixed soup (*kṛsarā-*)', soup (made) by mixing together the three (items), rice (**taṇḍula*), sesame (**tila*), and green gram (**mudga*), or milk soup (made) with rice (*pāyasa-*), etc. (*-ādibhiḥ*), taking as foundation the liquid from wind-removing (*vāta-ghna-*) drugs.

26.104 Alternatively, one must boil (*pakvaṃ*) in liquid (*rase*) from the sponge gourd tree (*karkaṭa-je*), and in sesame oil (*tailaṃ*), the powder from long pepper (*kaṇā-*), costus (*kuṣṭha-*), dill (*śatāhvā-*), blue water lily (*utpala-*), and sandal (*-candanaiḥ*), till only sesame oil remains, strain it, and pour it into the nose (*nasyaṃ*).

Alternatively (*vā*), one must smear on (*lepo*) the head the powder from (those) drugs and the liquid from (those) drugs, mixed with ghee (*sa-ghṛtaiḥ*).

26.105 Alternatively, if one boils the powder from the sweet-tasting (*madhurān*) drugs such as the ten so-called 'Life-giving (**jīvanīya*)' drugs, in ghee (*ghṛtaṃ*) and in the liquid (*ambu-*) (obtained) by boiling liquorice (*yaṣṭi-madhu-*), *sida (*balā-*), groundsel (*rāsnā-*), and the ten roots (*daśa-mūla-*), until only ghee remains, strains it, and drinks it in moderation, it removes (*jayet*) all (*sarvān*) diseases (*-gadān*) of the upper part (*ūrdhva-*) of the base of the neck (*jatru-*).

26.106 If one boils (*-pakvaṃ*) the powder from (1) jīvaka (*jīvaka-*), (2) ṛṣabhaka (*ṛṣabhaka-*), (3) grape (*drākṣā-*), (4) sugar (*sitā-*), (5) liquorice (*yaṣṭī*), (6) sida (*balā-*), and (7) blue water lily (*-utpalaiḥ*) in half as much sesame oil (*tailaṃ*) and milk (*payaḥ-*), until only sesame oil remains, strains it, and pours it in moderation into the nose (*nasyaṃ*), (this) removes the brain disease (*śiro-gade*) that has arisen due to wind (*vāta-*) and bile (*pitta-*).

26.107 In the case of brain disease that has arisen due to bile (*paitte*), one must grind (*-piṣṭaiḥ*) together with milk (*kṣīra-*) the powder from (1) sida (*balā-*), (2) 'nail of the tiger' (*vyāghra-nakha-*), (3) vetiver (*uśīra-*), (4) liquorice (*madhuka-*), (5) blue water lily (*utpala-*), and (6) sandal (*-candanaiḥ*), and smear it (*pralepaḥ*) on the head. Alternatively, one must pour over (*secanaṃ*) the head milk (*kṣīra-*) or the liquid from cool drugs, etc. (*ādi-*).

26.108 yaṅ-na śiṅ-cha[170] daṅ / gandha-pa-tra daṅ / kha-ra-rnams-kyi phye-ma hbras bkrus-pahi khu[171]-ba daṅ sbyar-te bčags-te[172] snar blugs-so[11] //

yaṅ-na rgun daṅ / kha-ra daṅ / śiṅ-mṅar-rnams-kyi phye-ma mar daṅ / ho-mahi naṅ-du bskol-la / mar ñi-čhe lus-pa bčags-te snar blugs-so[12] //

26.109 bad-kan-las gyur-pahi klad-pahi[173] nad-kyis ñam-thag-pa-la ni / snar śiṅ ma-dha-kahi sñiṅ-po cham-chom-du brduṅs-te bskol-bahi / phur-mas phur-bas klad-pa dugs-kyis bdug-gam / yaṅ-na thaṅ-śiṅ daṅ / ru-ṛi-śa daṅ / śa-ramga-ta daṅ / rgyam-cha[174] daṅ / sgron-śiṅ-rnams-kyi phye-ma chu daṅ lhan-cig-tu btags-pas mgo bskus-la / dehi hog-tu sman snar blugs-pas / sna-nas chu-ser hbyuṅ[175]-bar byaho //

26.110 de-la sna-las chu-ser *dbyuṅ[176]-bahi sman ni / śu-ti daṅ / 'e-randahi rča-ba daṅ / śu-dag daṅ / rgya-spos daṅ / bya-ghrihi hbras-bu-rnams-kyi phye-ma / til-mar daṅ / chuhi naṅ-du bskol-la / til-mar ñi-čhe lus-pa snar blugs-na / rluṅ daṅ / bad-kan-las gyur-pahi mig-nad rab-rib daṅ / nam-čhoṅ yan-chad-kyi nad thams-cad sel-to //

26.111 nad-gži gsum-ga-las gyur-pahi klad-pahi nad yod-pa-la ni / mar rñiṅ-pa btuṅ-bar byaho //

yaṅ-na nad-gži gsum-la / phan-pahi sman-gyi / cho-ga gaṅ yin-pa-rnams kyaṅ byaho //

26.112 srin-bu-las gyur-pahi klad-pahi nad yod-pa-la / čha-ba gsum daṅ / rgya-spos daṅ / śig-gruhi sa bon-rnams bskol-bahi khu-ba snar blugs-na srin-bu sel-to //

26.113 yaṅ-na (1) śiṅ 'a-pa-ma-rgahi hbras-bu daṅ / (2) čha-ba gsum daṅ / (3) yuṅ daṅ / (4) bsah-ba daṅ / (5) śiṅ-kun daṅ / (6) byi-daṅ[177]-ka[178]-rnams-kyi phye-ma ba-gcin daṅ / til-mar-gyi naṅ-du bskol-la / til-mar ñi-čhe lus-pa bčags-te snar blugs-na srin-bu sel-to //

26.114 klad-pahi[179] nad ñi-ma śar-nas nub-kyi bar-du na-ba daṅ klad-

[171] khu- DP] kha- N
[172] -te NP] -nas D
[173] klad-pahi NP] mgo-bohi D
[174] rgyam-cha DN] rgyamcha P (with cha below)
[175] hbyuṅ- NP] dbyuṅ- D
[176] dbyuṅ- *by emendation*] hbyuṅ- DNP
[177] -daṅ- NP] -doṅ- D
[178] -ka-rnams- D] -ka daṅ / rnams- NP
[179] klad-pahi NP] gnaṅ-bahi D

26.108 Alternatively, one must mix the powder (*piṣṭvā*) from cinnamon bark (*tvak-*), cinnamon leaves (*pattra-*), and sugar (*-śarkarāḥ*) with the liquid (*ambunā*) from washed rice (*taṇḍula-*), strain it, and pour it into the nose (*nāvanam*).

Alternatively (*vā*), one must boil the powder from grape (*drākṣā-*), sugar (*śarkarā-*), and liquorice (*yaṣṭi-*) in ghee (*ghṛtam*) and milk (*kṣīra-*), until only ghee remains, strain it, and pour it into the nose.

26.109 In the case of one who is oppressed (*-ārte*) by brain disease that has arisen due to phlegm (*kapha-*), one must first pound to pieces the essence (*-sāreṇa*) of the mahua tree (*madhūka-*), boil it, wrap it (in a leaf), and fumigate (**dhūpayet*) the brain (*śiraḥ*) with its heat (*ūṣmaṇā*), or alternatively, one must grind, together with water, the powder from deodar (*dāru-*), geranium grass (*rohiṣa-*), jequirity (*śārṅgaṣṭhā-*), rock salt (*sindhuttha-*), and pine (*-saralaiḥ*), and smear it (*dihet*) on the head, and after that one must remove serum from the nose by pouring drugs into the nose.

26.110 In that (connection), as for medicaments for removing serum from the nose, if one boils (*śṛtam*) the powder from dill (*śatāhvā-*), the root of the castor-oil plant (*eraṇḍa-mūla-*), sweet flag (*ugrā-*), Indian valerian (*nakra-*), and fruits (*-phalaiḥ*) of the Bengal quince (*vyāghrī-*), in sesame oil (*tailam*) and water, until only sesame oil remains, and pours it into the nose (*nasyam*), it removes (*-apaham*) rab-rib eye-disease (*timira-*) that has arisen due to wind (*marut-*) and phlegm (*śleṣma(n)-*), and all diseases (*gada-*) of the upper part (*ūrdhva-*) of the base of the neck (**jatru*).

26.111 In the case of one who has brain disease that has arisen due to the three humours (*tri-doṣe*), one must make him drink (*pānam*) old (*purāṇa-*) ghee (*sarpiṣaḥ*).

Alternatively, one must also administer whatever methods (of treatment) (*vidhiḥ*) there are with drugs that are beneficial (*tac-chama*) in the case of the three humours (*tri-doṣe*).

26.112 In the case of one who has brain disease that has arisen due to worms (*kṛmi-je*), if one pours into his nose (*nāvanam*) the liquid (obtained) by boiling the three hot ones (*vyoṣa-*), Indian valerian (**tagaram*), and horse-radish seeds (*śigru-bījaiś ca*), (this) removes the worms.

26.113 Alternatively, if one boils (*śṛtam*) the powder from (1) the fruits (*phala-*) of the rough chaff tree (*apāmārga-*), (2) the three hot ones (*vyoṣa-*), (3) turmeric (*niśā-*), (4) black mustard (*kṣavaka-*), (5) asafoetida (*-rāmaṭhaiḥ*), and (6) embelia (*sa-viḍaṅgaiḥ*), in cow urine (*mūtre*) and sesame oil (*tailam*), until only sesame oil remains, strains it, and pours it into the nose (*nasyam*), (this) removes (*haret*) worms (*kṛmīn*).

26.114 In the case of both (kinds of) brain disease, (namely) 'aches from the rising of the sun till its setting (*sūryāvarta-*)', and 'aches in half of the brain

pahi phyed na-ba gñis-la ni / thal-tres daṅ / śiṅ-mṅar daṅ / ru-rta-rnams-kyi phye-ma rṅabs skyur-po daṅ sbyar-te mgor byug-go[180] //

yaṅ-na rluṅ daṅ mkhris-pa-la phan-pahi sman bskol-bahi khu-bas mgor blug[181]-par byaho //

kha-zas ni ži-thu-la sogs-pa rluṅ daṅ mkhris-pa-la phan-pahi kha-zas bzah-bar byaho //

26.115 sna-mahi thal-ba daṅ / gla-sgaṅ daṅ / śiṅ-cha daṅ / ras-bal-gyi ḥbras-bu-rnams bskol-bahi khu-baham / yaṅ-na śiṅ-mṅar-gyi phye-ma mar daṅ bskol-la bcags-te snar blugs-na klad-pahi nad thams-cad sel-to //

26.116 yaṅ-na bcah[182]-sga daṅ / byi-daṅ-ka daṅ / śiṅ-mṅar-rnams-kyi phye-ma / bhriṅ[183]-ga-rā[184]-ja bskol-bahi khu-ba daṅ / mar-gyi naṅ-du bskol-ba-las thigs[185]-pa drug snar blugs-na nam-choṅ yan-chad-kyi nad thams-cad sel-to //

26.117.0 da ni skra dkar-pohi rči bśad-de[**] //

26.117 pra-puṇḍa-ri[186]-ka daṅ / śiṅ-mṅar daṅ / pi-pi-liṅ daṅ / ʼu-tpal daṅ / tsan-dan-rnams-kyi phye-ma skyu-ru-ra bskol-bahi khu-ba daṅ / til-mar-gyi naṅ-du bskol-la / ril ñi-che lus-pa snar blugs-na / skra dkar-ba daṅ / skra ser-ba med-par byed-do[**] //

26.118 yaṅ-na sman ra-ma daṅ / śe-lu daṅ / til daṅ / ba-ru-ra-rnams-kyi mar bhriṅga[186a]-rā[184]-ja daṅ / ni-li daṅ / ku-ran-dha[187] daṅ / śri-ša-rnams-kyi khu-ba daṅ bskol-te / mar ñi-che lus-pa-las rtag-tu snar blugs-na skra dkar-ba[188] med-par hgyur-ro[189] //

26.119 (1) rma-byahi mkhris-pa daṅ / (2) padmahi rca-ba daṅ / (3) śiṅ la ko daṅ / (4) ma-ta-yanti[190] daṅ / (5) staṅ[**]-zil daṅ / (6) ʼutpal daṅ / (7) ni-li daṅ / (8) bhriṅga[191]-rā[184]-ja daṅ / (9) nag-chur-rnams-kyi phye-ma ba-ru-rahi mar daṅ / chuhi naṅ-du bskol-te / ba-ru-rahi mar ñi-che

[180] byug-go DP] byugs N
[181] blug- D] blugs- NP
[182] bcah- DP] gcah- N
[183] bhriṅ- D] briṅ- NP
[184] -rā- D] -ra- NP
[185] thigs- DN] thig- P
[186] -rī- P] -ri- DN
[186a] bhriṅga- D] briṅ-ga- NP
[187] -ran-dha DN] -randha P
[188] -ba om. DN (-pa P)
[189] hgyur-ro P] gyur DN
[190] -yanti P] -yan-ti DN
[191] bhriṅga- D] bhiṅ-ga NP

(*-ardha-bhedayoḥ*)", one must mix (*-saṃyutaiḥ*) with sour gruel (*amla-*) the powder from sarsaparilla (*śārivā-*), liquorice (*yaṣṭy-āhva-*), and costus (*-kuṣṭh-aiḥ*), and smear it (*lepo*) on the head.

Alternatively, one must pour over the head the liquid (obtained) by boiling drugs that are beneficial for wind and bile.

As for food, one must make (the patient) eat (*-vet*) food such as (*-ādi-*) ghee cake (*ghṛta-pūra-*) that is beneficial for wind and bile.

26.115 If (one takes) the liquid (obtained) by boiling the alkali (*-kṣāreṇa*) from nutmeg (*jāti-*), nut grass (*musta-*), cinnamon bark (*tvak-*), and the fruits of cotton (*karpāsāsthi-*), or alternatively (*vā*), if one boils with ghee (*ghṛtānvitam*) the powder from liquorice (*madhukam*), strains it, and pours it into the nose (*nasyam*), it removes (*-ghnam*) all (*sarva-*) brain diseases (*śiro-'rti-*).

26.116 Alternatively, if one boils (*śṛtam*) the powder from ginger (*śuṇṭhī-*), embelia (*viḍaṅga-*), and liquorice (*-yaṣṭy-āhvam*) in the liquid (*-toye*) (obtained) by boiling trailing eclipta (*bhṛṅga-*) and in ghee (*ghṛtam*), and pours (*-dānena*) six drops (*ṣaḍ-bindu-*) (of the mixture) into the nose (*nasyam*), it removes (*-apaham*) all (*sarva-*) diseases (*gada-*) of the upper part (**ūrdhva*) of the base of the neck (**jatru*).

26.117.0 Now liquids for white hair will be expounded.

26.117 If one boils the powder from the root of the white lotus (*prapauṇḍarīka-*), liquorice (*yaṣṭy-āhva-*), long pepper (*pippalī-*), blue water lily (*utpala-*), and sandal (*-candanaiḥ*) in the liquid (*ambu-*) (obtained) by boiling emblic myrobalan (*dhātrī-*) and in sesame oil (*tailam*), until only sesame oil remains, and pours it into the nose (*nāvanam*), it makes (the head) without (*-jit*) white hair (*palita-*) and yellow hair (= *ādi-*).

26.118 Alternatively, if one boils the oil (*tailam*) from the drugs rama- (*rāmā-*), Assyrian plum (*śelu-*), sesame (*tila-*), and belleric myrobalan (*-akṣāṇām*) with the liquid (*ambu-*) from trailing eclipta (*bhṛṅga-*), indigo plant (*nīlī-*), yellow nail-dye plant (*kuraṇṭāhva-*), and siris (*śirīṣa-*), until only oil remains, and pours it continually into the nose (*nāvana-to*), (the head) becomes without (*haret*) white hair (= *jarām*).

26.119 If one boils (*pacet*) the powder from (1) bile (*pitta-*) of the peacock (*śikhi-*), (2) root of the lotus (*bisa-*), (3) mango tree (*āmra-*), (4) jasmine (*mādhavantī-*), (5) antimony (*añjana-*), (6) blue water lily (*-utpalaiḥ*), (7) indigo plant (*nīlī-*), (8) trailing eclipta (*bhṛṅga-*), and (9) vitriol (*-kāsīsaiḥ*) in the oil (*-tailam*) from belleric myrobalan (*akṣa-*) and in water, until only the oil from belleric myrobalan remains, strains it, puts it into an iron vessel (*loha-bhāṇḍe*) for one month (*māsam*), smears it on the head (*abhyaṅga-*) and pours it into the nose (*nāvanena ca*), it immediately (*-mātreṇa*) makes

lus-pa bćags-la zla-ba gcig-gi bar-du lcags-kyi snod-du bźag-ste / mgo-la[192] bsku-źiṅ sna! blugs-na / de ma-thag-tu dus-la ma-bab-par skra dkar-ba daṅ / dus-la bab-ste skra dkar-ba med-par byed-do[a] / /

26.120 lcags-kyi phye-ma daṅ / rgyam-ćha daṅ / ḥbras-rnams rćabs skyur-po daṅ / ćhva daṅ / źo-kha-chu rnams gaṅ yaṅ ruṅ baḥi naṅ-du bskol-bas nub-mo mgo-la byugs-la / naṅ-par ḥbras-bu gsum bskol-baḥi khu-bas bkrus-na skra nag-por ḥgyur-ro[a] / /

26.121 skra ḥkhor-lo-du byi-ba-la ni / sman *bra[193]-ba-taḥi khu-ba sbraṅ rći daṅ sbyar te / bskus-na skye-bar ḥgyur-ro[a] / /

26.122 yaṅ-na hol[194]-ma-sebi rća-ba daṅ / ḥbras-bu gaṅ yaṅ ruṅ-ba ba-gcin daṅ sbyar-baham / yaṅ-na go-byebi khu-bas byug-par byaho / /

26.123 śiṅ pa-taḥi myu gu daṅ / bhṛiṅga[*] rā[*]-jaḥi phye-ma sle-tres-kyi khu-ba daṅ sbyar-te / ñi[195]-ćhan-gyi ćrod-kyis bsros-pas bskus-na yaṅ / skra mi-skye-ba skye-bar ḥgyur-ro[a] / /

26.124 mig-nad-la phan-par ḥdod-pas ni rtag-tu mar btuṅ-ba daṅ / ḥbras-bu gsum-gyi sman sbyar-ba daṅ / gtar-ga gdab-pa daṅ / bkru-sman btaṅ-źiṅ kha-zas-su[196] ḥbras daṅ / mon-sran sdeḥu daṅ / nas daṅ / ri-dags skam-sa-na gnas-paḥi śa bzaḥ-bar byaho / /

mig-sman-gyi rgyud-kyi leḥu rća-drug-pa rjogs-so[197] / /

sman-dpyad gces[198]-pa grub-pa źes bya-ba / bam-po bdun-pa-ste tha-maho / /

[192] la om. NP
[193] bra- *by emendation*] sra- DNP
[194] hol- D] ho- NP
[195] ñi- DP] ñin- N
[196] -zas-su DP] -zasu N
[197] rjogs-so DP] rjogso N
[198] gces- DN] ces- P

(the head) without (*haret*) white hair (*-palitam*) (that appears) when the time is not due (*akāla-*), and without white hair (that appears) when the time is due (*kāla-jam*)

26.120 If one boils the powder (*cūrṇa-*) from iron (*loha-*), rock salt (*sindhūttha-*), and rice (*-taṇḍulaiḥ*) in whichever may be appropriate (among) sour gruel (*amla-*), verjuice (**śukta*), and whey (**mastu*), smears it (*dihet*) on the head (*śiro*) in the evening (*rātri-sthitam*), and in the morning (*prātaḥ*) washes (*-ukṣitam*) it with the liquid (obtained) by boiling the three fruits (*triphalā-*), the hair will become black (*kṛṣṇam*).

26.121 In the case of the hair having fallen off in a circle (*indralupta-*), if one mixes the liquid (*-rasaḥ*) from the drug Indian nightshade (*bṛhatī-*) with honey (*madhunā*), and smears it (*lepo*) (on the head, hair) will grow.

26.122 Alternatively (*vāpi*), one must smear (on the head) as may be appropriate the root (*mūla-*) and the fruit (*-phalam*) of Indian liquorice (*guñjā-*), mixed with cow urine, or alternatively (*atha vā*), the liquid (*-raso*) from marking nut (*bhallātaka-*).

26.123 If one mixes the powder (*cūrṇena*) from sprouts (*avaroha-*) of the banyan tree (*vaṭa-*) and from trailing eclipta (*-keśinyoḥ*) with the liquid (*sva-rase*) from guduch (*guḍūcī-*), warms it (*-pācitam*) with the heat of the sun (*āditya-*), and smears it (*abhyaṅgāt*) (on the head, then) too hair that is not growing will grow (*keśa-rohaṇam*).

26.124 One who wishes (to do what) is beneficial (*hitāḥ*) for eye-disease (*dṛṣṭer*) must continually (*sadā*) make (the patient) drink (*-sevā*) ghee (*sarpis-*), prepare medicines from the three fruits (*-triphalayoḥ*), open (the veins) (*rakta-srāvo*), administer cathartics (*virecanam*), and make (the patient) eat for his food rice (*śālayo*), green gram (*mudgā*), barley (*yavā*), and the flesh of game that live on dry land (*jāṅgalam*).

The twenty-sixth (*ṣaḍ-viṃśatimaḥ*) chapter (*-adhyāyaḥ*) of the Tantra concerning eye-medicines (*śālākya-*) is finished.

Seventh and Last Section (*khaṇḍa) (of) the medical treatise (*śāstra) called 'Siddhasāra'.

27.0 de-nas dug gso-bahi rgyud-kyi lehu bśad-par byaho //

27.1 dug ni rci-dug daṅ / sdig-sbrul-gyi za-dug daṅ / rnam-pa gñis-so //
de-la rci-dug ni rca-ba-la sogs-pahi raṅ-bźin-no[1] //
phyi-ma ni sbrul-la sogs-pa-las byuṅ-ba yin-no[2] //

27.2 dug-la phan-gnod rnam-pa bcu yod-de[3] / (1) yaṅ-ba daṅ / (2) ro mi-bro-ba daṅ / (3) cha phras-te rcar hgro-ba daṅ / (4) rcub-pa daṅ / (5) drod che-ba daṅ / (6) myur-ba daṅ / (7) khyab-pa daṅ / (8) bad-kan sdud[4]-ciṅ hdren-pa daṅ / (9) dri sbyor-ba daṅ / (10) rno-ba-rnams[5] yin-par bśad-do[6] //

27.3 sbrul ni mgo che-bahi rigs daṅ / lus hkhyil-bahi rigs daṅ / khra-bohi rigs hdi gsum-gyi bye-brag-las / rluṅ-gi raṅ-bźin-can daṅ / mkhris-pahi raṅ-bźin-can daṅ / bad-kan-gyi raṅ-bźin-can daṅ gsum yod-par bśad-de[7] / go-rim bźin-du so-sor sbyar-ro[8] //
rigs hdres-pa ni mchan-ma gñis gñis hdres-pa daṅ ldan-pa yin-no[2] //

27.4 de-la sbrul mgo chen-pohi rigs-kyis zin-pa ni / rma-kha gnag-pa yin-no //
rluṅ-nad-kyi rnam-graṅs daṅ / mchan-ma thams-cad bskyed-do[9] //

27.5 sbrul lus hkhyil[10]-bahi rigs-kyis zin-pa ni / rma-kha che-la mdog ser-źiṅ skraṅ[11]-ba yin-te / mkhris-pahi nad-kyi sna-graṅs daṅ / mchan-ma thams-cad skyed-do //

27.6 sbrul khra-bohi rigs-kyis zin-pa ni / rma[12]-dhal skya-źiṅ / skraṅ[11]-ba myur-du *thub[13]-tu mi-htub-la ḥbyil-źiṅ snum-pa daṅ / khrag hjag-pa

[1] -no *om.* DN
[2] yin-no DP] yino N
[3] -de *om.* N
[4] sdud- D] bsdud- NP
[5] -rnams D] -snams NP
[6] bśad-do DP] bśado N
[7] bśad-de DP] bśade N
[8] sbyar-ro DP] sbyaro N
[9] bskyed-do DP] bskyedo N
[10] hkhyil- DP] khyil- N
[11] skraṅ- NP] skrans- D
[12] rma- D] sma- NP
[13] thub- *by emendation*] hjub- D, hjub- NP

CHAPTER 27: POISON

27.0 Next the chapter of the Tantra on treating poison will be expounded.

27.1 As for poison (*viṣam*), it is twofold (*dvi-vidham*): liquid poison (*sthāvaram*) and the eating poison of a dangerous snake (*jaṅgamam ca*). In that (connection), as for liquid poison (= *ādyam*), its nature (*-ātmakam*) is that of roots (*mūla-*), etc. (*ādya-*). As for the latter (*param*), it occurs (*-sambhavam*) due to snakes (*sarpa-*), etc. (*ādi-*).

27.2 Poison (*viṣam*) has ten (*daśa-*) advantages and disadvantages (*-guṇam*), and they are said to be (*smṛtam*): (1) it is light (*laghu-*); (2) one does not perceive its taste (*avyakta-rasam*), (3) it has minute (*sūkṣmam*) parts and proceeds in the veins; (4) it is rough (*rūkṣa-*); (5) it has great heat (*uṣṇa-*); (6) it is swift (*āśu*); (7) it penetrates (*vyavāyi*); (8) it collects and conducts phlegm (*vikāsi*); (9) it attaches a smell (*viśadam*); (10) and it is sharp (*tīkṣṇam*).

27.3 As for snakes, due to the distinction of these three (namely) the big-headed kind (*bhogin-*), the writhing-bodied kind (*maṇḍalin-*), and the striped kind (*-rājilāḥ*), they are said (*samākhyātā*) to be of three (varieties, namely those) having the nature (*-ātmāno*) of wind (*vāta-*), those having the nature of bile (*pitta-*), and those having the nature of phlegm (*kapha-*), and they are severally mixed in order (*yathā-kramam*). As for the mixed kinds (*dvy-antarā*), they possess both characteristics mixed (*dvandva-rūpiṇaḥ*).

27.4 In that (connection), as for one who has been seized (*daṃśo*) by a snake of the big-headed kind (*bhogin-*), the opening of his wound is black (*kṛṣṇaḥ*). (Such a bite) gives rise to (*-kṛt*) all (*sarva-*) the kinds and characteristics of wind disease (*vāta-vikāra-*).

27.5 As for one who has been seized by a snake of the writhing-bodied kind (*maṇḍalin-*), the opening of his wound is large (*pṛthuḥ*), has a yellow colour (*pīto*), and is swollen (*śophī*). (Such a bite) gives rise to (*-vān*) all the kinds and characteristics of diseases of the bile (*pitta-vikāra-*).

27.6 As for one who has been seized (*daṃśaḥ*) by a snake of the striped kind (*rājila-*), the top of his wound is whitish (*pāṇḍuḥ*); one cannot quickly overcome the swelling (*sthira-śophaś*); it is viscid (*picchilaḥ*); oily (*snigdho*);

śin-tu ska[14]-ba-rnams yin-te / bad-kan-gyi[15] nad-kyi sna-grañs dañ / mchan-ma thams-cad skyed-do[16] //

27.7 rgyu-skar mchu dañ / lag dañ / smin-drug dañ / skag dañ / bra-ñe dañ / gre dañ / chu-stod dañ / khrum[17]-smad-rnams-kyi ñin[18]-par sbrul[19]-gyis zin-pa ni śin-tu bsgrims-na hgah-źig hcho[20]-bar hgyur-ro[21] //

27.8 ches bźi dañ / lña dañ / drug dañ / dgu dañ / ñi-śu dgu dañ / dus-chigs[22] gñis-te / nam lañs-ka dañ / nam-chab-chuh dañ / hdi rnams-kyi dus-su[23] sbrul-gyis zin-pa yañ mi-bzad-pa yin-par bśad-do[6] //

27.9 sbrul-gyis zin-pa-las / skra hbyi-ba dañ / lus phrugs-sam / blud-na / rjes mi-snañ-ba dañ / śin-tu grañ-mos kyañ ba-spu mi-ldañ-źin / gran-hbrum mi-hbyuñ-ba gañ yin-pa de ni spañ-bar byaho //

27.10 de-la thog-ma zin ma-thag-tu sñiñ-la dug mi-hjin[24]-par bsruñ-bahi phyir smyur-te mar sbyin-no //

de-nas gañ zin-pa bcin-ba dañ / brñabs-ru-la sogs-pas gźib-ciñ drañ-ba dañ / gar zin-pa chu-ba kor-du *bcad[25]-pa dañ / rma-kha bsreg[26]-pa dañ / rma-kha dañ / ñen-kor-nas gtar[27]-źiñ / khrag dbyuñ-ba-rnams bya-bar bśad-do[6] //

27.11 de-la sbrul mgo chen-pohi rigs-kyis zin-pa-la ni / nir-gun-thi dañ / śve[28]-tahi[29] khu-ba hthuns-na sel-bar hgyur-ro[21] //

27.12 yañ-na srin-bu ha[30]-ra-jahi sca-bahi phye-ma rañ-gi khu-ba dañ brjis-te skams-la / slar yañ brji[31]-źiñ bskam[32]-pa de-lta-bur lan mañ-du bskol-te btuñ-bar byaho //

[14] ska- NP] bska- D
[15] -gyi DNP
[16] skyed-do DP] skyedo N
[17] khrum- NP] khrums- D
[18] ñin- DP] ñes- N
[19] sbrul- DP] sal- N
[20] hcho- NP] hchi- D
[21] hgyur-ro DP] hgyuro N
[22] -chigs DN] -chig P
[23] -su D] -kyi NP
[24] -hjin- D] hjen- NP
[25] bcad- *by emendation*] bcas- DNP
[26] bsreg- D] sreg- N : seg- P
[27] gtar- DN] btar- P
[28] sve- DN] śva- P
[29] -tahi NP] -thi D
[30] ha- *om.* P
[31] brji- D] rji- NP
[32] bskam- D] skam- NP

and drips very thick (*ati-sāndra-*) blood (*asṛk*). (Such a bite) gives rise to (*-kṛt*) all (*sarva-*) the kinds and characteristics of diseases of the phlegm (*śleṣma-vikāra-*).

27.7 As for those who have been seized (*pradaṣṭasya*) by a snake on a day of the lunar mansions mchu (*maghā-*), lag (*ārdrā-*), smin-drug (*kṛttikā-*), skag (*āśleṣā-*), bra-ñe (*-bharaṇīṣu*), gre (**pūrva-phalgunī*), chu-stod (**pūrvāṣāḍhā*), and khrum-smad (**pūrva-proṣṭha-padā*) (*pūrvāsu*), if they are very diligent (*prayatnavataḥ*), some (*kasya cit*) will live (*jīvitaṃ bhavet*).

27.8 Being seized (*daṣṭānām*) by a snake is also said to be (*mataḥ*) intolerable (*viṣama*) at any of the following times: on the fourth (*caturthī*), fifth (*pañcamī*), sixth (*ṣaṣṭhī*), ninth (*navamī*), and twenty-ninth (*kṛṣṇa-caturdaśī*) day of the month, and at both divisions of time, daybreak and dusk (*savane dve*).

27.9 (One) in whom (*yasya*), after he has been seized (*daṣṭaṃ*) by a snake, the hairs (*keśāḥ*) fall out (*praśīryante*), and if one scratches his body (*daṇḍa-*) or gives him a drink no trace (*-rājir*) (of that) appears (*na dṛśyate*), and his hair does not stand up (*roma-harṣo na*) nor do cold pimples occur even due to extreme cold (*śītena*) — as for him (*taṃ*), one must abandon him (*parivarjayet*).

27.10 In that (connection), as soon as he has been seized (*daṣṭasya*) (by a snake), one must first (*pūrvaṃ*) give him ghee (*ghṛtaṃ*) quickly in order to prevent (*-āvaraṇaṃ*) the poison from taking hold of his heart (*hṛdaya-*). Next, it is taught (*prakīrtitāḥ*) that one must bind (*bandhana-*) (the person) who has been seized, and draw out (the poison) by sucking (*ācūṣaṇa-*) with a hollow horn etc., that one must cut (*cheda-*) around the sinews where he has been seized, burn (*dāha-*) the mouth of the wound, and open (the veins) and extract blood (*-srāvāḥ*) from the mouth of the wound and from its vicinity.

27.11 In that (connection), in the case of one who has been seized by a snake of the big-headed kind (*phaṇin-*), if he drinks (*pānaṃ*) the liquid from the chaste tree (*nirguṇḍī-*) and cucumber (*śvetā*), (the poison) is removed (*-apaham*).

27.12 Alternatively (*vā*), one must knead the powder from the root (*mūlaṃ*) of the chaste tree (*sindhu-vāra-jaṃ*) with its own liquid (*sva-rasenaiva*), dry it, knead it again, dry it, boil it thus many times (-- *bhāvitam*), and give it (to the patient) to drink.

27.13 sbrul lus hkhyil-bahi rigs-kyis zin-pa-la ni / (1) śiṅ ba-lahi yal-gahi thor-to daṅ / (2) bċod daṅ / (3) ji-ba-ka daṅ / (4) zaṅ[33] ċi-ba daṅ / (5) kha-ra daṅ / (6) taṃ-bal[34] daṅ / (7) śiṅ-mṅar-rnams-kyi phye-ma hbras bkrus-pahi khu-baham / chu bskol-te bsgraṅs-pa daṅ sbyar-ba btuṅ-ṅo //

27.14 sbrul khra-bohi rigs-kyis zin-pa-la ni / (1) ba-re-ṭu[35]-ka daṅ / (2) ru-rta daṅ / (3) rgya-spos daṅ / (4) ċha-ba gsum daṅ / (5) pu-ċe[36]-śel daṅ / (6) boṅ[37]-ṅa dkar-po daṅ / (7) śiṅ-mṅar daṅ / (8) khyim-gyi dud-pa-rnams-kyi phye-ma chu bskol-ba graṅ-mo daṅ sbyar-te / hthuṅs-na dug sel-bar byed-do[38] //

27.15 (1) spaṅ-spos daṅ / (2) ċan-dan daṅ / (3) rgyam-ċha daṅ / (4) pi-pi-liṅ daṅ / (5) śiṅ-mṅar daṅ / (6) na-le-śam daṅ / (7) 'utpal daṅ / (8) ba-laṅ-gi mkhris-pa-rnams-kyi phye-ma chu daṅ sbyar-te bċags-la mig bskus-na dug-gis phog-ste brgyal-ba slar laṅs-par hgyur-ro[21] //

27.16 yaṅ-na (1) nakta-ma-la daṅ / (2) po-son-cha daṅ / (3) ċha-ba gsum daṅ / (4) bilbahi rċa-ba daṅ / (5) yun daṅ / (6) skyer-pa daṅ / (7) byiḥu-rug-gi me-tog daṅ / hdi-rnams-*kyi[39] phye-ma ra-gcin daṅ sbyar-te / bċags-pas mig bskus-na yaṅ slar dran-par hgyur-ro[21] //

27.17 ma-yu-ra-kahi sa-bon daṅ / śi-ri-śahi sa-bon daṅ / rgyam-ċha-rnams-kyi phye-mahaṃ[40] / yaṅ-na nas daṅ / po-son-chahi sa-bon daṅ / pa-ta-rnams-kyi phye-ma chu daṅ sbyar-te bċags-pa snar blugs-na yaṅ slar dran-par hgyur-ro[21] //

27.18 sman karko-tahi rċa-bahi phye-ma ra-gcin-gyis lan maṅ-du bskol-la / rċabs daṅ lhan-cig-tu btags[41]-te bċags-pa snar blugs-na yaṅ dug-gis sems ñams-par byas-pa-las slar dran-par hgyur-ro[21] //

27.19 śi-ri-śa daṅ / 'a-rista daṅ / nakta-ma-la daṅ / ba-la daṅ / ko-śa-ta-kahi hbras-bu-rnams-kyi phye-ma ba-gcin daṅ lhan-cig-tu btags-te / bċags-pa

[33] zaṅ NP] zaṅs D
[34] taṃ-ba-la D : taṃ-pal N : mam-pal P
[35] -ṭu- D] -nu- NP
[36] -ċe- DP] -rċe- N
[37] bon- D] ho- NP
[38] byed-do DP] byedo N
[39] -kyi *by emendation*] *om.* DNP
[40] -mahaṃ DP] ma-haṃ N (*end of line*)
[41] btags- DN] glags- P

27.13 In the case of one who has been seized (*-daṣṭake*) by a snake of the writhing-bodied kind (*maṇḍali(n)-*), (one must take) the powder from (1) the sheath on the branch of the banyan tree (*vaṭa-śuṅgā*), (2) Indian madder (*mañjiṣṭhā*), (3) jīvaka (*jīvaka-*), (4) ṛṣabhaka (*-ṛṣabhakau*), (5) sugar (*sitā*), (6) white teak (*kāśmaryam*), and (7) liquorice (*madhukaṃ caiva*), mix it with the liquid (obtained) from washed rice (**taṇḍulāmbu*) or with water, after (the liquid or water) has been boiled and cooled, and give it (to the patient) to drink (*pānam*).

27.14 In the case of one who has been seized by a snake of the striped kind (*rājila-*), if one mixes with water that has been boiled (and become) cold the powder from (1) fragrant pepper (*kauntī*), (2) costus (*kuṣṭham*), (3) Indian valerian (*naṭam*), (4) the three hot ones (*vyoṣam*), (5) kurroa (*kaṭukā*), (6) white aconite (*ativiṣā*), (7) liquorice (*madhu!*), and (8) house smoke (*gṛha-dhūmaś ca*), and drinks it (*pānena*), it removes (*ghnanti*) the poison (*viṣam*).

27.15 If one mixes with water the powder from (1) nard (*māṃsī-*), (2) sandal (*candana-*), (3) rock salt (*sindhūttha-*), (4) long pepper (*kṛṣṇā-*), (5) liquorice (*yaṣṭi-*), (6) black pepper (*ūṣaṇa-*), (7) blue water lily (*-utpalaiḥ*), and (8) ox bile (*sa-go-pittaiḥ*), strains it, and smears it on the eye (*añjanam*), one who has been smitten by poison (*viṣa-*) and fainted (*supta-*) will get up again (*-prabodhanam*).

27.16 Alternatively, if one mixes the powder from these (drugs:) (1) Indian beech (*naktamāla-*), (2) emetic nut (*phala-*), (3) the three hot ones (*vyoṣa-*), (4) the root (*mūla-*) of Bengal quince (*bilva-*), (5) turmeric and (6) barberry (*niśā-dvayam*), and (7) the flower (*puṣpam*) of holy basil (*saurasam*) with goat (*ājam*) urine (*mūtram*), strains it, and smears it on the eye (*añjanam*), (then) too he will become conscious again (*bodhanam*).

27.17 If one mixes with water the powder (*kalkaḥ*) from the seeds (*bīja-*) of the rough chaff tree (*mayūraka-*), the seeds (*bīja-*) of siris (*-śirīṣayoḥ*), and rock salt (*sa-sindhūttha*), or alternatively (*vā*), the powder from the seeds (*bījam*) of barley (*yava-*) and of emetic nut (*-phalād*) and from velvetleaf (*sa-pāṭham*), strains it, and pours it into the nose (*nasyam*), (then) too he will become conscious again (*prabodhanam*).

27.18 If one boils many times (*ati-bhāvitam*) with goat urine (*chāga-mūtra-*) the powder from the root (*mūlam*) of the drug karkoṭa (*vandhyā-karkoṭa-jam*), grinds it together with (*-sampiṣṭam*) sour gruel (*kāñjika-*), strains it, and pours it into the nose (*nasyam*), one whose mind (*cetasaḥ*) has been impaired (*upahata-*) by poison (*viṣa-*) will also become conscious again.

27.19 As for the powder from the fruits (*-phalaiḥ*) of siris (*śirīṣa-*), neem (*ariṣṭa-*), Indian beech (*naktāhva-*), sida (*vega-!*), and acute-angled cucumber

ni dug-sman-gyi mchog yin-te / btuṅ-ba-la sogs-pa byas-na dug sel-bar byed-do[36] //

27.20 (1) 'a-ko-ṭa daṅ / (2) 'a-riṣṭa daṅ / (3) dha-tu[42]-ra daṅ / (4) snu-ha-kṣi-ri daṅ / (5) ka-rañja daṅ / (6) 'a-śo-ma-ra daṅ / (7) pu-na-rna-ba daṅ / (8) kru-trug-tres daṅ / (9) pha-li daṅ / (10) sna-mahi me-tog daṅ / (11) dug-mo-ñuṅ-gi śun-lpags daṅ / (12) 'arka-rnams sbyar-ba yaṅ dug-sman chen-po yin-no[2] //

27.21 (1) rgya-spos daṅ / (2) na-le-śam daṅ / (3) ldoṅ-ros daṅ / (4) thaṅ-śiṅ daṅ / (5) nakta-ma-la daṅ / (6) 'arka daṅ / (7) yuṅ daṅ / (8) skyer-pa daṅ / (9) śi-ri-śa daṅ / (10) pi-pi-liṅ-rnams sbyar-ba yaṅ dug-sman yin-te / dug sel-bar byed-do[38] //

27.22 sku-ba ro kha-bahi sa-bon ba-laṅ-gi mkhris-pa daṅ lhan-cig-tu btags-pa hdi ni / chaṅs-pahi dug-sman žes[43] bya-ste / btuṅ-ba-la sogs-pa byas-na dug thams-cad sel-to //

27.23 śi-ri-śahi[44] rca-ba daṅ / śun-lpags daṅ / lo-ma daṅ / me-tog daṅ / sa-bon rnam-pa hdi lṅa ba-gcin daṅ lhan-cig-tu btags-pahi sman hdi yaṅ dug sel-ba yin-no[2] //

27.24 (1) bcod daṅ / (2) sug-smel daṅ / (3) yuṅ daṅ / (4) skyer-pa daṅ / (5) rgya-skyegs[45] daṅ / (6) spaṅ-spos daṅ / (7) śiṅ-mṅar daṅ / (8) ha-re-ṇu[35]-ka-rnams-kyi phye-ma sbraṅ-rci daṅ sbyar-ba hdi yaṅ / dug-sman yin-te / dug sel-ba daṅ / brgyal[46]-ba-las slar dran-par byed-pa-la sogs-pahi las thams-cad byed-do[38] //

27.25 (1) lan-chva rnam-pa lṅa daṅ / (2) śiṅ ñe-roṅ daṅ / (3) danti-mu-la daṅ / (4) *bi-śa*[47]-la daṅ / (5) cha-ba gsum daṅ / (6) yuṅ daṅ / (7) skyer-pa daṅ / (8) bcod-rnams-kyi phye-ma sbraṅ-rci daṅ sbyar-bahi dug-sman *rvahi[48] naṅ-du bžag-pa yaṅ las thams-cad byed-pa yin-no[2] //

27.26 (1) can-dan daṅ / (2) ba-bla daṅ / (3) ldoṅ-ros daṅ / (4) ru-rta daṅ / (5) śiṅ-cha daṅ / (6) gandha-pa-tra daṅ / (7) sug-smel daṅ / (8) gla-sgaṅ daṅ / (9) yuṅs-kar daṅ / (10) spaṅ-spos daṅ / (11) śug-pa daṅ / (12) rgya-spos daṅ /

[42] -tu- NP] -du- D
[43] žes D] ces NP
[44] -śahi P] -śihi DN
[45] -skyegs D] -skyags NP
[46] brgyal- DN] rgyal- P
[47] bi-śa- *by emendation*] ba-śi- DNP
[48] rvahi *by emendation*] dvahi DNP

(*kośātaki-*), ground (*-sampiṣṭair*) together with cow urine (*go-mūtra-*) and strained, it is the best (*uttamaḥ*) medicine for poison (*agada-*), and if one makes drinks etc. (with it), it removes (*hanti*) poison (*viṣam*).

27.20 (1) Pistachio (*ankoṭha-*), (2) neem (*ariṣṭa-*), (3) datura (*dhattūra-*), (4) milk hedge (*snuk-*), (5) Indian beech (*karañja-*), (6) sweet-scented oleander (*-aśvamārakaiḥ*), (7) hogweed (*vṛścīva-*), (8) leadwort (*agni-*), (9) perfumed cherry (*phali-*), (10) nutmeg (*jāti-*) flower, (11) bark of kurchi (*kuṭaja-*), and (12) mudar (*-arkaiḥ*), mixed, are also a great (*mahā-*) medicine for poison (*agadaḥ*).

27.21 (1) Indian valerian (*nata-*), (2) black pepper (*ūṣaṇa-*), (3) red arsenic (*śilā-*), (4) deodar (*dāru-*), (5) Indian beech (*naktāhva-*), (6) mudar (*arka-*), (7) turmeric and (8) barberry (*niśā-yugaiḥ*), (9) siris (*śirīṣa-*), and (10) long pepper (*pippali-*), mixed, are also a medicine for poison (*agado*), and it removes (*-sūdanaḥ*) poison (*viṣa-*).

27.22 As for the seed(s) (*-bījāni*) of the bitter-tasting (*tikta-*) gourd (*tumbī-*), ground (*prapeṣayet*) together with the bile (*-pittena*) of an ox (*go-*), this (*eṣa*) is the so-called 'Brahma's (*brāhmaḥ*) medicine for poison (*agadaḥ*)', and if one makes drinks (*pāna-*), etc. (*-ādinā*) (from it), it removes (*-dhvaṃsī*) all (*sarva-*) poison (*viṣa-*).

27.23 This medicine (*etad bheṣajam*) (made) by grinding (*piṣṭvā*) together with cow (*gavām*) urine (*mūtreṇa*) these (*iti*) five: the roots (*mūla-*), bark (*tvak-*), leaves (*pattra-*), flowers (*-puṣpāṇi*), and seed(s) (*bījaṃ ca*) of siris (*śirīṣa-taḥ*), also removes (*-varaṇam*) poison (*viṣa-*).

27.24 (As for) the powder from (1) Indian madder (*mañjiṣṭhā*), (2) cardamom (*elā*), (3) turmeric and (4) barberry (**niśe*), (5) lac (*lākṣā*), (6) nard (*māṃsī*), (7) liquorice (*yaṣṭī*), and (8) fragrant pepper (*hareṇukā*), mixed with honey (*kṣaudraṃ ca*), this (*ayam*) too is a medicine for poison (*agadaḥ*), and it performs all functions (*sarva-karmikaḥ*) such as removing poison (*viṣa-ghno*) and making (the patient) conscious again after he has fainted.

27.25 The medicine for poison (*agadaḥ*) (made) by mixing with honey (*madhu*) the powder from (1) the five kinds of salts (*lavaṇāni*), (2) black turpeth tree (*trivṛd*), (3) the root of wild croton (**danti*), (4) guduch (*viśalyā*), (5) the three hot ones (*try-ūṣaṇam*), (6) turmeric and (7) barberry (*niśe*), and (8) Indian madder (*mañjiṣṭhā*), placed in a horn (*śṛṅga-stho*), also performs (*-kṛt*) all (*sarva-*) functions (*karma-*).

27.26 As for the name of the medicine for poison (*agadaḥ*) (made) by mixing the powder (*piṣṭāḥ*) from (1) sandal (*candana-*), (22) yellow arsenic (*ala-*), (3) red arsenic (*śilā-*), (4) costus (*kuṣṭha-*), (5) cinnamon bark (*tvak-*), (6) cinnamon leaves (*pattra-*), (7) cardamom (*elā-*), (8) nut grass (*abda-*), (9) white mustard (*-sarṣapāḥ*), (10) nard (*māṃsī-*), (11) bird cherry (*padmaka-*),

(13) gur-gum[49] daṅ / (14) byehu-rug-pa daṅ / (15) ʻe-*ta[50]-ḫā daṅ / (16) smyig-rkaṅ daṅ / (17) spri-ka daṅ / (18) śiṅ-kun daṅ / (19) ba-la-ka daṅ / (20) la-maċċha daṅ / (21) śu-ti daṅ / (22) gandḫa-pri-yaṃ[51]-ku[51]-rnams-kyi phye-ma sbyar-bahi dug-sman-gyi miṅ ni / zla-śar źes[43] bya-ste dug thams-cad hjoms-par byed-do[35] //

27.27 (1) śiṅ ñe-ruṅ daṅ / (2) nā[52]-ga-ge-sar daṅ / (3) pa-ta-li daṅ / (4) pi-pi-liṅ daṅ / (5) bċod daṅ / (6) ki-ni-ḫi daṅ / (7) ldoṅ-ros daṅ / (8) go-byi-ta-ra daṅ / (9) na-le-śam daṅ / (10) rgya-spos daṅ / (11) yuṅ daṅ / (12) skyer-pa daṅ / (13) pog dkar-po daṅ / (14) ʻa-ba-ra-ji-ta daṅ / (15) bri[52a]-ḫa-ti daṅ / (16) śiṅ-mṅar-rnams-kyi phye-ma ba-gcin daṅ lhan-cig btags-pahi dug-sman hdihi miṅ ni / ñi[53]-śar źes[43] bya-ste / dug daṅ / gdon[54] thub-bo //

27.28 (1) ʻi-śva-ra daṅ / (2) chu-śiṅ daṅ / (3) na-gi daṅ / (4) ċan-dra[55] daṅ / (5) śve-ta daṅ / (6) mon-snehu dmar-ru daṅ / (7) nirgunḍ-rnams sbyar-bahaṃ / yaṅ-na re-re yaṅ ruṅ-ste dug[56] gsod-pahi mchog yin-no[2] //

27.29 rgya-skyegs[45] śiṅ-gi thal-ba *bab[57]-chu daṅ sbyar-te bċags-la / dri-ma daṅ / sñigs-ma bor-bahi naṅ-du / (1) ḫa-re-ṇu[58]-ka daṅ / (2) ru-rta daṅ / (3) rgya-spos daṅ / (4) ċha-ba gsum daṅ / (5) byehu-rug-pa daṅ / (6) thal-tres daṅ / (7) gla-sgaṅ daṅ / (8) spaṅ-spos daṅ / (9) śiṅ[59]-kun daṅ / (10) yuṅ daṅ / (11) skyer-pa daṅ / (12) śiṅ-mṅar daṅ / (13) byi-daṅ-ga[60] daṅ / (14) rgyam-ċha[60a]-rnams-kyi phye-ma bskol-te / gzar-bu-la chags-su[61] btub-pa ċam-du ċhos-nas / rvahi naṅ-du bźag-pa-las naṅ re bźin rgya[62]-śug-gi hbrum-bu ċam re-re hbras bkrus-pahi khu-baham / ho-maham char-pahi chu gaṅ yaṅ ruṅ-ba daṅ sbyar-te hthuṅs-na dug-gi[63] mthu chen-po yaṅ sel-ciṅ / gcoṅ daṅ / skran daṅ / dmu-rjiṅ[64] daṅ / gźaṅ-hbrum daṅ / gcin sñi-bahi nad daṅ / drod chuṅ-ba daṅ / rims-rnams med-par byed-do //

[49] -gum DN] -kum P
[50] -ta- *by emendation*] -ka- DNP
[51] -yaṃ-ku- DN] -yaṅku- P
[52] nā- D] na- NP
[52a] bri- DN] bṛ- P
[53] ñi- D] gñi- NP
[54] gdon DN] gdoṅ P
[55] ċan-dra DN] ċandra P
[56] dug NP] drug D
[57] thal-ba bab- *by emendation*] thal-ba pa D : thal-ba-ba N : thal bab P
[58] -ṇu- D] -nu- NP
[59] śiṅ- D] śin- NP
[60] -ga DN] -ka P
[60a] rgyam cha DN] rgyamċha P (*with* ċha *below*)
[61] chags-su DP] cha-gsu N
[62] rgya- DP] kya- N
[63] -gi D] -go NP
[64] -rjiṅ NP] -rjins D

(12) Indian valerian (*vakra-*), (13) saffron (*asṛk-*), (14) holy basil (*surasa-*), (15) etāhva (*etāhva-*), (16) bamboo manna (*-rocanāḥ*), (17) Indian angelica (*spṛkkā-*), (8) asafoetida (*hiṅgu-*), (19) fragrant mallow (*ambu-*), (20) vetiver (*lāmajja-*), (21) dill (*śatapuṣpā-*), and (22) perfumed cherry (*-priyaṅgavaḥ*), it is the so-called (*nāmnā*) 'Moon-rise (*candrodaya*)', and it overcomes (*-unmāthī*) all (*sarva-*) poison (*viṣa-*).

27.27 As for the name (*nāma*) of this (*eṣa*) medicine for poison (*agadaḥ*) (made) by grinding (*prapeṣayet*) together with cow urine (*go-mūtreṇa*) the powder from (1) black turpeth tree (*śyāmā-*), (2) nagkassar (*ibha-*), (3) trumpet flower (*pāṭalī-*), (4) long pepper (*kṛṣṇā-*), (5) Indian madder (*mañjiṣṭhā-*), (6) kiṇihi (*kiṇihī-*), (7) red arsenic (*-śilāḥ*), (8) mountain ebony (*kovidāra-*), (9) black pepper (*-ūṣaṇe*), (10) Indian valerian (*vakraṃ*), (11) turmeric and (12) barberry (*niśe*), (13) white perfume (*dadhi-*), (14) aparājitā (*aparājitām*), (15) Indian nightshade (*bṛhatīṃ*), and (16) liquorice (*madhukaṃ caiva*), it is the so-called (*nāma*) 'Sunrise (*sūryodayo*)', and it overcomes (*-jayo*) poison (*viṣa-*) and demons (*rakṣo-*).

27.28 (1) Īśvarī (*īśvarī*), (2) banana (*kadalī*), (3) nāgī (*nāgī*), (4) candrā (*candrā*), (5) śvetā (*śvetā*), (6) prickly red amaranth (*ghana-svanaḥ*), and (7) chaste tree (*nirguṇḍī ca*), mixed (*varge*), or alternatively (*vā*), each (*pṛthag*) (separately) as appropriate, is the best (*param*) (remedy) for killing poison (*viṣa-jit*).

27.29 If one mixes the alkali (*kṣāre*) from (*-je*) a lac tree (*palāśa-*) with river water, strains (*srute*) it, boils (*pacyamāne*) in the impurities (**mala*) and sediment (**kiṭṭa*) that have been poured out the powder from (1) fragrant pepper (*kaunti-*), (2) costus (*kuṣṭha-*), (3) Indian valerian (*nata-*), (4) the three hot ones (*vyoṣa-*), (5) holy basil (*surasa-*), (6) sarsaparilla (*śārivā-*), (7) nut grass (*-ghanāḥ*), (8) nard (*māṃsī-*), (9) asafoetida (*hiṅgu-*), (10) turmeric and (11) barberry (**niśe*), (12) liquorice (*yaṣṭī-*), (13) embelia (*viḍaṅga-*), and (14) rock salt (*saindhavaṃ*), cooks as much as it is possible to get into a ladle (*darvī-*), puts (*sthāpayed*) it into a horn (*śṛṅge*), mixes every morning as much as (*-mātraṃ*) each fruit of the jujube (*kola-*) with the liquid from washed rice (**taṇḍulāmbu*), or with milk, or rain water, as appropriate, and drinks it (*piban*), (this) removes (*hanti*) even great strength (*ati-balāny api*) of poison (*viṣāṇi*) and makes (the patient) without consumption (*yakṣma(n)-*), internal tumours (*gulma-*), dropsy (*udara-*), piles (*-arśāṃsi*), the disease of loose urine (*meha-*), small (digestive) heat (*mandānala-*), and fever (*-jvarān*).

27.30 yaṅ-na dug bthuṅs-pa-la / ba-laṅ-gi gci-baḥi khu-ba sbraṅ-rci daṅ sbyar-baḥi skyug[65]-sman blud-de skyug-tu gźug-go //

27.31 dug-sman-gyi sbyor-ba maṅ-po-rnams-las gaṅ gtoṅ[66] yaṅ ruṅ-ste / thog-mar sñiṅ-la dug mi-ḥjin[24]-par bsruṅ-baḥi phyir / snyur-te mar blud-par byaho //

27.32 rca-baḥi dug daṅ / mdaḥ dug-can-gyis rmas-pa-la ni / yuṅ daṅ / rgyam-čhva[67] daṅ / sbraṅ-rci-rnams sbyar-baḥi mar mchog-tu bzaṅ-ste btuṅ-bar byaho //

27.33 zaṅs daṅ / gser-gyi phye-ma kha-ra daṅ sbraṅ-rcis sbyar-baḥi lde-gu zos-na dug sbyar-ma śin-tu drag-po thams-cad kyaṅ źi-bar byed-do[58] //

27.34 sdig-pas zin-pa-la ni / śiṅ tā[68]-laḥi lo-ma daṅ / nimbaḥi lo-ma daṅ / skra daṅ / ras rñiṅ-pa-rnams mar daṅ sbyar-te / bsregs-paḥi dud-paḥam / yaṅ-na rna-byaḥi sgro ḥo-ma daṅ sbyar-te bsregs-paḥi dud-pas bdug[69]-par byaho //

27.35 yaṅ-na pa-la-śaḥi sa-bon śiṅ 'arkaḥi ḥo-ma daṅ lhan-cig[70]-tu[71] btags-paḥi lde-guḥam[72] / yaṅ-na pi-pi-liṅ daṅ / śi-ri-śaḥi ḥbras-bu sbyar-baḥi lde-gus rma-khar bskus[73]-na sdig-paḥi dug-gis ñam-thag-pa sel-to //

27.36 yaṅ-na ldoṅ-ros daṅ / rgyam-čha[74] daṅ / śiṅ-kun[75] daṅ / sna-maḥi lo-ma daṅ / bcaḥ-sga-rnams-kyi phye-ma ba-laṅ-gi lci-baḥi khu-ba daṅ sbyar-te / btags[76]-la ri-lu byas-pa yaṅ sdig-paḥi dug-gis ñam-thag-pa sel-to //

27.37 byi-baḥi sos zin-paḥi dug-la ni / til-gyi rca-ba daṅ / karko-taḥi rca-ba daṅ / tu-la-kaḥi rca-ba daṅ / girni[77]-karni[78]-khaḥi[79] rca-ba-rnams-kyi[79a] phye-ma kha-ra daṅ / sbraṅ-rci daṅ mar daṅ sbyar-te / bthuṅs[80]-na byi-bas zin-paḥi dug sel-to //

[65] -skyug- D] skyugs- NP
[66] gtoṅ NP] gtaṅ D
[67] rgyam-čhva DN] rgya(-)mčha P (*with* čha *below*)
[68] tā- D] ta- NP
[69] bdug- N] bdugs- D : ḥdug- P
[70] -cig- NP] -gcig- D
[71] -tu *om.* DN
[72] -gu ḥam P] -khu daṅ D : -gu daṅ N
[73] bskus- NP] skus- D
[74] rgyam-čha DN] rgyamčha P (*with* čha *below*)
[75] śiṅ-kun DN] śiṅkun P
[76] btags- P] btan- D : btags- N (*end of line*)
[77] girni- NP] gi- D
[78] -karni- DN] -kirni- P
[79] -khaḥi D] -kha NP
[79a] -kyi NP] -gyi D
[80] bthuṅs- NP] bthun- D

27.30 Alternatively, in the case of one who has drunk poison (*viṣa-pītasya*), one must make him drink an emetic (*vamanam*) (made) by mixing the liquid (*rasaḥ*) from ox dung (*go-mayād*) with honey (*sa-madhur*) and make him vomit.

27.31 Whichever among the many preparations of medicines for poison (*agadānāṃ*) it may be appropriate to administer (*prayojayet*), one must first make (the patient) drink ghee (*sarpir*) quickly in order to prevent (*-āvaraṇam*) the poison from taking hold on his heart (*hṛdaya-*).

27.32 In the case of one who has been wounded (*-viddhasya*) by the poison (*viṣa-*) of a root (*mūla-*) and (*ca*) by a poison-smeared arrow (*digdha-*), ghee (*ghṛtam*) (made) from turmeric (*rajanī-*), rock salt (*saindhava-*), and honey (*kṣaudra-*), mixed (*-saṃyuktam*), is extremely beneficial (*uttamam*), and he must be made to drink it (*pānam*).

27.33 If one eats an electuary (*lehaḥ*) (made) by mixing the powder (*cūrṇam*) from copper (**tāmra*) and gold (*-suvarṇayoḥ*) with sugar (*śarkara-*) and honey (*kṣaudra-*), it makes calm (*praśamayati*) even all (*sarva-*) very violent (*ugram*) poison (*viṣam*) mixtures (*yoga-kṛtam*)

27.34 In the case of one who has been seized (*viddhasya*) by a scorpion (*vṛścika-*), one must mix with ghee (*ghṛtam*) leaves (*-dalam*) from the palmyra palm tree (*tāla-*), leaves (*-dalam*), from the neem tree (*nimba-*), hairs (*keśā*), and an old (*jīrṇa-*) rag (*-cailam*), and fumigate (*dhūpo*) him with the smoke from burning it, or alternatively (*vā*), one must mix the feather (*-pattra-*) of a peacock (*śikhi(n)-*) with milk (**kṣīreṇa*), and fumigate (*dhūpo*) him with the smoke from burning it.

27.35 Alternatively, if one smears on the mouth of the wound a paste (*lepo*) (made) by grinding (*-sampiṣṭam*) seed(s) (*bījam*) from the dhak tree (*palāśa-jam*) together with milk (*-kṣīreṇa*) from the mudar tree (*arka-*), or alternatively (*vā*), a paste (made) by mixing long pepper (*kṛṣṇā*) and the fruit of the siris (*śirīṣa-phala-*), (this) removes suffering (*-ārtasya*) (caused) by the poison of a scorpion (*vṛścika-*).

27.36 Alternatively, the powder from red arsenic (*manohvā*), rock salt (*saindhavam*), asafoetida (*hiṅgu*), leaf (*-pattram*) of the nutmeg (*jāti-*), and ginger (*sa-nāgaram*), mixed with the liquid (*rasa-*) from ox dung (*go-śakṛd-*), ground (*-sampiṣṭam*), and made into a pill (*guḍikā*) also removes (*-nut*) suffering (*ārti-*) (caused) by the poison of a scorpion (*vṛścika-*).

27.37 In the case of the poison of one who has been seized by the tooth of a rat, if one mixes the powder from the root (*mūlam*) of sesame (*tilasya*), the root of sponge gourd (**karkoṭa*), the root of lodh (*tilaka-*), and the root of cucumber (*giri-karṇyās*), with sugar (*śarkarā-*), honey (*madhu-*), and ghee (*-sarpīṃṣi*), and drinks it (*pānam*), (this) removes (*-apaham*) the poison (*viṣa-*) from one who has been seized by a rat (*ākhu-*).

27.38 yaṅ-na byi-bas zin-pahi dug-la[81] / ba-ċu-zahi rċa-bahi phye-ma daṅ / sbraṅ-rċi hbras bkrus-pahi khu-ba daṅ sbyar-baham / yaṅ-na ti-la-kahi[82] me-tog-gam / lo-ma gaṅ yaṅ ruṅ-ba ho-ma daṅ than-cig-tu btags-te btuṅ-bar byaho //

27.39 yaṅ-na byi-lahi śaham / nehu-lehi śa gaṅ yaṅ ruṅ-ba bċos-pahi khu-ba hthuṅs-na / byi-bas zin-pahi dug bla-gñan-gyi nad daṅ bcas-pa yaṅ myur-du sel-to //

27.40 khyi-smyon-gyis zos-pa-la ni / śiṅ ʼa-ko-tahi yel-gahi[83] thor-to daṅ / rċa-ba bskol-te / gdus-pahi khu-ba sraṅ gsum-gyi naṅ-du / źun-mar sraṅ gcig btab-ste / hthuṅs-na khyi-smyon-gyis zin-pahi dug sel-to //

27.41 yaṅ-na bu-*ram[84] daṅ / til btags[85]-pahi phye-ma śiṅ ʼarkahi ho-ma daṅ / til-mar-gyis sbyar-te / hthuṅs-na khyi-so gdug[86]-pas zin-pahi dug bċho dkah-ba yaṅ myur-du sel-bar byed-do[35] //

27.42 srog-chags phra-mo ho-cog-gis zin-pahi dug-sman ni / (1) nas-ċhig hkhus-pahi thal-ba daṅ / (2) svarċi-kahi thal-ba daṅ / (3) ċha-ba gsum daṅ / (4) śu-dag daṅ / (5) śiṅ-kun daṅ / (6) byi-daṅ-ga[87] daṅ / (7) rgyam-ċha daṅ / (8) rgya-spos daṅ / (9) ʼam-barta daṅ / (10) bon[88]-ṅa dkar-po daṅ / (11) ru-rta-rnams-kyi phye-ma / hbras bkrus-pahi khu-bar[89] btab[90]-ciṅ[90] bsku-bar byaho //

27.43 śiṅ ṅe-roṅ-gi rċa-ba daṅ / mon-sncha dmar-rchi phye-ma cha bsñams-te / mar daṅ sbyar-ba hthoṅs[91]-na yaṅ srog chags phra-mo thams-cad-kyi dug śin-tu mthu che-ba yaṅ myur du sel-lo //

27.44 yaṅ (1) phug-roṅ-gyi rtug-pa daṅ / (2) danti[92]-mu-la daṅ / (3) ba-laṅ gi so daṅ / (4) rgyam-ċha daṅ / (5) śiṅ ṅe-roṅ daṅ / (6) le-brgan rċihi

[81] -la D] -las NP
[82] ti-la-kahi D] tilkahi NP
[83] gahi D] -kahi NP
[84] -ram *[by emendation]* -mar DNP
[85] btags- DP] btags N *[end of line]*
[86] gdug- DN] dug- P
[87] -ga P] -ka DN
[88] bon- D] bo- NP
[89] -bar D] -ba daṅ NP
[90] btab-ciṅ D] blaṅ-źiṅ NP
[91] hthoṅs- DN] mthoṅs- P
[92] danti- P] dan-ti- DN

27.38 Alternatively, in the case of the poison of one who has been seized (*-daṣṭasya*) by a rat (*ākhu-*) one must mix the powder from the root (*mūlaṃ*) of yellow nail-dye plant (*sāhacaraṃ*) and honey (*sa-kṣaudraṃ*) with the liquid from washed rice (*taṇḍulāmbunā*), or alternatively (*vā*), one must grind (*piṣṭā*) together with milk (*payasā*) the flower (*mañjarī*) or leaf of lodh (*tilaka-*), as appropriate, and make (the patient) drink it (*pānaṃ*).

27.39 Alternatively, if one drinks (*pīta*) the liquid (*rasaḥ*) (obtained) by cooking (*śṛtaḥ*) the flesh (*māṃsa-*) of a cat (*mārjārakasya*) or (*vā*) the flesh of an ichneumon (*babhroḥ*), as appropriate, (this) quickly (*kṣipraṃ*) removes (*jayet*) the poison (*viṣaṃ*) of one who has been seized by a rat (*mūṣika-jaṃ*) even (*api*) when it is accompanied by (*-sa-*) a supervenient disease (*-upadravaṃ*).

27.40 In the case of one who has been eaten by a mad dog, if one boils (*-kaṣāyasya*) the tips (*uttara-*) of the branches and the roots (*mūla-*) of the pistachio tree (*aṅkoṭha-*), puts one ounce (*palaṃ*) of ghee (*sarpiṣaḥ*) into three ounces (*pala-trayam*) of the liquid (so) collected, and drinks it (*pītam*), this removes (*-nāśanam*) the poison (*-viṣa-*) from one who has been seized by a mad dog (*ālarka-*).

27.41 Alternatively, if one mixes the powder (obtained) by grinding crude sugar (*guḍaṃ*) and sesame (*palalaṃ*) with the milk (*kṣīraṃ*) from the mudar tree (*arka-*) and sesame oil (*tilāt tailaṃ*), and drinks it (*pānāt*), (this) quickly (*tūrṇaṃ*) removes (*jayati*) the poison (*viṣaṃ*) in one who has been seized by the poisonous tooth of a dog (*kukkura-*) even (when the poison) is difficult to treat (*durvāraṃ*).

27.42 As for medicine for the poison (*agadaḥ*) in those who have been seized by all (*sarva-*) tiny living creatures (*-kīṭa-*), (one must take) the powder from (1) the alkali (*kṣāro*) extracted from burnt barley, (2) the svarjikā alkali, (3) the three hot ones (*vyoṣaṃ*), (4) sweet flag (*vacā*), (5) asafoetida (*hiṅgu*), (6) embelia (*viḍaṅgaṃ*), (7) rock salt (*saindhavaṃ*), (8) Indian valerian (*nataṃ*), (9) velvetleaf (*ambaṣṭhā*), (10) white aconite (*ativiṣā*), and (11) costus (*kuṣṭhaṃ*), put it in the liquid from washed rice (**taṇḍulāmbu*), and smear it (on the patient).

27.43 If (one takes) equal parts (*tulyaṃ*) of the powder from the root (*mūlaṃ*) of the turpeth tree (*trivṛt*) and from the prickly red amaranth (*taṇḍulīyasya*), mixes it with ghee (*sarpiṣā*), and drinks it (*pītā*), (this) also quickly (*āśu*) removes (*jayati*) the poison (*-viṣāṇi*) from all (*sarva-*) tiny living creatures (*kīṭa-*) even (*api*) (when the poison has) very great strength (*ati-balāni*)

27.44 Also, (1) the dung (*śakṛd*) of the pigeon (*pārāvata-*), (2) the root of wild croton (*dantī*), (3) ox tooth (*go-dantaḥ*), (4) rock salt (*saindhavaṃ*),

sa-bon daṅ / (7) *snu[92]-ḥa-śi-ri daṅ / (8) kru-trug-tres daṅ / (9) karni-kar-rnams sbyar-ba yaṅ srog-chags phra-mohi dug sel-bahi mchog yin-no[2] //

27.45 (1) ċan-dan daṅ / (2) śug-pa daṅ / (3) ru-rta daṅ / (4) rgya-spos daṅ / (5) pu-śel-ċe daṅ / (6) pa-ta-la daṅ / (7) ni-rgun-thi daṅ / (8) thal-tres daṅ / (9) śe-lu-rnams sbyar-ba ni srog-chags phra-mo[93] kha-dug-go-cog-gi dug sel-bahi sman yin-no[2] //

27.46 (1) ka-pi-ttha daṅ / (2) pa-ta-li daṅ / (3) śe-lu daṅ / (4) śi-ri-śa daṅ / (5) pu-na-rna-ba rnam gñis daṅ / (6) śve-ta rnam gñis daṅ / hdi-rnams sbyar-ba yaṅ srog-chags phra-mo[93] kha-dug-go[94]-cog-gi dug thams-cad sel-bahi sman yin-no[2] //

27.47 sdig-pas zin-pahi dug ma-grogs-pa / dug-gis ñam-thag-pa gźan thams-cad-la ni / kha-zas daṅ / sman-la sogs-pa bsil-bahi cho-ga-rnams byaho //

27.48 dug-gis phog-go[95]-cog-la khro-ba daṅ / ñi-ma-la hdug-pa daṅ / ñin-par ñal-ba daṅ / ñal-po-rnams byar mi-ruṅ-ṅo //

27.49 dug-gis phog-pa-las rims[96]-la sogs-pahi bla-gñan-gyi[97] nad gźan-gyis thebs-pa-rnams-la ni / so-sohi sman gaṅ yin-pa smyur-te gso-bar byaho //

27.50 dug-gis ñam-thag-pa-rnams-la kha-zas kyaṅ ċha-ba bskyed[98]-par mi-hgyur-ba[99]-rnams bzah-źiṅ btun-bar byaho //

dug gso-bahi rgyud-kyi lehu-ste ñi-śu-rća bdun-pa rjogs-so[100] //

[92] snu- *by emendation*] slu- DNP
[93] -mo NP] -mos D
[94] -dug-go- DP] -dugo- N
[95] phog-go- DP] phogo- N
[96] rims- D] rim-pa- NP
[97] -gyi D] -gyis NP
[98] bskyed- NP] bskyad- D
[99] -ba D] -bahi NP
[100] rjogs-so DP] rjogso N

(5) turpeth tree (*trivṛt*), (6) the seed of safflower (*kusumbhaṃ*), (7) milk hedge (*snuk-payo*), (8) leadwort (*vahniḥ*), and (9) karṇikā (*karṇikā-!!*), mixed, is also the best (*param*) for removing the poison of tiny living creatures (**kīṭa*).

27.45 As for (1) sandal (*candanaṃ*), (2) bird cherry (*padmakaṃ*), (3) costus (*kuṣṭhaṃ*), (4) Indian valerian (*nata-*), (5) vetiver (*uśīra-*), (6) trumpet flower (*-pāṭalāḥ*), (7) chaste tree (*nirguṇḍī*), (8) Indian sarsaparilla (*śārivā*), and (9) Assyrian plum (*seluḥ*), mixed, it is a medicament (*agadaḥ*) that removes (*-haro*) the poison (*viṣa-*) of all poison-mouthed tiny living creatures (*lūtā-*).

27.46 (As for) (1) the wood apple tree (*kapittha-*), (2) trumpet flower (*pāṭali-*), (3) Assyrian plum (*selu-*), (4) siris (*śirīṣa-*), (5) both kinds of hogweed (*dve punarnave*), and (6) both kinds of śvetā (*dve śvete*), these also, (when) mixed, are a medicament (*agadaḥ*) that removes (*-nivāraṇaḥ*) all poisons (*viṣa-*) of all (*sarva-*) poison-mouthed tiny living creatures (*lūtā-*).

27.47 In the case of all others suffering due to poison (*viṣārte*), apart from (*muktvā*) poison (*viṣam*) in one who has been seized by a scorpion (*vṛścika-jaṃ*), one must apply methods (of treatment) (*-kramo*) (using) cool (*śīta-*) foods and drugs, etc.

27.48 In the case of all who have been struck by poison, it is inappropriate (*vigarhitāḥ*) to be angry (*krodha-*), sit in the sun (*ātapa-*), sleep by day (*divā-svapna-*), and have sexual intercourse (*-vyāyāmāś ca!*).

27.49 In the case of those who have been smitten by other supervenient diseases (*upadravā*) such as fever (*jvarādyāḥ*), due to being struck by poison, one must treat (*sādhyāḥ*) them quickly (*drutaṃ*) with whatever medicament is (appropriate) to the individual (disease) (*sva-cikitsitaiḥ*).

27.50 In the case of those suffering due to poison (*viṣārtānāṃ*), one must make them eat and drink (*prayojayet*) also (*ca*) foods (*annāni*) that will not increase heat (*a-vidāhīni*).

The chapter (*adhyāyaḥ*) of the Tantra on treating poison (*viṣa-*), the twenty-seventh (*sapta-viṃśatimaḥ*), is finished.

§28: SMAN-BCUD-KYIS LEN DAṄ / RO-ĆA-BAHI RGYUD-KYI LEHU

28.0 de-nas sman-bcud-kyis[1] len daṅ / ro-ća-bar bya-bahi rgyud-kyi lehu bśad-par byaho //

28.1 de-la sman gaṅ skra dkar-ba daṅ / ṅa-ba med-par byed-pa de ni bcud-kyis[2] len żes[3] bya-ba yin-no[4] //

28.2 de yaṅ na-ćhod daṅ / pho gżon-nuhi ćhcham / yaṅ-na bar-mahi ćhe bsgrub-par bya-ste[5] / sṅar skyug[6]-sman daṅ / bkru-sman daṅ / khrus-la sogs-pas lus-kyi phyi-naṅ dag-par byas-nas bréam[7]-par byaho //

28.3 de-la sgrub-pahi thabs ni / mar daṅ / sbraṅ-rći daṅ / lcags-kyi phye-ma daṅ / skyu-ru-rahi hbras-buhi phye-ma-rnams sbyar-bas bum-pa bkaṅ-la / lo phyed-kyi bar-du nas-kyi dkyil-du bżag-pa-las rgyun-tu dran-par zos-na / skra dkar-por gyur-pa med-par byed-do[8] //

28.4 yaṅ-na (1) 'a-ru-ra daṅ / (2) pi-pi-liṅ daṅ / (3) byi-daṅ-ga daṅ / (4) skyu-ru-ra daṅ / (5) kha-ra-rnams-kyi phye-ma daṅ / (6) lcags-kyi phye-ma-rnams mar daṅ / til-mar daṅ sbyar-te zos-na rgas-pas[9] mi-ćhugs-so[10] //

28.5 byi-daṅ-ga daṅ / sapta-parṇa daṅ / skyu-ru-ra daṅ / lcags-kyi[10a] phye[10b]-ma-rnams sbraṅ-rći daṅ / mar daṅ / til-mar-rnams daṅ sbyar-ba ji-ste mis zos-nas gżon-nur gyur-pa de ni ṅo-mćhar mi-chcho //

28.6 byi-daṅ-ka daṅ / hbras-bu gsum daṅ / pi-pi-liṅ-rnams-kyi phye-ma daṅ / lcags-kyi phye-ma-rnams mar daṅ / kha-ra daṅ / sbraṅ-rći-rnams daṅ sbyar-te / rgyun-tu zos-na yaṅ rga-ba[11] daṅ / skra dkar-por gyur-pa sel-to //

28.7 lcags-kyi phye-ma daṅ / kha-ra daṅ / bcah-sga daṅ / pi-pi-liṅ-rnams-kyi phye-ma daṅ / mar daṅ / til-mar-rnams hbras-bu gsum bskol-bahi

[1] -kyis DN] -kyi P
[2] -kyis D] -kyi NP
[3] żes D] ces NP
[4] yin-no DP] yino N
[5] bya-ste D] byas-te NP
[6] skyug- D] skyugs- NP
[7] bréam- D] réam- NP
[8] byed-do DP] byedo N
[9] rgas-pas D] rga-bas NP
[10] -ćhugs-so DP] -ćhugso N
[10a] -kyi NP] -byi D
[10b] phye- NP] bye- D
[11] rga-ba NP] rgas-pa D

CHAPTER 28: ELIXIRS AND VIRILIGENICS

28.0 Next the chapter of the Tantra concerning elixirs and viriligenics will be expounded.

ELIXIRS

28.1 In that (connection), as for that (*tad*) medicine (*bheṣajam*) which (*yat*) makes without (*-vidhvaṃsi*) white hair (*jarā-*) and disease (*vyādhi-*), it is a so-called 'elixir (*rasāyanam*)'.

28.2 That too will cause one to complete one's life and one's time as a young man (*pūrve vayasi*), or alternatively (*vā*) one's time of middle (age) (*madhye*), and one must begin (*samācaret*) by first making the outside and inside of the body clean (*śuddha-kāyaḥ*) by (means of) emetics (**vamana*), cathartics (**vireka*), bathing (**snāna*), etc.

28.3 In that (connection), as for the method of completing (one's life), if one mixes the powder from ghee (*sarpir*), honey (*mākṣika-*), powder (*ārā-viddha-*) of iron (*loha-*), and the fruit (*-phalair*) of emblic myrobalan (*dhātri-*), fills a bottle (*kumbhe*) with it, puts it in the midst of barley for half a year (*varṣārdham uṣitaṃ*), and constantly remembers to eat it (*tan-niṣevī*), this makes without (*jayet*) hairs that have become white (*jarāṃ*).

28.4 Alternatively, if one mixes with ghee (*sarpis-*) and sesame oil (*taila-*) the powder (*-cūrṇaṃ*) from (1) chebulic myrobalan (*pathyā-*), (2) long pepper (*kṛṣṇā-*), (3) embelia (*viḍaṅga-*), (4) emblic myrobalan (*dhātrī-*), and (5) sugar (*sa-śarkaram*) and (6) the powder from iron (*ayo-*), and eats (*khādan*) (the mixture), one does not suffer (*nābhibhūyate*) from having become old (*jarayā*).

28.5 But if (*yadi*) a man (*mānavaḥ*) eats (*prāśya*) the powder (*cūrṇaṃ*) from embelia (*krimi-ghna-*), asana (*asana-*), emblic myrobalan (*dhātri-*), and iron (*ayas-*), mixed with honey (*kṣaudra-*), ghee (*ājya-*), and sesame oil (*taila-*), as for his having become young (*tāruṇyaṃ labhate*), it is no great wonder (*kiṃ citraṃ*).

28.6 If one mixes with ghee (*ājya-*), sugar (*-śarkarāḥ*), and honey (*sa-kṣaudrāḥ*) the powder from embelia (*viḍaṅga-*), the three fruits (*triphalā-*), and long pepper (*kṛṣṇā-*), and the powder (*cūrṇa-*) from iron (*loha-*), and eats it constantly (*śīlitā*), (this) too removes (*ghnanti*) old age (*vārddhakaṃ*) and white hair (*palitaiḥ sitam*).

28.7 The powder (*-cūrṇaṃ*) of iron (*loha-*), the powder from sugar (*sitā-*), ginger (*viśva-*), and long pepper (*kṛṣṇā-*), ghee (*ājya-*), and sesame oil (*taila-*),

khu-bahi naṅ-du blugs-te / gzar-bu-la chags-su[12] btub-pa ćam-du bskol-ba yaṅ / sman-bcud-kyis[1] len-du ḥgyur-ro[13] /.

28.8 lcags gleb-te dmar-por bsregs-la ḥbras-bu gsum bskol[14]-bahi khu-ba bsgraṅs-pahi naṅ-du smyug-ciṅ khol bcad-par bya-ba de-lta-bur lan maṅ-du byas-pahi lcags-te / se-bdar[15]-gyis bdar[15] bahi phye-ma sbraṅ-rci daṅ / mar daṅ sbyar-te / zos-na yaṅ ćhe riṅ-bar ḥgyur-ro[13] /.

28.9 yaṅ-na skyu-ru-ra bskol[14]-bahi khu-ba daṅ mar *daṅ[16] /* sbraṅ-rci-rnams cha bsñams[17]-te / sraṅ brgya brgya daṅ / lcags-kyi phye-ma sraṅ ñis-brgya daṅ / ḥdi-rnams sbyar-ba lcags-kyi snod-du blugs-te / *nas-kyi dkyil-du*[18] bźag-pa yaṅ ćhe riṅ-bar byed-pahi mchog yin-no[4] //

28.10 drub-mar-caṅ[19] daṅ ḥbras-bu gsum-gyi phye-ma *mar[20] daṅ / sbraṅ-rci daṅ sbyar-te zos-na yaṅ / gźin-rgeḥi sña-ltas skra dkar-por gyur-pa med-par byed-do //

28.11 byi-daṅ-gahi phye-ma daṅ / mar daṅ / sbraṅ-rci daṅ / lcags-kyi phye-ma-rnams cha bsñams[21]-te / sbyar-ba bum-pahi naṅ-du blugs-la / mon-sran sṅeḥuhi dkyil-du bźag pa-las raṅ-par zos-na / skra mthiṅ-gar[22] ḥgyur-źiṅ stobs daṅ ldan-par ḥgyur-ro[13] //

28.12 tam-pa-la phye-ma sraṅ brgya daṅ / mar daṅ sbraṅ-rci sraṅ brgya sbyar-te / zla-ba gcig-gi bar-du snod-kyi naṅ-du bźag-pa-las / rgyun-tu zos-la kha-zas ḥo-ma daṅ ldan-par zos-na / skra dkar-po med-par byed-ciṅ / zla-ba bźin-du mjes-par ḥgyur-ro[13] //

28.13 sman ba-ra-ḥihi rca-bahi phye-ma sraṅ brgya sbraṅ-rci daṅ sbyar-te / mthar-gyis za-źiṅ ḥo-mas phul-la kha-zas ḥo-ma daṅ mar daṅ ldan-par za-źiṅ / naṅ-taṅ-du byas-na laṅ-ćho daṅ ldan-par ḥgyur-ro[13] //

28.14 yaṅ-na zla-ba gcig-gi bar-du sman ba-ra-hi źib-tu btags-pahi phye-ma sbraṅ-rci daṅ sbyar-bahi lde-gu zos-la / dehi ḥog-tu ba-ra-ḥihi phye-ma ḥo-ma daṅ bskol-te / bsgraṅs-la bćags-pa ḥthuṅs-na yaṅ sman-bcud-kyi len-du ḥgyur-ro[13] //

[12] chags-su DP] chagsu N
[13] ḥgyur-ro DP] ḥgyuro N
[14] bskol- DN] skol- P
[15] -bdar- NP] -bedar- D
[16] daṅ / by emendation] om. DNP
[17] bsñams- D] sñams- NP
[18] nas-kyi dkyil-du by emendation (cf. 28.3)] om. DNP
[19] -caṅ NP] -chan D
[20] mar by emendation] om. DNP
[21] bsñams DN] sñams P
[22] -gar DN] -kar P

poured into the liquid (obtained) by boiling the three fruits (*triphalāyā*), and as much of it boiled (*kaṣāyaḥ*) as can be put on a ladle (*darvī-lepī*), will also become (*syāt*) an elixir (*rasāyanam*).

28.8 If one flattens iron, burns it till it is red, dips it (*nirvāpya*) in the liquid (obtained) by boiling (*krāthe*) the three fruits (*triphalā-*) (and leaving it to) cool, cuts it into pieces (*pattrāṇi*), does that many times (*anekaśaḥ*), grinds the iron (*loha-*) with a file, mixes the powder (*rajo*) with honey (*madhu-*) and ghee (*-sarpirbhyāṃ*), and eats it (*liḍhaṃ*), (then) too one's life will become long (*jīvita-vardhanam*).

28.9 Alternatively, (if one takes) equal portions of the liquid (*ambu-*) (obtained) by boiling emblic myrobalan (*dhātrī-*), ghee (*ājya-*), and honey (*-madhūnāṃ*), and mixes (*yuktaṃ*) each hundred ounces (*śataṃ śataṃ*) of this with two hundred ounces (*dve śate*) of the powder (*cūrṇasya*) of iron (*loha-*), pours it into an iron vessel (*loha-kumbhe*), and places it (in the midst of barley), (this) too is an excellent (*uttamam*) (elixir) for making life long (*āyuṣyam*)

28.10 If one mixes (*-vimiśritam*) the powder (*cūrṇaṃ*) from pyrites (*tāpya-*) and the three fruits (*-triphalayoś*) with ghee (*sarpiḥ-*) and honey (*kṣaudra-*), and eats it (*khāditaḥ*), (this) too makes one without (*praśamaṃ yāti*) white hair (*jarā*), the omen of Yama (*vaivasvata-vadhūr*).

28.11 If one mixes in equal parts (*samāṃ!*) the powder from embelia (*viḍaṅga-*) and the powder (*cūrṇaṃ*) from ghee (*ājya-*), honey (*madhu-*), and iron (*ayaś-*), pours it into a bottle (**kumbha*), places it in the midst of green gram (*sa-mudge**), and eats it (*prāśya*) in moderation, his hair (*-keśo*) will become indigo-coloured (*nīla-*), and he will be endowed with strength (*balī*).

28.12 If one mixes one hundred ounces (*tulāṃ*) of the powder of white teak (*kāśmaryāṇāṃ*) and one hundred ounces of ghee (*sarpir-*) and honey (*madhu-*), puts them in a vessel for one month (*māsaṃ sthitaṃ*), eats (the mixture) constantly (*upayogataḥ*), and eats (*-āśī*) food (*anna-*) containing milk (*payo-*), (this) will make one without white hair (*vijaro*) and one will become beautiful (*bhāti*) like the moon (*candra-vat*).

28.13 If one mixes one hundred (*śataṃ*) ounces of the powder (*cūrṇasya*) of the root (*mūla-*) of the drug varahi (*vārāhī-*) with honey (*madhu-yutaṃ*), eats (the mixture) gradually (*kramāt*), adds milk (*payasā*), eats (*-bhug*) food (*anna-*) containing milk (*kṣīra-*) and ghee (*ājya-*) and does (that) carefully (*ādṛtaḥ*), one will be endowed with youth (*yuvā syāt*).

28.14 Alternatively, if for one (*ekaṃ*) month (*māsaṃ*) one eats (*liḍhaṃ*) an electuary (made) by mixing with honey (*madhunā*) the powder (*vicūrṇitam*) (obtained) by grinding (*-cūrṇena*) finely (*ślakṣṇa-*) the drug vārāhī (*vārāhyāḥ*), and after that (*tadā*) one boils (*śṛtaṃ*) with milk (*kṣīraṃ*) the powder from vārāhī, cools it, strains it, and drinks it, (that) too will be an elixir (*rasāyanam*).

28.15 pu-na-rna-bahi rča-ba žib-tu btags-pahi phye-ma sran phyed ho-ma bskol-te / phyun-bahi nan-du btab-ste zla-ba gñis-sam lo gcig-gi bar-du rgyun-tu[23] hthuns-na yan rga-ba med-par hgyur-ro[12]

28.16 (1) ñchu-šin dan / (2) sapta-parṇa dan / (3) pu-šel-če dan / (4) pa-tha dan / (5) ba-la dan / (6) na-ga-ba-la dan / (7) bi-da-ri[24] dan / (8) thal-tres dan / (9) bya-ghri-rnams kyan re-re-nas pu-na-rna-bahi cho-ga gon-du bšad-pa bžin-du byas-na / yon-tan de-bžin-du hgyur-ro[13]

28.17 ša skye-bar hdod-pa-la ni / zla-ba phyed-kyi bar-du / sman 'a-šo-gandhahi phye-ma / til-mar dan / mar dan ho-ma dan / chu bskol-ba dron-mo-rnams-las gan yan run-ba dan sbyar-te hthuns-na[24a] kha-zas hphrod-pa bzah-bar byaho

28.18 sman-bcud-kyis len sgrub-par hdod-pa-rnams-kyis ni / rtag-tu kha-zas hbras žag drag-cus smin-pahi chan ho-ma dan / mon-sran sñchuhi[25] khu-bcud dan / rkan-hgros dan / ri-dags skam-sa-na gnas-pahi ša-khu-rnams-las gan yan run-ba dan / spag[26]-cin bzah-bar byaho

28.19 ro-ča-bar bya-bahi cho-ga ni / šin-mnar-gyi phye-ma žo gñis mar dan / sbran-rci dan sbyar-te / rtag-tu zos-la dehi rjes-la ho-ma hthuns-na rgan-po yan ro-ča-bar byed-do[27] //

mon-sran sñchu sran re-re cho-ga gon-ma ltar byas-na yan de-bžin-du hgyur-ro[13] //

28.20 'atma-guptahi sa-bon dan / gze-mahi rča-ba dan / kha-ra-rnams-kyi phye-ma ho-ma dan sbyar-bahami / yan-na sman 'uččha-dehi phye-ma kha-ra dan / ho-ma dan sbyar-ba hthuns-na yan / ro-ča-bar hgyur-ro //

[23] -tu NP] -du D
[24] -da-ri DN] -ḍi-ra P
[24a] -na NP] -nas D
[25] sñchuhi DP] sñchui N
[26] spag- NP] spags- D
[27] byed-do DP] byedo N

28.15 If one boils milk (*payasā*), puts in the extract half an ounce (*palārdhaṃ*) of the powder (obtained) by grinding (*piṣṭaṃ*) finely the root (*mūlaṃ*) of hogweed (*punarnavānāṃ*), and drinks (*piban*) it constantly for two months (*māsa-yugmaṃ*) or (*vā*) one year (*samāṃ*), (then) too one will become (*bhavet*) without old age (*vijaraḥ*).

28.16 If one also administers (*yojyāḥ*) separately (1) asparagus (*śatāvarī-*), (2) asana (*asana-*), (3) vetiver (*uśīra-*), (4) velvetleaf (*pāṭhā-*), (5) sida (*balā-*), (6) sida (*nāgabalā-*), (7) milky yam (*vidārī*), (8) sarsaparilla (*sārivā*), and (9) wild eggplant (*vyāghrī*), in accordance with the method (*kramāt*) explained above for hogweed (*punarnavā-*), the (same) quality (**guṇa*) will occur as in that case.

28.17 In the case of one who wishes (*-kāmo*) his flesh to increase (*puṣṭi-*), for half a month (*pakṣaṃ*) he must mix the powder from the drug winter cherry (*aśvagandhāṃ*) with whichever may be appropriate among sesame oil (*tailena*), ghee (*sarpiṣā*), milk (*payasā*), and water (*udakena*) that has been boiled and is (still) warm (*uṣṇa-*), and drink it (*pibet*), and one must make him eat food (*-aśanaḥ*) that is compatible (*hita-*).

28.18 Those who wish to obtain (*-arthinā*) an elixir (*rasāyana-*), must eat (*bhoktavyāḥ*) continually (*nityaṃ*) as food the pap (**odana*) from rice that ripens in sixty days (*śāli-ṣaṣṭikāḥ*), dipped in whichever may be appropriate among milk (*kṣīreṇa*), green gram (*mudga-*) soup (*-yūṣeṇa*), and meat soup (*rasena*) (made) from domestic cattle and game that live on dry land (*jāṅgalānāṃ*).

VIRILIGENICS

28.19 As for the method(s) (of treatment) to make virile, if one mixes two drams (*karṣaṃ*) of the powder of liquorice (*yaṣṭyāḥ*) with ghee (*-sarpirbhyāṃ*) and honey (*madhu-*), eats it (*pralihya*) constantly, and after that drinks (*-anupaḥ*) milk (*payo-*), (that) makes even (*api*) an old man (*vṛddho*) virile (*vājī*).

If one administers an ounce (*palaṃ*) at a time of green gram (*māṣāṇāṃ*) in accordance with the above method (of treatment), (then) too it will be like that (*tathā*).

28.20 If one mixes the powder (*-cūrṇaṃ*) from the seed (*bīja-*) of the cowage plant (*ātmagupta-*), the root of the caltrop (*-śvadaṃṣṭrayoḥ*), and sugar (*sitā-yuktaṃ*) with milk (*kṣīreṇa*), or alternatively (*vā*), if one mixes the powder (*-cūrṇaṃ*) from the drug jequirity (*uccaṭā-*) with sugar (*sitā-yuktaṃ*) and milk (*kṣīreṇa*), and drinks it (*pītvā*), (then) too one becomes (*syād*) virile (*vājī*).

28.21 byi-da-rahi phye-ma de-ñid-kyi kha-bas ḥaṅ maṅ-du bsgos-pa btags-te / mar daṅ sbraṅ-rći daṅ sbyar-bahi lde-gus ni śin-tu ro-ća-bar bśad-do[28] //

28.22 ra-ćug-pahi ldag-pahi ḥbras-bu ho-mahi naṅ-du legs-par bćos[28a]-te żu-bar byas-pahi naṅ-du / til ḥaṅ maṅ-du bsgos-pa zos-pahi rjes-la / ho-ma ḥthuṅs-pa gaṅ yin-pa dehi pho-mćhan rtag-tu bsgreṅ[29]-bar[29] ḥgyur-ro[13] //

28.23 yaṅ-na mon-sran sñehu śun-lpags bśus-te / żib-tu btags-pahi phye-ma ho-ma daṅ / mar-gyi naṅ-du bskol-te / thug-pa ska[30] rab-tu gyur-nas phyuṅ-la bsgraṅs-te / sbraṅ-rći daṅ sbyar-bahi ri-lu / śiṅ bilbahi ḥbras-bu ćam-du byas-pa ñin gcig bźin-du zos-na yaṅ / pho-mćhan bsgreṅ[31]-źiṅ[31] ñal-po nus-par ḥgyur-ro[12]

28.24 ḥbras-phyehi naṅ-du til daṅ / ātma-gupta daṅ / mon-sran sñehu-rnams-kyi phye-mas bsres-te / ho-ma daṅ sbrus-pahi khu-ba mar-gyi naṅ-du bćos-pa zos-na yaṅ / śin-tu ro-ća-bar bśad-do[28]

28.25 kha-zas daṅ / btuṅ-ba rnam-pa sna-ćhogs daṅ / rol-mo sgra skad yid-du ḥoṅ-ba daṅ / spos daṅ / byug-pa-la sogs-pa dri źim-po sna-ćhogs daṅ / me-tog daṅ / phreṅ-ba daṅ / gos daṅ / rgyan bzaṅ-po-la sogs-pa yaṅ ni ro-ća-bar byed-pahi rgyu yin-no[4]

sman-bcud-kyis len daṅ / ro-ća-bahi rgyud-kyi leḥu-ste ñi-su-rća brgyad-pa rjogs-so[32] //

[28] bśad-do DP] bśado N
[28a] bćos- D] bcos- NP
[29] bsgreṅ-bar D] bsgreṅ-mar NP
[30] ska NP] bska D
[31] bsgreṅ-źiṅ D] bsgreṅ-ciṅ NP
[32] rjogs-so DP] rjogso N

28.21 As for the electuary (*leham*) (made) by rubbing (*bhāvitaṃ*) the powder (*cūrṇaṃ*) of milky yam (*vidāryāḥ*) with its own liquid (*sva-rasena*) many times (*bhūri-śaḥ*), grinding it, and mixing (*-yutaṃ*) it with ghee (*sarpir-*) and honey (*madhu-*), it is said (*mataṃ*) to be very virile (*vṛṣyatamaṃ*).

28.22 Whoever (*yo*) cooks well (*saṃśṛta-*) the testicles (*aṇḍa-*) of a he-goat (*chāga-*) in milk (*kṣīra-*), rubs (*bhāvitān*) sesame (*tilān*) many times (*bahuśas*) in (the milk when the testicles) have been made to dissolve, and after eating it (*aśnan*) drinks (*anupānam*) milk (*kṣīra-*), he will constantly raise (*na patati*) his (*tasya*) male organ (*dhvajaḥ*).

28.23 Alternatively, if one peels the shells off green gram (*māṣān*), grinds them finely, boils (*śṛtaṃ*) the powder in milk (*kṣīra-*) and ghee (*sarpiḥ-*), until it has become a very thick soup, takes it out, cools it (*śītaṃ*), mixes it with honey (*madhu-yutaṃ*), makes a pill (*piṇḍaṃ*) of it the size (*upamam*) of the fruit (*phala-*) of the Bengal quince (*bilva-*), and eats (*prāśya*) it in one day, (then) too one will be able to raise (*ucchrayaṃ avāpnuyāt*) one's male organ (*dhvaja-*) and (have) sexual intercourse

28.24 If one cooks (*-saṃpakva*) in ghee (*ghṛta-*) the liquid (obtained) by stirring it with milk (*payaḥ*) that has been mixed in rice powder (*śāli-rajo*) with the powder (*cūrṇaṃ*) from sesame (*tila-*), cowage plant (*ātmaguptā-*), and green gram (*-māṣāṇāṃ*), and eats it (*bhakṣyā*), (this) too is said (*mataḥ*) to be very virilific (*vṛṣyatamā*).

28.25 Various (*vividhāni*) kinds of foods (*anna-*) and drinks (*-pānāni*), pleasing (*ceto-'nugāminaḥ*) music, voices, speech (*śabdāḥ*), various (*citrāḥ*) sweet-smelling (*surabhayaḥ*) perfumes (*gandhāḥ*) and unguents, etc., beautiful flowers, garlands (*srajaḥ*), clothes, and ornaments, etc. are also the cause (*hetavaḥ*) of making a man virile (*puṃstva-*).

The chapter (*adhyāyo*) of the Tantra concerning elixirs (*rasāyana-*) and viriligenics (*vāji-karaṇa-*), the twenty-eighth (*aṣṭa-viṃśatimaḥ*), is finished.

§ 29: BYIS-PAHI RGYUD-KYI LEHU

29.0 de-nas byis-pahi rgyud-kyi lehu bśad-par byaho //

29.1 de-la bud-med ni dgah-bar byaho[1]

gnas dam-pa yin-la / bu rin-than med-pa bskyed-pa yin-pas / dehi mo-mćhan-la nad byuṅ-na dgah-ba daṅ / bu hbyuṅ-ba gñi-ga med-par hgyur-te / de-bas-na de gso-bahi cho-ga je[2] bśad-par byaho //

29.2 de-la rluṅ-las gyur-pahi[3] mo-mćhan-gyi[4] nad-kyi mćhan-ma ni / mo-mćhan na-ba daṅ / mdog rćub-pa daṅ / yon-por hgyur-ba daṅ / mkhraṅ-ba daṅ / phal-phal byed-pa-rnams yin-no[5] /

29.3 mkhris-pa hkhrugs-pahi mćhan-ma-las gyur-pa ni / mo-mćhan ćha-ba hur-hur-por byed-pa daṅ / khrag hjag-pa daṅ / rims-kyis hdebs-pa-rnams-las rtogs-par byaho //

29.4 bad-kan hkhrugs-pa-las gyur-pahi [6]*mo-mćhan-gyi nad-kyi mćhan-ma ni[6] /* mo-mćhan g-yah[7]-ba daṅ / graṅ-ba daṅ / bem-bem-por hdug-pa daṅ / hbras-khu hdra-bar dkar-źiṅ / sbyin-po hbyar-hbyar-po hjag-pa-rnams yin-no[7a] //

29.5 de-la rluṅ-las gyur-pahi mo-mćhan-gyi nad gso-bahi cho-ga ni / hbras-kyi ho-thug-gi dugs[8]-sam / mon-sran sñchuhi chan-gyi dugs-sam / yaṅ-na ras-ma hjam-po til-mar dron-pohi naṅ-du smyugs-pahi[9] naṅ-du bću[10]-źiṅ dugs byaho //

mdor-na rluṅ-las gyur-pahi mo-mćhan-gyi nad-la ni / sman-mar btuṅ-ba daṅ / dugs bya-ba daṅ / sman mas btaṅ-ba-rnams bzaṅ-ṅo //

29.6 yaṅ-na mo-mćhan-gyi nad-la ni / pi-pi-liṅ-gi rća-ba daṅ / zin-thig-lehi rća-bahi phye-ma chaṅ daṅ sbyar-baham / yaṅ-na pi-pi-liṅ daṅ / ṅu-ba-kun-rći-kahi sa-bon daṅ / kha-ru-ćhva-rnams-kyi phye-ma chaṅ daṅ sbyar-te blud-do //

[1] byaho NP| bya-ste D
[2] je om. D
[3] -pahi D| -pa NP
[4] -gyi DN| -kyi P
[5] yin-no DP| yino N
[6] mo-mćhan-gyi nad-kyi mćhan-ma ni / [illegible] om. DNP
[7] g-yah- NP| g-yaṅ- D
[7a] yin-no D| yino NP
[8] dugs- DN| dug- P
[9] -pahi D| -pa NP
[10] bću- D| bćuh- NP

CHAPTER 29: CHILDREN

29.0 Next the chapter of the Tantra concerning children will be expounded.

29.1 In that (connection), as for the woman (*yoṣid*), she must be made happy (*ratet*). Since it is an excellent (*paraṃ*) abode (*dhāma*) and it is the producer (*-sūḥ*) of the priceless (*anargha-ratna-*) child (*apatya-*), if disease (*-vyāpattayas*) has occurred in her (*tasyāḥ*) female organ (*yoni-*), she will be without (*-vināśanāḥ*) both happiness (*rati-*) and childbirth (*prajā-*). Accordingly, the method of treating that will be expounded.

29.2 In that (connection), as for the characteristics of disease of the female organ that has arisen due to wind (*itanāt*), they are: the female organ aches (*śūla-*), has a rough appearance (*kārkaśya-*), becomes crooked (*vibhraṃśa-*), is hard (*stambha-*), and throbs (*toda-*).

29.3 As for (the characteristics of disease of the female organ) that has arisen due to the organ (being characterised) by the bile (*pitta-*) having been disturbed (*sandūṣitā*), they must be recognised by the female organ being afflicted by gentle warmth (*dāha-*), dripping blood (*rakta-sruti-*), and fever (*-jvaraiḥ*).

29.4 As for (the characteristics of disease of the female organ that) has arisen due to the phlegm (*kapha-*) having been disturbed (*-duṣṭā*), they are: the female organ (*yoniḥ*) itches (*kaṇḍū-*), is cold (*śaitya-*), remains lifeless (*-gauravā*), and drips (*sravantī*) a sticky (*picchilam*) discharge (?) that is white (*śvetaṃ*) like (*-saṃkāśam*) rice liquid (*ācāma-*).

29.5 In that (connection), as for the method (of treatment) for healing the disease of the female organ that has arisen due to wind, one must administer sudation (*svedaḥ*) with milk soup containing rice (*pāyasa-*), or sudation with the pap (**odana*) of green gram (**māṣa*), or alternatively, one must administer sudation by cooking in a soft rag (*picu-*) that has been dipped in hot sesame oil (*taila-*). In short, in the case of disease of the female organ (*-yonyāḥ*) that has arisen due to wind (*vāta-*), drinking medicinal ghee (*sneha-*), sudation (*sveda-*), and purging medicines (*vastir*) are beneficial (*praśasyate*).

29.6 Alternatively, in the case of disease of the female organ (*yoni-śūle*), one must give (the patient) to drink (*pibet*) the powder from the root (*-mūlābhyāṃ*) of long pepper (*pippalī-*) and the root (*-mūlābhyāṃ*) of shrubby basil (*arjaka-*), mixed with liquor (*surām*), or alternatively (*vā*), the powder from long pepper (*kṛṣṇā-*), the seed of upakuñcikā (*-upakuñcikābhyāṃ*), and sochal salt (*sauvarcalena*), mixed with (*yuktāṃ*) liquor (*surām*).

29.7 (1) pha-bmṅ-gi dreg-pa daṅ / (2) hbras-bu gsum daṅ / (3) bha-rgi daṅ / (4) ra-sna daṅ / (5) sle-tres daṅ / (6) ñehu[11]-śin daṅ / (7) yuṅ daṅ / (8) skyer-pa daṅ / (9) pu-na-rna-ba daṅ / (10) me-da daṅ / ḥdi-rnams-kyi phye-ma żo gñis gñis / mar sraṅ sum-cu-rca gñis daṅ / ho-ma mar-gyi čhad-kyi naṅ-du bskol-te / mar ñi-čhe ḥus-pa bčags-pa-la raṅ-par hthuṅs-na yaṅ rluṅ-las gyur-pahi mo mčhan[12]-gyi nad sel-žiṅ / mkhris-pa-las gyur-pahi mo-mčhan-gyi nad-la yaṅ bzaṅ-la / bu chags-par byed-pahi mchog kyaṅ yin-no[5] //

29.8 mkhris-pa hkhrugs-pa-las gyur-pahi mo-mčhan-gyi nad-la ni / khrag lud[13]-pahi nad bsal-bahi cho-ga snar bśad-pa bžin-du byaho

29.9 bad-kan-las gyur-pahi mo-mčhan-gyi nad-la ni / doṅ-ga-la sogs[14]-pahi sde-čhan[15]-gyi hluṅ-ba daṅ / bkru-ba daṅ / steṅ-du blug-pa daṅ / byug-pa-la sogs-pa thams-cad byaho //

29.10 de-ltar mo-mčhan-gyi ñes-pa daṅ / nad med-par byas-nas bu chags[16]-par bya-bahi thabs ni / skyes[17]-pa[17] sṅa-nas sman daṅ / kha-zas bzaṅ-pos lus brta-žiṅ ñal-po mi-bya-bar hdug-la / bud-med zla-mčhan byuṅ-nas żag bži loṅ-pahi hog-tu khrus byas-nas ñal-na bu hchags-par hgyur-te /

29.11 de-la zla-mčhan byuṅ-nas żag bži loṅ-pa daṅ / żag drug daṅ / brgyad daṅ / bcu daṅ / bcu-gñis loṅ-pahi čhe / ñal-na bu khyehur hgyur-ro[18] //

zla-mčhan byuṅ-nas żag lṅa daṅ / bdun daṅ / dgu daṅ / bcu-gcig loṅ[19]-pahi čhe ñal-na / bu mor hgyur-ro[18] //

[20]zla-mčhan byuṅ-nas żag bcu-gsum[21] loṅ phan-chad ni bur mi-hgyur-ro[18] //[20]

29.12 de-la skyes-pahi khu-ba maṅ-la / bud-med khrag ñuṅ-na ni khyehur hgyur-ro[18] //

skyes-pahi khu-ba ñuṅ-la / bud-med-kyi khrag maṅ-na ni bu-mor hgyur-ro[18] //

[11] ñehu D] ñiku NP
[12] -mčhan- DP] -čhan- N
[13] lud- D] lus- NP
[14] sogs- DN] sog- P
[15] -čhan- DN] -mčhan- P
[16] chags- D] chag- NP
[17] skyes-pa DN] skye-ba P
[18] hgyur-ro DP] hgyuro N
[19] loṅ- D] loṅ-loṅ- NP
[20] zla-mčhan ... mi-hgyur-ro // *occurs in* DNP *after* bu-mor hgyur-ro *in 29.12.*
[21] bcu-gsum NP] bcu loṅ gsum D

29.7 If one boils (*pakvaṃ*) the powder from these (drugs): (1) dross of a large stone (**śaileya*), (2) the three fruits (*triphalā*), (3) beetle-killer (*bhārgī*), (4) groundsel (*rāsnā*), (5) guduch (*amṛtā*), (6) asparagus (*śatāvarī*), (7) turmeric and (8) barberry (*niśe*), (9) hogweed (**punarnavā*), and (10) medā (**medā*), two drams each (*kārṣikaiḥ*), in thirty-two ounces (*prasthaṃ*) of ghee (*ājya-taḥ*) and in milk (*kṣīreṇa*) to the amount of the ghee, till only ghee remains, strains it, and drinks (*pītaṃ*) it in moderation, (this) too removes (*-viśodhanam*) the disease of the female organ (*yoni-*) that has arisen due to wind (*vāta-*); it is also beneficial (*ca śasyate*) for disease of the female organ (*-yoniṣu*) that has arisen due to bile (*pitta-*), and it is even an excellent (*mukhyaṃ*) (medicine) for causing a child to be conceived (*garbha-saṃsthāpanaṃ*).

29.8 In the case of disease of the female organ (*yonyāḥ*) that has arisen due to bile (*pitta-*) having been disturbed (*-praduṣṭayā*), one must administer the methods (of treatment) (*vidhiḥ*) for removing (*-haro*) the disease of ejecting blood (*rakta-pitta-*) as explained earlier (in chapter 7).

29.9 In the case of disease of the female organ that has arisen due to phlegm (*śleṣmalāyāś*), one must administer (*yojyaḥ*) all (*sarvataḥ*) such (measures) as drinks (**pāna*), purgation (**vireka*), pouring over (**seka*), and smearing (**lepana*) with the group of drugs beginning with (*-ādiko*) drumstick (*āragvadha-*) (2.6).

29.10 As for the method of causing a child to be conceived after thus making (the woman) without defect and disease of the female organ, after the man (*naro*) has first strengthened his body (*puṣṭo*) with good medicines and foods and not had intercourse, and the woman (*aṅganām*) has bathed herself after four (*caturthe*) days (*divase*) have elapsed since the occurrence of the menstrual flow (*ṛtau*), if they have intercourse (*gacched*), a child will be conceived.

***29.11** In that (connection), if they have intercourse at the time when four, six, eight, ten and twelve days have elapsed since the occurrence of the menstrual flow, it will be a boy child. If they have intercourse at the time when five, seven, nine, and eleven days have elapsed since the occurrence of the menstrual flow, it will be a daughter. (If they have intercourse at the time when) more than thirteen days have elapsed since the occurrence of the menstrual flow there will be no child

* Tibetan only

29.12 In that (connection), if there is much (*bāhulyad*) semen (*śukra-*) of the man and little blood of the woman, it will be (*syāc*) a boy (*sūnuḥ*). If there is little semen of the man and much (*adhike*) blood (*ārtave*) of the woman, it will be a daughter (*duhitā*)

29.13 de-la khyebur hgyur-bar hdod-na / rgyam-ćhaham śiṅ pa-tahi yal-gahi[22] rće-mo gaṅ yaṅ ruṅ-bahi phye-ma ho-ma daṅ btags-te bćags-pahi khu-ba-las thigs[23]-pa bži ma-ñal-bahi sna-rol-tu bud-med-kyi sna g-yon-par blugs[24]-na khyebur hgyur-ro[18] //

29.14 bud-med zla-mćhan dan ldan-pahi će / kha-luṅ-gi sa-bon-nam / nā[25]-ga-ge-sar gaṅ yaṅ ruṅ-bahi phye-ma mar-khu daṅ sbyar-te / bud-med-kyis hthuṅs-la skyes-pa daṅ ñal-na yaṅ bu chags-par hgyur-ro[18] //

29.15 de-la bu hchags-pahi mćhan-ma ni nu-mahi thor-to mdog sṅo-skyar[26] hdug-na bu yod-par śes-par gyis-śig / de-ltar sbrum-mar gyur-nas las drag-śul-ćan daṅ / mya-ṅan daṅ / hćher-ba daṅ / khro-bahi bag bsruṅ-žiṅ / gaṅ yid-la hdod-pa daṅ / hphrod-pa-rnams sbyin-par byaho //

29.16 hjigs-śiṅ skrag-pa daṅ / brdegs-śiṅ snad-pa daṅ / kha-zas daṅ / skom ro[27] ćha-ba daṅ / drod ches-pa[28] zos-śiṅ hthuṅs-na ni / bu hbyil-bar hgyur-te / de yaṅ khrag hjag-ciṅ na-bahi mćhan-mas śes-par byas-la slar gso-bahi cho-ga byaho //

29.17 de-lta-bu gso-ba-la ni / sman-gyi khu-ba graṅ-mo lus-la blugs-pa daṅ sman-gyi khu-ba graṅ-mohi naṅ-du hjug-pa daṅ / sman bsil-bahi bag-gis lus byug[29]-pa-rnams bzaṅ-no[30] //

29.18 gžan-yaṅ bu hbyil-du byed-pa slar gso-bahi sman ni / sman hćho-byed sna bcu ho-ma daṅ bskol-te / bćags-la kha-ra daṅ sbyar-te blud-do[31] //

29.19 yaṅ-*na[32] (1) ćan-dan dkar-po daṅ / bu-ćhaṅ-rto daṅ / rgun daṅ / pu-śel-će daṅ / kha-ra-rnams-kyi phye-ma lhan-cig-tu sbyar-ba daṅ / (2) śiṅ-mṅar daṅ / rgya-śug-gi hbras-bu daṅ / sug-smel daṅ / bćod daṅ / dha-ta-kahi me-tog daṅ / kha-ra-rnams-kyi phye-ma lhan-cig sbyar-ba daṅ / (3)

[22] -gahi NP] -gaham D
[23] thigs- DN] thig- P
[24] blugs- DN] blug- P
[25] nā- D] na- NP
[26] -skyar P] skya-ba N ; skya-bar D
[27] ro NP] po D
[28] ches-pa D] cha ches-pa NP
[29] byug- P] byugs- D
[30] bzaṅ-ṅo DP] bzaṅo N
[31] blud-do DP] bludo N
[32] yaṅ-na *by emendation*] yaṅ DNP

29.13 In that (connection), if (a woman) desires (*-kāmāyāḥ*) (her child) to become a boy (*putra-*), if one grinds (*piṣṭvā*) with milk (*kṣīreṇa*) the powder from rock salt (**lavaṇa*) or (*vā*) the tips (*śuṅgām*) of the branches of the banyan tree (*vaṭa-*), whichever may be appropriate, and pours (*kṣipet*) four (*caturaḥ*) drops (*bindukau*) of the strained liquid into the left (*savye*) nostril (*nāsā-puṭe*) of the woman before she has intercourse, it will become a boy.

29.14 If at the time of the woman having her monthly flow (*ṛtau*) the woman (*yoṣit*) should drink (*pītvā*) the powder (*cūrṇam*) from the seeds (*bījāni*) of lemon (*bījapūraka-*) or (*vā*) from nagkassar (*nāga-kesarāt*), as may be appropriate, mixed with ghee (*ājyena*), and (then) has intercourse (*āśrayāt*) with a man (*nara-*), (then) too a child will be conceived (*āpnuyād garbham*).

29.15 In that (connection), as for the sign of a child having been conceived, know (*vinirdiśet*) that she has a child (*antar-garbhām*) if the tips of her breasts (*stana-mukhāṃ*) are of pale blue (*śyāma-*) colour. When she has thus become pregnant she must guard against (*varjinyās*) violent activity (**vyāyāma*), affliction (*kheda-*), grief, and inclination to anger, and one must allow her whatever she desires in her heart (*dauhṛdaṃ*) and whatever is compatible (*hitam*).

29.16 If (a pregnant woman) is afraid and frightened (*bhaya-*), beaten and injured (*abhighāta-*), and eats and drinks (*-niṣevaṇāt*) foods (*aśana-*) and drinks (*pāna-*) that have a pungent (**kaṭu*) taste and great heat (*uṣṇa-*), the child will become viscid (*garbhe patati*), and having recognised that by the characteristic (*darśanam*) of dripping blood (*raktasya*) and aching (*sa-śūlam*), the method (of treatment) to restore her must be administered.

29.17 In the case of healing such (a woman) (*tatra*), pouring (*seka-*) over the body the cold liquid from a drug, putting her in the cold liquid from a drug (*avagāhana-*), and smearing (*-ālepāḥ*) her body with drugs having a tendency to be cool are beneficial (*śasyante*).

29.18 Moreover, as for the drug for restoring one who makes a child viscid, one must boil (*śṛtaṃ*) with milk (*kṣīram*) the tenfold 'Life-giving (*jīvanīyaḥ*)' drug, strain it, mix it with sugar (*sa-śarkaraṃ*), and give it (to the patient) to drink (*pānaṃ*).

29.19 Alternatively, (1) the powder from white sandal (*śveta-candana-*), kākolī (*kākolī-*), grape (*drākṣā-*), vetiver (*lāmajja-*), and sugar (*-śarkarāḥ*), mixed together; (2) the powder from liquorice (*madhuka-*), the fruit of the jujube (**kola*), cardamom (**elā*), Indian madder (*mañjiṣṭhā-*), the flower (*puṣpa-*) of the fulsee flower tree (*dhātakī-*), and sugar (*-śarkarāḥ*), mixed together; and (3) the powder from sugar (*śarkarā-*), blue water lily (*utpala-*), liquorice (*yaṣṭy-āhva-*), lodh (*lodhra-*), white sandal (*candana-*), and sarsaparilla

kha-ra daṅ / ʾutpal daṅ / śiṅ-mṅar daṅ / gseṅ[33]-phrum daṅ / ċan-dan dkar-po daṅ / thal-tres-rnams-kyi phye-ma lhan-cig-tu sbyar-ba daṅ / sman-gyi sbyor-ba ḥdi gsum-las gaṅ yaṅ ruṅ-ba / ḥbras bkrus-paḥi khu-ba daṅ sbyar-te blud-do //

29.20 yaṅ-na sman-gyi sde-ċhan snar bśad[34]-paḥi naṅ-nas / ʾutpal-la sogs-paḥi sde-ċhan smos-pa-rnams btags-la / kha-ra daṅ / ho-ma[35] daṅ[35] sbyar-te blud-do //

29.21 yaṅ-na nya-gro-dha-la sogs-paḥi sde-ċhan-rnams-kyi lo-ma gźon-nuḥam / yaṅ-na de[36]-rnams-kyi śun-lpags-kyi phye-ma gaṅ yaṅ ruṅ-ba kha-ra daṅ ho-mas sbyar-te[37] blud-do //

29.22 yaṅ-na padma-la sogs-paḥi chuḥi naṅ-nas skyes-paḥi[38] rća-baḥi sman-rnams bskol-baḥi khu-ba bċags-pa ḥbras-phye daṅ kha-ras sbyar-baḥam / yaṅ-na rća-baḥi sman de-rnams ho-ma daṅ bskol-te bċags-la kha-ra daṅ sbyar-ba blud[39]-do //

29.23 sbrum-paḥi[40] kha-zas ni thog-ma sbrum-nas zla-ba gċig daṅ / gñis daṅ / gsum lon-paḥi[41] bar-du mṅar-bag daṅ / bsil-baḥi kha-zas sbyin-no //

zla-ba bźi-la bab-paḥi ċhe ni kha-zas mar daṅ ldan-par sbyin-no[42] //

29.24 zla-ba lṅa-la bab-paḥi ċhe ni kha-zas źun-mar daṅ / ho-ma daṅ ldan-par sbyin-no //

zla-ba drug daṅ / bdun-la bab-paḥi ċhe ni thug-pa bzaṅ-po daṅ / gze-ma-la sogs-paḥi sman-mar-ram / snar bstan-pas btab-pa blud-do //

29.25 zla-ba brgyad-paḥi ċhe kha-zas ho-ma daṅ ldan-par sbyin-źiṅ / til-mar daṅ / śiṅ-mṅar daṅ[42a] / ho-ma[35] daṅ[35] bskol-te til-mar ñi-ċhe lus-pa bċags-paḥi bcud mas btaṅ-ṅo[43] //

29.26 de phan-chad[44]-kyi kha-zas ni thug-pa daṅ / rkaṅ-ḥgros daṅ / ri-dags skam-sa-na gnas-paḥi śa-khu snum che-bas spag-ċiṅ zos-na bzaṅ[45]-ṅo //

[33] gseṅ- NP] seṅ- D
[34] bśad- DP] śad- N
[35] ho-ma daṅ NP] ho-mar D
[36] de- om. NP
[37] sbyar-te D] sbyar-ram sbyar-te N ; sbyar-ram sbyar-te P
[38] skyes-paḥi D] skye-baḥi NP
[39] blud- DN] slud- P
[40] -paḥi DN] -maḥi P
[41] -paḥi P] -gyi DN
[42] sbyin-no DP] sbyino N
[42a] daṅ / om. D
[43] btaṅ-ṅo DP] btaṅo N
[44] -chad- DN] -ċhad- P
[45] bzaṅ- DN] bzad- P

(*-sārivāḥ*), mixed together — one must mix whichever may be appropriate among these three (*trayo*) preparations (*yogāḥ*) of drugs with the liquid (*ambhasā*) from washed rice (*taṇḍula-*), and give it (to the patient) to drink (*pātavyaḥ*).

29.20 Alternatively, one must grind (*piṣṭam*) the (above-)mentioned group (of drugs) (*gaṇam*) beginning with (*ādi-*) the blue water-lily (*utpala-*) (2.22) from among the groups of drugs expounded previously, mix it with sugar (*śarkarāvatā*) and milk (*payasā*), and give it (to the patient) to drink.

29.21 Alternatively, one must mix with sugar and milk whichever may be appropriate (among) the powder from young leaves (*pravālān*) of the group beginning with (*-ādeḥ*) the banyan tree (*nyagrodha-*) (2.), or alternatively (*vā*), the powder from the bark (*tvag*) of those (drugs), and give it (to the patient) to drink (*pibet*).

29.22 Alternatively, one must strain the liquid (obtained) by boiling (*kvāthena*) the drugs from roots (*-kandānām*) that have grown in the water of the lotus (*utpala-*), etc., and mix it with rice powder (*śāli-piṣṭam*) and sugar (*sa-śarkaram*), or alternatively (*vā*), one must boil (*prasādhitam*) those (*taiḥ*) drugs from roots with milk (*kṣīram*), strain it, mix it with sugar and give (the mixture to the patient) to drink (*pibet*).

29.23 As for the food of a pregnant woman (*garbhiṇī*), until one (*prathame*), two (*dvitīye*), and three (*tṛtīye*) months (*māse*) have elapsed since pregnancy began, one must give her (*niṣeveta*) food (*aśanam*) that tends to be sweet (*svādu*) and is cool (*śītam*). When the time has come for the fourth (*caturthe*) month, one must give her food containing ghee (*navanīta-vat*).

29.24 When the time has come for the fifth (*pañcame*) month, one must give her food containing ghee (*sa-ghṛtam*) and milk (*kṣīram*).

When the time has come for the sixth (*ṣaṣṭha-*) and seventh (*-saptamayoḥ*) months, one must give her to drink (*pibet*) a beautiful (*peśalām*) soup (*yavāgūm*) and medicinal ghee (*-sarpiṣā*) (made) from caltrop (*śvadaṃṣṭrā-*) etc. or (food) prepared with (the ingredients) explained previously.

29.25 At the time of the eighth (*aṣṭame*) month one must give her food containing milk (*payo*), and one must boil (*pakvam*) sesame oil (*taila-*), liquorice (*yaṣṭi-*), and milk (*payo*), until only sesame oil remains, and one must purge (*anuvāsanam*) her with the strained liquid.

29.26 As for the food for after that (*ataḥ param*), if she eats soup (*peyā*) and meat broth (*rasaḥ*) (made) from domestic animals and from game that live on dry land (*jāṅgala-jo*), dipped in much fat (*snigdho*), it is beneficial (*śasyate*).

29.27 de-nas byis-pa bćas-na / dehi lte-ba sor brgyad ćam lus-pa bcad-de[46] / chu dro hjam ćam-gyis byis-pa bkrus-la / źun-mar daṅ / sbraṅ-rći cha mi-mñam-pa maṅ-du sbyar-ba cuṅ-zad-ćam khar gźug-go //

29.28 de-nas gser-gyi phye-ma daṅ / śu-dag daṅ / sman bramhi daṅ / 'a-ru-ra daṅ / ru-rta-rnams-kyi phye-ma źib-mo źun-mar daṅ / sbraṅ-rći daṅ sbyar-bahi lde-guham / yaṅ-na gser-gyi phye-ma / sman bramhi[47] bskol-bahi khu-ba daṅ / sbyar-ba-las ñuṅ-du ñuṅ-du rgyun-tu[48] byin-na / bu de yid gźuṅs-śiṅ mdog bzaṅ-bar hoṅ-ṅo //

29.29 bud-med bu ma-byuṅ-ba de ni / thog-ma bu byuṅ-nas źag gsum-mam[49] / źag lṅahi bar-du til-mar-ram / mar-khu ćhod ran-par blud-ciṅ / kha-zas snum-bag yod-pa sbyin-no[42] //

29.30 śa-ma hbyuṅ-du mi-btub-pa-la ni / pi-pi-liṅ-la sogs-pahi sde-ćhan sñar bśad-pa-rnams-kyi phye-ma chaṅ daṅ sbyar-baham / yaṅ-na hbras-kyi rća-bahi phye-ma źo gñis ćam ba-gcin-*nam[50] rćabs skyur-po gaṅ yaṅ ruṅ-ba daṅ sbyar-te blud-na hbyuṅ-bar hgyur-ro[18] //

29.31 zla-ba graṅs ćhaṅ-na[51] yaṅ / hbyuṅ-du mi-btub-pa-la ni / śiṅ ba-ru[52]-śa-kahi rća-ba daṅ / laṅ-ga[53]-li daṅ / ba-śa-ka-rnams-las gaṅ yaṅ ruṅ-bahi phye-ma mar daṅ sbyar-bas mo-mćhan daṅ / lte-ba[54] bskus-na hbyuṅ-bar hgyur-ro[18] //

29.32 bu byuṅ-bahi hog-tu bud-med-la nad 'a-la-ka źes bya-ba hbyuṅ-ste / dehi mćhan-ma ni sñiṅ na-ba daṅ / klad-pa daṅ / *chu-sor[55] zug-ciṅ na-ba yin-te / de-la nas-ćhig hkhus-pahi thal-ba mar-ram yaṅ-na chu bskol[56]-ba dron-po gaṅ yaṅ ruṅ-ba daṅ sbyar-baham /

[46] bcad-de DP] bcade N
[47] bramhi NP] bra(-)mhi D
[48] -tu NP] -du D
[49] -mam D] -ham NP
[50] -nam *by emendation*] om. DNP
[51] -na D] -ba NP
[52] -ru- NP] -du- D
[53] laṅ-ga- DN] laṅga- P
[54] -ba NP] -bar D
[55] chu-sor *by emendation*] klad-pa chu-sor DNP
[56] bskol- DN] skol- P

29.27 Next, if a child (*śiśor*) has been born (*jātasya*), leaving (*muktvā*) as much as eight fingers (*aṣṭāṅgulaṃ*) (in length), one must cut (*vardhayet*) its navel(-cord) (*nāḍīṃ*), one must wash (*kṣālita-*) the child with somewhat mild(ly) warm water (*sukhāmbu-*), and one must put in his mouth (*āsyasya*) a little ghee (*-sarpiṣī*) and honey (*madhu-*) well mixed in unequal portions.

29.28 Next, if one constantly gives (the child) in small (doses) an electuary (*leho*) (made) by mixing with ghee (*ghṛtaṃ*) and honey (*madhu*) the powder (*cūrṇaṃ*) from gold (*hema-*) and the fine powder from sweet flag (*vacā*), the drug Indian pennywort (*brāhmī*), chebulic myrobalan (*pathyā*), and costus (*kuṣṭhaṃ*), or alternatively (*vā*), the powder from gold (*hema*) mixed with the liquid (*-rasena*) (obtained) by boiling the drug Indian pennywort (*brāhmī-*), that child will have an acute mind (*medhā-karo*) and a good appearance (*kānti-karo*).

29.29 As for that woman who has not (previously) borne a child (*sūtikāṃ*), for three (*tri-rātraṃ*) or five days (*pañca-rātraṃ vā*) after the child has been born one must first (*pūrvaṃ*) give her to drink (*pāyayet*) in moderation (*-mātrāṃ*) sesame oil (*taila-*) or (*vā*) ghee (*ghṛtasya*), and one must give (*yojayet*) her food (*annena*) containing fat (*snigdhena*).

29.30 In (the case where) the placenta (*aparā-*) is unable to come out, if one mixes with liquor (*madyaiḥ*) the powder (*-rajaḥ*) from the group (of drugs) beginning with (*ādi-*) long pepper (*pippali-*), expounded earlier (in 2.3), or alternatively (*vā*), if one mixes (*yutaṃ*) two drams (*akṣa-mātraṃ*) of the powder from the roots (*mūla-*) of rice (*śāli-*) with cow urine (*mūtreṇa*) or with sour gruel (*amlena*), whichever may be appropriate, and gives it (to the patient) to drink (*pibet*), it will come out (*-pātanam*).

29.31 In (the case where the foetus) cannot come out even if the number of months is complete (*mūḍha-garbhāyā*), if one mixes with ghee the powder (*piṣṭena*) from whichever may be appropriate among the root (*mūlena*) of the tree Asiatic grewia (*pharūṣakasya*), the glory lily (*lāṅgalyā*), and the Malabar nut tree (*vṛṣasya*), smears it (*lepayet*) on the female organ (*yoniṃ*) and on the navel (*nābhiṃ ca*), it will come out.

29.32 The so-called (*-saṃjñakam*) 'makkalla (*makkalla-*)' disease occurs in a woman after the child has come out (*sūtāyā*), and as for its characteristics, they are: aching (*-śūlaṃ*) in the heart (*hṛc-*), and aches and pains in the brain (*śiro-*) and in the bladder (*vasti-*). In that (case) (*tatra*), one must mix the alkali (*-kṣāraṃ*) extracted from burnt barley (*yava-*) with ghee (*sarpiṣā*), or alternatively (*vā*), with boiled water (*udakena*) (that is still) hot (*uṣṇa-*), as may be appropriate, or

29.33 yan na pi-pi-liṅ[57]-la sogs-pahi sde-chan bskol[58]-bahi khu-ba rgyam-cha daṅ sbyar-baham / yaṅ-na hu[58]-suhi hbras-bu bskol-bahi khu-ba / bu-*rum[59] daṅ / cha-ba gsum daṅ / dri sna gsum žes bya-ba / śiṅ-cha daṅ / sug-smel daṅ / gandha-pa-tra-rnams-kyi phye-ma daṅ sbyar-te blud-do //

29.34 yaṅ-na bu byuṅ-ba-las nad-du gyur pa-la ni / rca-ba lṅa bskol[60]-bahi khu-bahi naṅ-du / lcags dmar-po bsregs[61]-pa gžug-ciṅ / de-lta-bu[62] laṅ maṅ-du byas-paham / yaṅ-na chaṅ-gi naṅ-du sṅa-ma ltar lcags bsregs-pa bcug-ste / blud-na ži-bar hgyur-ro[18] //

29.35 buhi maham / nu-ma snun-pahi ma-mas kha-zas daṅ btuṅ-ba lci-bahi bag zos-śiṅ hthuṅs-pa daṅ / dus sṅa-phyi daṅ / chad che-chuṅ / zos-śiṅ hthuṅs-pas rluṅ-la sogs-pahi nad-gži gsum hkhrugs[63]-pas nu-zo ma-ruṅ-bar gyur-pa-las ni / bu-la nad rnam-pa sna-chogs hbyuṅ-bar hgyur-ro[18] //

29.36 de-la nu-žo rluṅ-gis ma-ruṅ-bar byas-pahi mchan[63a]-ma ni / nu-žo ñid ro bska-žiṅ chuhi naṅ-du blugs-na steṅ-du hbyuṅ-bar hgyur-ba-las rtogs-par byaho //

29.37 nu-žo mkhris-pa-las ma-ruṅ-bar[64] byas-pahi mchan-ma ni / nu-žo ro cha skyur / nu-žo chuhi naṅ-du blugs-na steṅ-du ser-po śar-śar-por hbyuṅ-ba yin-no[5] //

29.38 nu-žo bad-kan-gyis ma-ruṅ-bar[65] byas-pahi mchan-ma ni / nu-žo skam-žiṅ śin-tu lci-ba hbyar-hbyar-po chuhi naṅ-du blugs[66]-na žabs-su[67] hbyiṅ-ba yin-no[5] //

29.39 nu-žo nad-gži-rnams-kyis ma-ruṅ-bar[64] gyur-pa ma-yin-pa tha-ma-la ni / chuhi naṅ-du blugs-na chu daṅ hdres-par gyur-ciṅ / mdog skya-bor hdug-pa yin-no //

29.40 de-la nad-gži-rnams-kyis[68] nu-žo ma-ruṅ-bar gyur-pahi ñes-pa bsal-žiṅ slar gso-bahi thabs ni / buhi maham / nu-ma bsnun-pahi ma-ma thog-mar /

[57] liṅ- om. DN
[58] hu- DP] lu- N
[59] -rum *hr em.mkhris*] -mar DNP
[60] bskol- NP] skol- D
[61] bsregs- DP] bsreg- N
[62] -bu D] -bur NP
[63] hkhrugs- D] hkhrug- NP
[63a] mchan- NP] mchen- D
[64] -ruṅ-bar D] -ruṅs-par NP
[65] -ruṅ-bar DP] -ruṅs-par N
[66] blugs- DN] glugs- P
[67] žabs-su DP] žabsu N
[68] -kyis DN] -kyi P

29.33 alternatively (*vā*), one must mix with (*anvitam*) rock salt (*lavaṇa-*) the liquid (obtained) by boiling (*krātham*) the group (*gaṇa-*) (of drugs) beginning with (*ādi-*) long pepper (*pippalī-*) (2.3), or alternatively (*tathā*), one must mix (*-yutam*) the liquid (*ambu*) (obtained) by boiling the fruit of coriander (*dhānyaka-*) with the powder from crude sugar (*guḍam*), the three hot ones (*ūṣaṇam*), and the so-called 'three kinds of perfumes (*tri-jātaka-*)' (namely) cinnamon bark (**tvak*), cardamom (**elā*), and cinnamon leaves (**gandhapattra*), and one must give it (to the patient) to drink (*pibed*).

29.34 Alternatively, in the case of disease arising due to a child having come out (*sūtikā-roga-*), if one puts red-hot (*tapta-*) iron (*loha-*) in the liquid (obtained) by boiling (*niṣkvātham*) the five roots (*pañca-mūlasya*), and does that many times, or alternatively (*vā*), if one puts iron, heated as before (*tad-vidhānam*), into liquor (*surām*), and gives it (to the patient) to drink (*pibed*), it will become calm (*-nāśāya*).

29.35 Various kinds (*nānā-*) of diseases (*-rogāḥ*) will occur (*kalpate*) in a child (*kumārasya*) due to the breast milk (*kṣīram*) having become unsuitable (*pradūṣitam*) when the three humours (*doṣaiḥ*) wind etc. have been disturbed (*duṣṭair*) by the child's mother or the suckling nurse (*dhātryāḥ*) eating and drinking foods (*annair*) and drinks that tend to be heavy (*gurubhir*) and eating and drinking at early or late times and in (too) large or small quantities (*viṣamair*).

29.36 In that (connection), as for the characteristics of breast milk (*stanyam*) that has been made unsuitable (*-dūṣitam*) by wind (*māruta-*), one must recognise it by (the fact that) the breast milk itself has an astringent (*kaṣāyam*) taste, and if one pours it into water it will appear on top (*salila-plāvi*).

29.37 As for the characteristics of breast milk that has been made unsuitable (*-saṅgatam*) by bile (*pitta-*), they are: the breast milk has a pungent (*kaṭu*) or sour (*amlam*) taste, and if one pours the breast milk into water (*salile*), yellowness (*pīta-*) occurs in lines (*rājimat*) on top (of the water).

29.38 As for the characteristics of breast milk that has been made unsuitable (*-duṣṭam*) by phlegm (*kapha-*), they are: the breast milk is dry, very heavy (*ghanam*), sticky (*su-picchilam*), and if one pours it into water (*toye*), it sinks (*nimajjati*) to the bottom.

29.39 As for normal breast milk that has not become unsuitable (*aduṣṭam*) due to the humours, if one pours it (*-nikṣiptam*) into water (*ambu-*), it becomes mixed (*ekī-bhavati*) with the water and it has a whitish (*pāṇḍuram*) colour.

29.40 In that (connection), as for the method of removing (*viśuddhy-artham*) the defect of breast milk (*dhātrī-kṣīra-*) that has become unsuitable

mar-khu blud-la ; dehi hog-tu pi-pi-liṅ-gi phye-ma daṅ ; sbraṅ-rci ciṅ-ba bskol-bahi khu-ba daṅ ; sbyar-bahi skyug[69]-sman blud-de[70] skyug-tu gźug-go[71] ;;

kha-zas ni mon sran snehuhi[72] khu-bcud daṅ ; śa-khu daṅ ldan-par sbyin-no ;;

29.41 yaṅ-na nu-źo ma-ruṅ-bar[64] gyur-pa-la ni čhos-par byed-pahi sman bargi daṅ ; thaṅ-śiṅ daṅ ; śu-dag daṅ pa-tha daṅ ; boṅ[73]-ṅa dkar-po-rnams bskol-bahi khu-baham ; yaṅ-na don[74] ga-la sogs-pahi sde-čhan bskol-bahi khu-baham yaṅ-na gla-sgaṅ-la sogs-pa sde-čhan bskol-bahi khu-ba hthuṅs-pas ; sbyaṅ[75]-bar byaho ;;

29.42 byis-pahi rims-kyis thebs-pa-la ni ; hbras brños-pa[76] daṅ ; skyer-khaṇḍa daṅ ; kha-ra daṅ ; smyig-rkaṅ daṅ ; śiṅ-mṅar-rnams-kyi phye-ma čha bsñams[77]-te ; sbraṅ-rci daṅ sbyar-bahi lde-gu byin-na rims thams-cad sel-to ;;

29.43 yaṅ-na pi-pi liṅ daṅ ; boṅ[73]-ṅa dkar-po daṅ ; bu-ram-śiṅ-rnams btags-pahi phye-ma sbraṅ-rci daṅ sbyar bahamyaṅ-na boṅ[78]-ṅa dkar-po gcig-buhi[79] phye-ma sbraṅ-rci daṅ sbyar-bahi lde-gu byin-na ; rims daṅ ; lud-pa daṅ ; skyug[69]-pahi nad-rnams sel-to ;;

29.44 hbras-yos daṅ ; rgyam-čha daṅ ; śiṅ loṅ-kog-rnams-kyi phye-ma sbraṅ-rci daṅ sbyar-bahi lde-gu byin-na skyug[80]-pahi nad sel-to ;;

29.45 smyig-rkaṅ daṅ ; sbraṅ-rci daṅ ; sbyar-bahi lde-gu byin-na yaṅ ; byis-pahi lud-pa daṅ ; thugs mi-bde-bahi nad sel-to ;;

29.46 hbras-yos daṅ ; rgyam-čhahi[81] phye-ma ; kha-tuṅ-gi śiṅ-thog-gi phye-mas sbyar-bahi lde-guham ; yaṅ-na hbras-yos daṅ ; kha-ra daṅ ; rgyam-čha daṅ ; mar daṅ ; sbraṅ-rci-rnams sbyar-bahi lde-gu byin-na yaṅ skyug[82]-pa daṅ ; skyigs-buhi nad sel-to ;;

[69] skyug- D] skyugs- NP
[70] blud-de D] blude N : blud-te P
[71] gźug-go D] gźugo N : zug-go P
[72] snehuhi DP] snehui N
[73] boṅ- D] bo- NP
[74] don- NP] dan- D
[75] sbyaṅ- D] sbyans- NP
[76] -pa D] -pahi NP
[77] bsñams- DN] sñams- P
[78] boṅ- DN] bo- P
[79] -buhi DP] -puhi N
[80] skyug- DN] skyugs- P
[81] rgyam-čhahi N] rgyam-chohi (?) D : rgyamčhahi P (with čha *below*)
[82] skyug- DP] skyugs- N

due to the humours, and restoring it, one must first give the child's mother or the suckling nurse ghee (*ājyam*) to drink (*pāna-*), and after that one must give her to drink an emetic (made) by mixing the powder of long pepper (*kaṇā-*) and honey (*kṣaudram*) with the liquid (*toyena*) (obtained) by boiling neem (*nimba-*), and one must make her vomit (*vāmayet*). As for food (*aśanam*), one must give (her food) accompanied by green gram soup (*mudga-yūṣa-*) and meat soup (*rasa-*).

29.41 Alternatively, in the case of breast milk (*dhātrī-stanya-*) that has become unsuitable, one must make it pure (*-viśuddhaye*) by drinking (*pibet*) the liquid (obtained) by boiling (*śṛtāḥ*) the drugs that make mature (**pacanīya*) : beetle-killer (*bhārgī*), deodar (*dāru-*), sweet flag (*vacā-*), velvetleaf (*-pāṭhāḥ*), and white aconite (*sātiviṣāḥ*), or alternatively, the liquid (obtained) by boiling the group (of drugs) beginning with (*-ādinā*) drumstick (*śaunāka-*) (2.6), or alternatively (*vā*), the liquid (obtained) by boiling the group (of drugs) beginning with (*-ādinā*) nut grass (*ghana-*) (2.26).

29.42 In the case of one who is afflicted by the fever of a child (*śiśoḥ*), if one gives him an electuary (*lehaḥ*) (made) by mixing (*-yuktaiḥ*) with honey (*kṣaudra-*) the powder (*cūrṇitaiḥ*) from fried rice (*lāja-*), barberry extract (*añjana-*), sugar (*sitā-*), bamboo manna (*vāṃśī-*), and liquorice (*-madhukais*) in equal portions (*samaiḥ*), (this) removes (*-nivāraṇaḥ*) all (*sarva-*) fevers (*jvara-*)

29.43 Alternatively, if one gives (the patient) an electuary (*leho*) (made) by mixing with honey (*madhūkṣitam*) the powder (*cūrṇam*) (obtained) by grinding long pepper (*pippalī-*), white aconite (*ativiṣā-*), and wax tree (*śṛṅgī-*), or alternatively (**vā*), by mixing with honey (*kṣaudreṇa*) the powder from white aconite (*ativiṣā*) alone (*ekā*), (this) removes (*jayet*) the diseases of fever (*jvara-*), cough (*kāsa-*), and vomiting (*-vamīn*).

29.44 If one gives (the patient) an electuary (*leho*) (made) by mixing with honey (*-kṣaudrair*) the powder from parched rice (*lājā-*), rock salt (*saindhava-*), and mango tree (*cūta-*), it removes (*-īraṇaḥ*) the disease of vomiting (*vami-*).

29.45 If one gives (the patient) an electuary (made) by mixing (*-saṃyuktā*) bamboo manna (*tukā*) and honey (*kṣaudra-*), (this) too removes (*-hari*) the diseases of cough (*kāsa-*) and uncomfortable breathing (*śvāsa-*) in a child (*śiśoḥ*)

29.46 If one gives (the patient) an electuary (*avalehikā*) (made) by mixing the powder from parched rice (*lājā*) and rock salt (*-saindhavaiḥ*) with the powder (*amla*) from the fruit of the lemon (*bījapūra-*), or alternatively (*vā*) by mixing parched rice (*lājā*), sugar (*sitā-*) rock salt (*-saindhavair*), ghee (*sarpiḥ-*) and honey (*kṣaudra-*), (this) too removes (*-apahā*) the diseases of vomiting (*chardi-*) and hiccough (*hikkā-*).

29.47 pi-pi-liṅ chen-po daṅ / dha-*ta[83]-ki daṅ / gseṅ[35]-phrom daṅ / bilba daṅ / ba-la-ka-rnams btags-pahi phye-ma sbraṅ-rci daṅ sbyar-bahi lde-guham / yaṅ-na sman de-dag-ñid bskol-bahi khu-ba bsgrans-pa sbraṅ-rci daṅ sbyar-ba byin-na / byis-pahi dmu-rjiṅ[84] daṅ / lto-ba cher skyes-pa[85] sel-to //

29.48 sa-maṇ-ga daṅ / dha-ta-kahi me-tog daṅ / thal-tres daṅ / gseṅ[35]-phrom-rnams bskol-bahi khu-ba bsgrans-la / sbraṅ-rci daṅ sbyar-te byin-na yaṅ dmu-rjiṅ[84] sel-to //

29.49 byis-pa-rnams-kyi mig-nad daṅ / ku-ku-la źes bya-ba daṅ / bod-tha-ka źes[86] bya-ba-la ni / (1) la-la-phud daṅ / (2) byi-daṅ-ka daṅ / (3) ba-*bla[87] daṅ / (4) ldoṅ-ros daṅ / (5) skyer pa daṅ / (6) rgya-skyegs daṅ / (7) bċag[88] yug-snam-rnams-kyi phye-mahi mig-sman blug[89]-par byaho //

29.50 yaṅ na thaṅ-śiṅ daṅ / bċag daṅ / gla[89a]-sgaṅ-rnams-kyi phye-ma rahi ho-ma daṅ lhan-cig-tu bċags-pahi lde-gus mig-gi phyi-rol bskus-na mig-nad sel-to /

29.51 byis-pahi khar hbrum-pa byuṅ-ste bċah laṅs-pa-la ni / śiṅ 'a-śo-thahi śun-lpags daṅ / ro-rtahi phye-ma sbraṅ-rci daṅ sbyar-bahi lde-guham / yaṅ-na skyer-pa daṅ / śiṅ-mṅar daṅ / 'a-ru-ra daṅ / sna-mahi lo-ma-rnams-kyi phye-ma sbraṅ-rci daṅ sbyar-ba bsku-bar byaho //

29.52 sman (1) gohu[90]-ri daṅ / (2) śiṅ-mṅar daṅ / (3) ñehu-śiṅ-gi rca-ba daṅ / (4) gseṅ[35]-phrom daṅ / (5) sa-la-parṇa daṅ / (6) priśṇa-parṇa daṅ / (7) ra-ja-da-na daṅ / (8) kha-ra daṅ / (9) śug-pa daṅ / (10) ċan-dan daṅ / (11) rgun daṅ / me-tog (12) padma daṅ / (13) ku-mu-ta daṅ / (14) 'utpal daṅ / (15) ji-ba-ka daṅ / (16) zaṅ[91] rca-ba daṅ / (17) me-ta daṅ / (18) hu-ċhaṅ-rto daṅ / (19) *ram[92]-ñe-ba daṅ / (20) thal-tres rnam gñis daṅ / hdi-rnams-kyi phye-ma daṅ / (21) ho-ma sraṅ sum-cu-rca gñis gñis daṅ / śun-lpags rnam[93] lṅa źes bya-ba / (1) śiṅ nya-gro-dhahi śun-lpags daṅ / (2) 'u-dumba-rahi śun-lpags daṅ / (3) 'a-śvatthahi śun-lpags daṅ / (4) plakṣahi śun-lpags daṅ / (5) betahi sahi śun-lpags-rnams daṅ /

[83] -ta- *by emendation*] -ga- DNP
[84] -rjiṅ NP] -rjiṅs D
[85] -pa *om.* DNP
[86] źes NP] ces D
[87] -bla *by emendation*] -la NP : -le (*from* -la ?) D
[88] bċag NP] bcag D
[89] blug D] blugs NP
[89a] gla- NP] bla- D
[90] gohu- DN] gahu- P
[91] zaṅ NP] zaṅs D
[92] ram- *by emendation*] mar- DNP
[93] rnam D] rnams NP

29.47 If one gives (the patient) an electuary (*lehaḥ*) (made) by mixing with honey (*sa-makṣikaiḥ*) the powder (obtained) by grinding big pepper (*gajāhva-*), fulsee flower (*dhātakī-*), lodh (*lodhra-*), Bengal quince (*bilva-*), and fragrant mallow (*-udīcyaiḥ*), or alternatively (*atha vā*), by mixing with honey the liquid (obtained) by boiling (*kvātho*) those very drugs (and then) cooling it, (this) removes (*hanti*) dropsy (*udara-*) and (the disease in which) the stomach has grown big (**ānāha*) in a child (*kumārasya*).

29.48 If one mixes with honey (*madhu-samyuktaḥ*) the liquid (obtained) by boiling (*niṣkvātho*) Indian madder (*samaṅgā-*), the flower (*puṣpa-*) of the fulsee flower tree (*dhātakī-*), sarsaparilla (*śārivā-*), and lodh (*lodhra-*), and cooling it, and gives it (to the patient) (*śītaḥ*), it too removes (*-jit*) dropsy (*kukṣi-roga-*).

29.49 In the case of eye-diseases of children (*śiśūnām*), the so-called 'kukūṇa (*kukūṇe*)' (disease), and the so-called 'pothaki (*pothakīṣu ca*)' (disease), one must pour (into the eye) an eye-medicine (*añjanam*) (made) from the powder (*cūrṇa-*) of (1) bishop's-weed (**yavānikā*), (2) embelia (*krimi-ghna-*), (3) yellow arsenic (*ala-*), (4) red arsenic (*śilā-*), (5) barberry (*dārvī-*), (6) lac (*lākṣā-*), and (7) red ochre (*-kāñcana-gairikaiḥ*).

29.50 Alternatively, if one smears (*alepanam*) on the outside of the eye (*bahir*) a paste (made) by straining together with goat milk (*ajā-kṣīreṇa*) the powder (*sampiṣṭair*) from deodar (*dārvī-*), red ochre (*gairika-*), and nut grass (*-mustakaiḥ*), (this) removes (*-vināśanam*) eye-disease (*akṣi-roga-*).

29.51 In the case of pimples occurring in the child's mouth and heat rising (*mukha-pāke*), one must smear (*pralepanam*) (on the patient) a paste (made) by mixing with honey (*-kṣaudrair*) the powder from bark (*tvag-*) of the sacred fig tree (*aśvattha-*) and from costus (*gada-*), or alternatively (*tathā*), the powder from barberry (*dārvī-*), liquorice (*yaṣṭī-*), chebulic myrobalan (*abhayā-*), and leaves (*patra-*) of the nutmeg (*jātī-*), mixed with honey (*-kṣaudrais*).

29.52 (If one takes) the powder from these, the drugs (1) gauri (*gaurī*), (2) liquorice (*yaṣṭī*), (3) root of asparagus (*varī*), (4) lodh (*lodhram*), (5) tick trefoil and (6) pointed-leaved uraria (*parṇyau*), (7) Indian ape-flower tree (*rājādanam*), (8) sugar (*sitā*), (9) bird cherry (*padmakam*), (10) sandal (*candanam*), (11) grape (*drākṣā*), the flowers (12) lotus (*padmam*), (13) white water lily (*kumudam*), and (14) blue water lily (*utpalam*), (15) jīvaka (*jīvaka-*), (16) ṛṣabhaka (*-ṛṣabhakau*), (17) medā (*medā*), (18) kākolī and (19) kṣīra-kākolī (*kākolyau*), and (20) both kinds of sarsaparilla (*śārivā-dvayam*), and (21) milk (*-kṣīraiḥ*), thirty-two ounces of each (*prastham*), and the so-called 'five kinds of bark (*pañca-tvag-*)' (namely) (1) bark of the banyan tree (**nyagrodha*), (2) bark of the cluster fig (**udumbara*), (3) bark of the sacred fig (**aśvattha*), (4) bark of the yellow-barked fig (**plakṣa*), and (5) bark of the

rca-ba lña-pa daṅ / ḥdi-rnams bskol-baḥi khu-ba mar-gyi bźi-hgyur[94]-gyi naṅ-du bskol-te / mar ñi-che lus-pa bcags[95]-paḥi miṅ ni / gohu-ra-la sogs-paḥi sman-mar źes bya-ste / nad jyo[96]-ti-ka źes bya-ba daṅ / mkhris-pa-las gyur-paḥi me-dbal daṅ / bcaḥ-nad khar ḥbrum-pa hoṅ-ba daṅ / gdon-gyis zin-pa-rnams-la bcaṅ-ste / raṅ-par blud-na byis-paḥi nad-do[97]-cog sel-to //

29.53 byis-pa mchan-mo gñid log-tu mi-btub-par ṅu[98]-ziṅ nur mi-btub-pa daṅ / dri mi-źim-par gyur-pa daṅ / lus daṅ rkaṅ-lag g-yob-pa[98]-la sogs-paḥi[99] chul sna-chogs byed-de[100] / so hchaṅ-ziṅ sen-mo ḥbrad[101]-par byed-pa-rnams ni gdon-nad-las gyur-pa yin-te /

29.54 de-la ni (1) sgog-skya daṅ / nim-paḥi[101a] lo-ma daṅ / rgya-skyegs daṅ / smyig-maḥi śun-lpags lhan-cig-tu sbyar-ba daṅ / (2) yuṅs-kar daṅ / nimpaḥi lo-ma daṅ / smyig-maḥi śun-lpags daṅ / rgya-skyegs[102]-rnams lhan-cig tu sbyar-ba daṅ / (3) sbrul-gyi *pags[103]-pa brjes[104]-pa daṅ / skra[105] daṅ / lha-la phul-baḥi me-tog rñiṅ[106]-pa daṅ / yuṅs-kar-rnams lhan-cig-tu sbyar-ba daṅ / bdug-pa sbyar-ba rnam-pa ḥdi gsum-las gaṅ yaṅ ruṅ-ba mar daṅ sbyar-te bsregs-paḥi du-bas bdugs-na gdon thams-cad sel-to //

29.55 śiṅ sapta-parṇaḥi śun-lpags daṅ / murba daṅ / pu-ċe-śel-rnams btags-paḥi phye-ma chu daṅ sbyar-bas byis-paḥi lus dril-na yaṅ gdon thams-cad sel-to //

29.56 ma-dhu-kaḥi me-tog daṅ / śiṅ a-śvattha daṅ / sapta-parṇa daṅ / *śe[107]-lu-ka daṅ / ḥdi-rnams-kyi lo ma lhan-cig bskol-baḥi khu-ba graṅ-mos khrus byas-na yaṅ gdon sel-to //

29.57 yaṅ-na gdon źi-bar bya-baḥi phyir las thams-cad byed-paḥi sṅags ḥdis gtor-ma sbyin-pa daṅ / źi baḥi sbyin-sreg-gi[108] las-rnams bya-ba daṅ / sṅags-kyis[109] skud-pa gdags-pa-la sogs-pa byaḥo //

[94] -hgyur- D] -gyur- NP
[95] bcags- DN] gcags- P
[96] jyo- NP] jyu- D
[96a] nad-do- DP] nado- N
[97] ne- DN] du- P
[98] -pa- om. NP
[99] -paḥi D] -pa NP
[100] byed-de DP] byede N
[101] ḥbrad- DN] ḥbran- P
[101a] nim-paḥi NP] ni(-)m-paḥi D
[102] -skyegs- D] -skyegs- NP
[103] pags- by emendation] lpags- DNP
[104] brjes- D] rjes- NP
[105] skra NP] sgra D
[106] rñiṅ- NP] rñiṅs- D
[107] śe- by emendation] be- D : pe- NP
[108] -sreg-gi DP] -sregi- N
[109] -kyis D] -kyi NP

country willow (**vetasa*), and the five roots (*daśa-mūla* !), boils (*śṛtam*) these in (as much) liquid from boiling these as four times (the quantity) of ghee (*ghṛtāt*), until only ghee remains, and strains it. as for its name, it is the so-called (*nāma*) 'gauri etc. (*gaury-ādikam*) medicinal ghee', and it is beneficial (*śastam*) in the case of the so-called 'jyotika disease (*jyotike*)', in erysipelas (*visarpe*) that has arisen due to bile (*pitta-*), in heat disease (in which) pimples occur in the mouth (*mukha-pāke*), and in the case of being seized by demons (*grahārtayoḥ*), and if one gives it (to the child) to drink in moderation, it removes (*-nut*) all (*sarva-*) the diseases (*roga-*) of children (*bālānām*).

29.53 As for a child (*kumāro*) who cannot get to sleep at night (*jāgarūko*), weeps, and cannot suck (-*bhayodvegī*), has developed an unpleasant smell (*durgandhī*), acts in various ways such as swinging about his body and limbs (*bahu-ceṣṭitaḥ*), gnashes his teeth (*danta-vikārī*), and gnaws his nails (*nakha-vikārī*), he has become (thus) due to a demon disease (*graha-doṣa-taḥ*).

29.54 In that (connection), (1) garlic (*rasonam*), leaves (*-pattrāṇi*) of neem (*nimba-*) lac (*jatu*), and bark (*tvalekhanam*) of bamboo (*vaṃśa-*), mixed together; (2) white mustard (*siddhārtha-*), leaves (*-pattrāṇi*) of neem (*ariṣṭa-*), bark (*tvag*) of bamboo (*vaṃśa-*), and lac (*jatunā saha*), mixed together; and (3) the sloughed skin (*-nirmocanam*) of a snake (*sarpa-*), hairs (*keśāḥ*), old flowers that have been offered to a god (*nirmālyam*), and white mustard (*gaura-sarṣapāḥ*), mixed together -- if one mixes with ghee (*sa-sarpiṣkam*) whichever may be appropriate among these three (*-trayam*) mixed fumigants (*dhūpa-*) and fumigates with the smoke from burning it, (this) removes (*-apaham*) all (*sarva-*) demons (*graha-*)

29.55 If one massages (*udvartanaṃ kuryāt*) the body of the child (*śiśor*) with the powder (obtained) by grinding (*piṣṭvā*) the bark (*tvacam*) of dita tree (*saptaparṇa-*), bowstring hemp (*mūrvā-*), and kutroa (*tikta-*), mixed with water, (this) too removes (*vināśanam*) all (*sarva-*) demons (*graha-*).

29.56 If one bathes (*snāne*) (the child (*śiśoḥ*)) in the liquid (obtained) by boiling (*kvāthaḥ*) together the flower of the mahua (*madhūka-*) and the leaves (*pattraiḥ*) of these trees: sacred fig (*aśvattha-*), dita (*saptacchadasya*), and Assyrian plum (*-śelūnām*), (when the liquid has become) cold (*śītaḥ*), (this) too removes (*-nivāraṇaḥ*) demons (*graha-*)

29.57 Alternatively, in order to make demons calm (*graha-śāntaye*), with this (*ayam*) spell (*mantraś*) that fulfils all functions (*sarva-karmikaḥ*), one must present a strewn offering (*bali-*), perform (*kāryāṇi*) acts (*karmāṇi*) of burnt offerings (*iṣṭi-*) that (make) calm (*śānti-*), and tie a thread (*sūtra-*) with a spell, etc. (*ādau!*).

29.58 de-la sṅags ni | na-mo bha[110]-ga-ba[111]-ste | ga-ru-ḍā-ya | na-ma-sta-ma-ba-ka-ya | satya satya ta-nu-te svā-hā

byis-pahi rgyud-kyi leḥu-ste ñi-šu dgu-pa rdzogs-so[112]

110 bha- P| spa- DN
111 -ba- P| -pa- DN
112 rdzogs-so DP| rjogs-so N

29.58 In that (connection), as for the spell (*mantra*), (it is):

namo bhagabate garuḍāya namas tamabakaya satya satva kanate svāhā

The chapter (*adhyāya*) on the Tantra (*tantra*-) concerning children (*kumāra*-), the twenty-ninth (*ekona triṃśatimaḥ*), is finished.

§ 30: LAS RNAM LÑAHI LEHU

30.0 de-nas las rnam lñahi lehu bśad-par byaho

30.1 las rnams[1] lña ni / (1) skyug-sman daṅ / (2) bkru sman daṅ / (3) sman snar blugs-pa[1a] daṅ / (4) skru-sman drag po mas btaṅ-ba daṅ / (5) hjam-rci mas btaṅ-ba-rnams yin-par śes-par bya-ste / de-dag-gi cho-ga bśad-par byaho / /

30.2 de-la skyug-sman [2]btaṅ-bahi thabs ni / thog-mar sman-pas / nad-pa-la[3] mar daṅ / til-mar-la sogs-pa snum-bag gaṅ yaṅ ruṅ-bahi[4] hjam-rci blud-la / dehi hog-tu dugs rnam lña źes bya-ba[5] (1) khyim dron-por lus mes bsro-ba daṅ / (2) rdo bsregs-pahi steṅ-du chu blugs-pahi rlaṅs-pas bdug-ciṅ rñul gdon-pa daṅ / (3) ñi[6]-chan-gyis bdug-pa daṅ / (4) dugs-kyi sman bsros-pahi phur-mas dugs bya-ba daṅ / (5) gos daṅ / rdo-la sogs-pa bsros-pahi dugs rnam-pa hdi lña gaṅ yaṅ ruṅ-bas lus legs-par dros-par byas-nas gos dron-po bskon-te / skyug-sman btaṅ / rkub-rten pus-mor phyin ćam-gyi steṅ-du hdug[7]-ste / će-raṅdahi sdoṅ[8]-buham / bya-sgro-la sogs-pa hjam-pos gre-ba-nas dkrug-ciṅ / skyug-tu gźug-go[9] / /

30.3 de-la skyug-sman ni / pi-pi-liṅ daṅ / po-son-cha daṅ / rgyam-ćha-rnams-kyi phye-ma daṅ / sbraṅ-rci daṅ / śiṅ-mṅar bskol-bahi khu-ba daṅ sbyar-ba hdi ni / skyug-sman-gyi mchog yin-te / dron-por hog dros-kyis bzuṅ[10]-ste / blud-la skyug-tu gźug-go[11] / /

30.4 yaṅ-na sbyar-[12]thug ces bya-ba / hbras daṅ til daṅ / mon-sran sñehu[13] gsum bsregs-pahi thug-pa / po-son-cha daṅ / legs-par bćos-paham / yaṅ-na po-son-chahi sa-bon ho-ma daṅ sbyar-te bskol-baham / yaṅ-na pi-pi-liṅ-la sogs-pahi skyug-sman sbraṅ-rci daṅ ldan-pa goṅ-du smos-pa-rnams

[1] -rnams NP] rnam-pa D
[1a] -pa om. P
[2] btaṅ- *by emendation*] mas btaṅ- DNP
[3] -la om. NP
[4] -bahi D] -ba NP
[5] -ba DN] -bahi P
[6] ñi- DN] ñin- P
[7] hdug- D] hdug- NP
[8] sdoṅ- DN] sdod- P
[9] gźug-go DP] gźugo N
[10] bzuṅ P] gzuṅ DN
[11] gźug-go DP] bzugo N
[12] -thug *by emendation*] -dug DNP (?)
[13] sñehu D] sñeha NP

CHAPTER 30: THE FIVE TREATMENTS

30.0 Next the chapter on the five treatments will be expounded.

30.1 As for the five (*pañca-vidhaṃ*) treatments (*karma*), they are to be known (*jñeyaṃ*) to be: (1) emetics (*vamanaṃ*), (2) cathartics (*recanaṃ*), (3) medicines to be poured into the nose (*nasyaṃ*), (4) severe purging cathartics (*nirūhas*), and (5) purging oily enemas (*anuvāsanaṃ*), and the method (of treatment) (*vidhānaṃ*) with those (*tasya*) will be expounded (*gadyate*).

30.2 In that (connection), as for the method of administering an emetic, the physician (*bhiṣak*) must first make the patient drink an oily enema (**anuvāsana*) (made) from whichever oily substance (**sneha*) may be appropriate, such as ghee and sesame oil (*snigdha-*) and after that, he must make his body very hot by whichever may be appropriate (among) these so-called 'five kinds of sudation': (1) warming the body by fire in a hot house; (2) fumigating and extracting sweat by steam (produced) by pouring water over a burnt stone; (3) fumigating by means of the sun's heat (**ātapa*); (4) sudation by means of a (leaf-)wrapping (**puṭa*) of warmed sudatory medicaments; (5) sudation by warming clothes, stones, etc. (— *-svinnaṃ*). (Next) he must put warm clothing on (the patient) and administer the emetic (while the patient) is sitting (*-sthitam*) on a support for the posterior (*āsana-*) that reaches his knees (*jānu-mātra-*) and irritating (*spṛśantaṃ*) his throat (*kaṇṭham*) with a soft stalk (*nālena*) of the castor oil plant (*eraṇḍa-*) or a bird's feather, etc. so that it makes him vomit (*vāmayed*).

30.3 In that (connection), as for the emetic, the powder (*-kalkaṃ*) from long pepper (*kṛṣṇā-*), emetic nut (*madana-*), and rock salt (*sindhūttha-*), honey (*kṣaudra-*), and the liquid (obtained) by boiling (*-kvātham*) liquorice (*madhuka-*) — this mixture (*etad*) is the best (*uttamaṃ*) emetic (*vamanam*). After he has been made hot by heat (treatment), one must make him drink (*pāyayet*) it and (so) cause him to vomit.

30.4 Alternatively, if (the patient) drinks (*pītvā*) hot the so-called 'mixed soup (*kṛsarāṃ*)', soup (made) by frying the three (items): rice (**taṇḍula*), sesame (**tila*), and green gram (**mudga*), well cooked (*-susiddhāṃ*) with emetic nut (*rāṭha-*), or alternatively (*vā*), the seeds (*bījair*) of emetic nut mixed with milk (*payaḥ*) and boiled (*śṛtaṃ*), or alternatively (*vā*), the emetic (made) from long pepper etc. (*kṛṣṇādim*), containing honey, (as) mentioned above (in 30.3), mixed with the liquid (obtained) by boiling (*-kvāthaṃ*)

po-son-chahi ḥbras-bu lña bskol-bahi khu-ba daṅ sbyar-te dron-por hthuṅs-na sñin chim-par skyug[14]-par ḥgyur-ro[15] //

30.5 ku-ba ro kha-ba daṅ / thaṅ-śiṅ daṅ / dug-mo ñuṅ gi ḥbras-bu daṅ / kri-ta-bhe[16]-ta-na daṅ / dha-marga-ba-rnams kyaṅ skyug-sman yin-te / so-sor po-son-cha daṅ ḥdra-bar sbyar-ro[17]

30.6 de-nas skyugs[18]-pahi rjes-la / mkhris-pa byuṅ-ba daṅ / lto daṅ / sñiṅ-kha daṅ / mgo-bo yaṅ-bar gyur-na skyug-sman legs-pa yin-no[19] //

hdi-ltar ma-gyur-pa ni / skyug-sman ma-legs-pa yin-par bśad-do[20] //

30.7 skyug-pahi ćhod ma-tig-ste / drags[21]-na nad-du hgyur-te / dehi mćhan-ma ni / sñiṅ-ga[22] na-ba daṅ / glo hgrams-pa daṅ / mgul-pa sad-pa daṅ / dran-pa ñams-śiṅ myos-pa daṅ / lus bdar-ba daṅ / khrag skyug[14]-pa-rnams-las rtogs-par byaho //

30.8 de-la skyug-sman ni / bad-kan-las gyur-pahi nad daṅ / cham-pa drag-po daṅ / gcin sñi-bahi nad daṅ / mje-nad daṅ / lkog-nad lha-gor[23] daṅ / dug hthuṅs-pa daṅ / bsud-pa-rnams-la ñams-stobs daṅ sbyar-te / gtaṅ[24]-bar byaho //

30.9 mig-nad rab-rib yod-pa daṅ / dmu-rjiṅ[25]-can daṅ / skran daṅ / skom-pahi nad daṅ / rtug-skam[26]-gyi nad-kyis ñam-thag-pa daṅ / sbrum-pa daṅ / rluṅ-nad-can daṅ / skya-rbab-kyi nad yod-pa-rnams-la ni / skyug-sman-du btaṅ-du mi-ruṅ-ṅo //

30.10 bkru-sman btaṅ-bahi thabs ni / thog-mar mar daṅ / til-mar-la sogs-pa snum-bag gaṅ yaṅ ruṅ-bahi hjam-rći blud-la / dehi hog-tu sṅar bśad-pa bźin-du dugs-kyis lus bsros-te skyug-sman btaṅ-la / dehi hog-tu bkru-sman btaṅ-ṅo[27] //

bkru-sman btaṅ-bahi thabs de-ltar ma-byas-te / cho-ga log-par byas-na pho-bahi nad skyed-par bśad-do[20] //

30.11 de-la mkhris-pahi raṅ-bźin-can-gyi mi ni / lto sñiho //

rluṅ daṅ bad-kan-gyi[28] raṅ-bźin-can-gyi mi ni lto sra-ba yin-no[19] //

[14] skyug- NP] skyugs- D
[15] hgyur-ro DP] hgyuro N
[16] -bhe NP] -bha- D
[17] sbyar-ro DP] sbyaro N
[18] skyugs- DN] skyug- P
[19] yin-no DP] yino N
[20] bśad-do DP] bśado N
[21] drags D] grags- NP
[22] -ga D] -gar NP
[23] -gor D] -hur NP
[24] gtaṅ- D] btaṅ- NP
[25] -rjiṅ- NP] -rjiṅs- D
[26] -skam- DN] -skam- P
[27] btaṅ-ṅo P] btaṅ D : btaṅo N
[28] -gyi D] -can-gyi NP

five (*pañca-*) fruits of the emetic nut (*rāṭha-*), he will vomit (*vamati*) satisfactorily (*alam*).

30.5 The bitter-tasting gourd (*ikṣvākuḥ*), deodar (*jīmūtakas*), fruit of kurchi (*kuṭajaḥ*), acute-angled cucumber (*kṛtavedhanaḥ*), and large acute-angled cucumber (*dhāmārgavaś ca*) are also emetics (*vamane*), and one must apply (*saṃyojya*) them separately (*pṛthak*) like emetic nut (*rāṭha-vat*).

30.6 Next, if, after having vomited, bile (*pitta-*) has come out, and the stomach (*kukṣi-*), heart (*hṛt-*), and head (*mūrdhan-*) have become light (*-lāghavaiḥ*), the emetic (*vamanam*) is good (*samyak*). As for (the case where) it has not become like this (*etair eva tv aparyuṣitair*), the emetic is said to be (*parikīrtitam*) not good (*asamyak*).

30.7 If the amount of vomiting is not correct but severe (*ati-vāntasya*), disease will occur, and as for the characteristics (*lakṣaṇam*) of that, they are to be recognised (*jñeyam*) from ache in the heart (*hṛc-chūla-*), pulmonary rupture (*kṣata-*), injured throat (*kṣata-kaṇṭha-*), loss of memory and unconsciousness (*saṃjñā-nāśaḥ*), shaking body (*pravepanam*), and vomiting blood (*rakta-niṣṭhīvanam*).

30.8 In that (connection), as for emetics (*vamanam*), in the case of disease (*roge*) that has arisen due to phlegm (*kapha-*), severe catarrh (*pratiśyāye*), the disease of loose urine (*mehe*), skin disease (*kuṣṭhe*), the throat disease lha-gor (*gala-grahe*), drinking poison (*viṣa-pīte*), and choleraic disorder (*viṣūcyām ca*), one must administer them in conjunction with the strength (of the patients) (*balinām*).

30.9 Emetics (*vamyāḥ*) ought not (*na*) to be administered in the case of one who has rab-rib eye disease (*timirī*), one who has dropsy (*jaṭharī*), internal tumours (*gulmī*), one afflicted (*-pīḍitaḥ*) by the disease of thirst (*tṛṣṇā-*) and the disease of dry excrement (*udāvarta-*), one who is pregnant (*garbhiṇī*), one who has a wind disease (*vāta-rogī*), and those who have yellow disease (*pāṇḍu-roginaḥ*).

30.10 As for the method of administering a cathartic, one must first make (the patient) drink an oily enema (made) from whichever oily substance (*sneha*), such as ghee and sesame oil, may be appropriate (= *snigdha-*), and after that one must warm his body by sudation (*svinnāya*) as explained earlier (in 30.2), and administer an emetic (*vāntāya*), and after that one must administer (*pradātavyam*) the cathartic (*virecanam*).

If one does not follow in that way the method of administering a cathartic (*anyathā yojitam*) but reverses the method (of treatment), that is said (*matam*) to produce (*-kṛt*) disease of the stomach (*grahaṇī-doṣa-*).

30.11 In that (connection), as for the man who has the nature of bile (*pittena*), his belly (*koṣṭhaḥ*) is soft (*mṛduḥ*). As for the man who has the

nad-gźi-rnams stobs mñam-pahi lto ni hbrin-ste . de-dag-la sman-gyi ċhod ci rigs-par dpag-ciṅ gtaṅ[24]-bar byaho //

30.12 de-la rluṅ-las gyur-pahi nad-kyis ñam[29]-thag-pahi mi-la : bkru-sman btaṅ-bahi thabs ni : śiṅ ñe-roṅ daṅ . rgyam-ċha daṅ : bcah[30] sga rnams-kyi phye-ma rcabs skyur-poham : rkaṅ-hgros daṅ : ri-dags skam-sa-na gnas-pahi śahi khu-ba gaṅ yaṅ ruṅ-ba daṅ sbyar-te btuṅ-bar byaho //

30.13 mkhris-pa-las gyur-pahi nad yod-pa-la ni : śiṅ ñe-roṅ phye-ma sman ro mṅar-ba daṅ : kha-ba-la sogs-pa mkhris-pahi nad-la phan-pahi sman gaṅ yaṅ ruṅ-ba bskol-bahi khu-ba daṅ sbyar[31]-bahi bkru-sman gtaṅ[24]-bar byaho //

30.14 bad-kan-las gyur-pahi nad-kyis gnod-par gyur-pa-la[32] ni : hbras-bu gsum bskol-bahi khu-ba : ċha-ba gsum-gyi phye-ma daṅ ba-gcin-gyis sbyar-bahi bkru-sman gtaṅ[24]-bar byaho //

30.15 pi-pi-liṅ daṅ : bcah-sga daṅ : śiṅ ñe-roṅ daṅ : nas-ċhig hkhus-pahi thal-ba-rnams-kyi phye-ma sbraṅ-rci daṅ sbyar-bahi lde-gu hdi ni : bad-kan-las gyur-pahi nad-do[33]-cog-gi bkru-sman-gyi mchog yin-te : bzah-bar byaho //

30.16 a-ru-ra daṅ : rgyam-ċha daṅ : pi-pi-liṅ-rnams-kyi phye-ma chur[34] bskol-bahi khu-ba[35] dron-po daṅ sbyar-bahi bkru-sman lcags-mdah źes bya-ba hdi ni nad-do-cog sel-bahi bkru-sman-gyi mchog yin-te btuṅ-bar byaho //

30.17 lvags[36] sraṅ gcig daṅ : śiṅ ñe-roṅ-gi phye-ma sraṅ gcig daṅ : pi-pi-liṅ-gi phye-ma źo gñis daṅ[37] hdi-rnams sbraṅ-rci daṅ sbyar-bahi lde-guhi bkru-sman-las raṅ[38]-par zos-na yaṅ nad-do[33]-cog sel-to //

[29] ñam- DP] mñam- N
[30] bcah- P] ba-bla (D) ba-bla N (end of line)
[31] sbyar- DP] sar- N
[32] -la om. P
[33] nad-do- DP] nado- N
[34] chur D] ċhus NP
[35] khu-ba om. NP
[36] lvags D] lvag NP
[37] daṅ NP] -te D
[38] raṅ- P] reṅ- DN

nature of wind (*vāta-*) and phlegm (*kapha-*), his belly is hard (*krūro*). The belly of one in whom the humours (*doṣa-*) are of equal (*sama-*) strength is midling (*madhyamaḥ*). One must administer (*yojyā*) to those by correctly (*anurūpa-taḥ*) proportioning the amount (*mātrā*) of the medicament.

30.12 In that (connection), as for the method of administering a cathartic (*virekāṇa*) to a man (*naraḥ*) afflicted (*ardito*) by a disease that has arisen due to wind (*vāta-*), one must make him drink (*pibet*) the powder (*cūrṇam*) from turpeth tree (*trivṛt-*), rock salt (*saindhava-*), and ginger (*-śuṇṭhīnām*), mixed as may be appropriate with sour gruel (*amlaiḥ*), or (*vā*) with the soup from the meat (*rasena*) of domestic animals and game that live on dry land (*jāṅgalānām*).

30.13 In the case of one who has a disease that has arisen due to bile (*pitta-rogī*), one must administer a cathartic (made) from the powder (*cūrṇam*) of turpeth tree (*trivṛt-*) mixed with the liquid (obtained) by boiling (*kvatha-*) whichever drugs may be appropriate that are beneficial for disease of the bile such as (*ādibhiḥ*) drugs that have a sweet (*svādu-*) and bitter (*tikta*) taste

30.14 In the case of one who has been harmed (*-pīḍitaḥ*) by a disease that has arisen due to phlegm (*kapha-*), one must administer a cathartic (made) from the liquid (obtained) by boiling (*kvatha-*) the three fruits (*triphalā-*) mixed with the powder from the three hot ones (*sa-vyoṣam*) and with cow urine (*-mūtraiḥ*).

30.15 As for this (*etad*) electuary (made) from the powder (*cūrṇam*) from long pepper (*kṛṣṇā-*), ginger (*śuṇṭhī-*), turpeth tree (*trivṛt-*), and the alkali (*kṣāra-*) extracted from burnt barley, mixed with honey (*kṣaudreṇa*), it is an excellent (*mukhyam*) cathartic (*virecanam*) for all (*sarva-*) diseases (*-vikāriṇām*) that have arisen due to phlegm (*śleṣman-*), and one must make (the patient) eat it (*saṃliheт*).

30.16 As for this so-called (*-saṃjñakaḥ*) "iron arrow (*nārāca-*)" cathartic (*virekaḥ*) (made) by mixing the powder (*kalkam*) from chebulic myrobalan (*pathyā-*), rock salt (*saindhava-*), and long pepper (*-kṛṣṇānām*), with the liquid (*ambunā*) (obtained) by boiling them in water, (while the liquid is still) hot (*uṣṇa-*), it is an excellent (*śreṣṭho*) cathartic (*virekaḥ*) for removing (*-glānaḥ*) all (*sarva-*) diseases (*roga-*), and one must make (the patient) drink it (*pibet*).

30.17 If one eats (*lihet*) in moderation (*mātrām*) from the cathartic (*virekaḥ*) (consisting) in the electuary (made) by mixing with honey (*madhunā*) these: one ounce (*palam*) of crude sugar (*khaṇḍāt*), one ounce (*-tulyam*) of powder of turpeth tree (*trivṛt-*), and two drams (*karṣam ca*) of the powder (*cūrṇitam*) of long pepper (*kṛṣṇā*), this also removes (*-jit*) all (*sarva-*) diseases (*roga-*).

30.18 ćha-ba gsum daṅ / dandaḥi rća-ba daṅ / śiṅ ñe-roṅ daṅ / ha-ru-ra daṅ / śiṅ doṅ-rnams-kyi phye-ma daṅ / dri sna gsum źes bya-ba / śiṅ-ćha daṅ / sug smel[39] daṅ / gandha-pa-tra-rnams-kyi phye-ma[40] btab la / bu-*ram[41] daṅ sbyar-te / goṅ-bur bsgoṅs[42]-paḥi bkru-sman-gyis kyaṅ nad-do[33]-cog sel-to //

30.19 dmu-rjiṅ[35]-la sogs-pa-la ni / śiṅ ñe-roṅ daṅ / śiṅ doṅ-kyi phye-ma / śiṅ snu-ḥaḥi *ho[43]-mas lan maṅ-du bsgos-la / bu-*ram[41] daṅ / sbraṅ-rći sbyar-te / dri sna gsum-gyis btab-paḥi lde-guḥi[44] bkru-sman btaṅ-no[45] //

30.20 de-nas khrus[46]-paḥi rjes-la / bad-kan byuṅ-ba daṅ / bkres-par gyur-pa daṅ / lus yaṅ-ba daṅ / mdaṅs gsal-bar gyur-na bkru-sman legs-pa yin-no[19] //

30.21 lus g-yaḥ-ba daṅ / lus la thig-le khra-bor byuṅ-ba daṅ / lus lci-bar gyur-pa-rnams ni / bkru-sman ma-legs-paḥi mćhan-mar śes-par byaḥo //

30.22 bkru-sman drags-paḥi mćhan-ma ni / na-ba daṅ / brgyal-ba daṅ / gźaṅ[47] ḥbyuṅ-ba daṅ / rluṅ ḥkhrug-pa daṅ / dran-pa ñams-pa daṅ / śa rjen bkrus-paḥi khu-ba ḥdra-ba *thur[48]-du ḥbyuṅ-ba-rnams yin-no[39] //

30.23 de-la bkru-sman ni / mje daṅ / gźaṅ-ḥbrum daṅ / srin[48a]-buḥi nad daṅ / me-dbal daṅ / dreg daṅ skya-sbaḥ[49]-kyi nad yod-pa-rnams-la gtaṅ[34]-bar byaḥo //

zad-kyi nad yod-pa daṅ / rid-pa daṅ / bud-med sbrum[50]-ma-rnams-la ni / bkru-sman btaṅ-du mi-ruṅ-ṅo //

30.24 skyug-sman btaṅ-ba-las ha-caṅ maṅ-du skyug-ciṅ / ḥchad-du mi-btub-pa-la ni / sman-pas bkru-sman źim-źiṅ yid-gar ḥoṅ-ba-las chuṅ-zad-ćam byin-na skyug-pa ḥchad-par ḥgyur-ro[35] //

30.25 bkru-sman btaṅ-ba-las ha-caṅ maṅ du ḥkhru-źiṅ / ḥchad-du mi-btub-pa-la ni / skyug-sman cuṅ-zad btab-na ḥchad-par ḥgyur-ro[35] //

39 -smel DN] -sman P
40 phye-ma *om.* NP
41 -ram *by emendation*] -rar DNP
42 bsgoṅs- D] dgnis- NP
43 ho- *by emendation*] lo- DNP
44 -guḥi D] -gus N, -gu P
45 btaṅ-no DP] btaṅ-ṅo N
46 khrus- NP] ḥkhrus- D
47 gźaṅ NP] gźaṅ-ḥbrum D
48 thur- *by emendation*] mthur- D : ḥthur- NP
48a srin- NP] sren- D
49 -sbaḥ- D] -sbabs- NP
50 sbrum- NP] sgrum- D

30.18 If one combines the powder (*-kalkitāḥ*) from the three hot ones (*vyoṣa-*), the root of wild croton (*danti-*), turpeth tree (*trivṛt-*), chebulic myrobalan (*pathyā-*), and indigo tree (*nīlikā-*) and the powder from the so-called 'three kinds of perfumes (*tri-sugandha-*)' (namely) cinnamon bark (**tvak*), cardamom (**elā*), and cinnamon leaves (**gandhapatra*), mixes it with crude sugar (*guḍa-*), and rolls it into a pill (*modakaiḥ*), this cathartic (*recanam*) also removes (*-nut*) all (*sarva-*) diseases (*roga-*).

30.19 In the case of dropsy (*udara-*) etc. (*-ādiṣu*), one must administer a cathartic (*reka*) (consisting) in an electuary (*leha*) (made) by rubbing many times (*-bhāvitam*) with the milk (*kṣīra-*) of the milk hedge tree (*snuk-*) the powder (*cūrṇam*) from turpeth tree (*trivṛt-*), and indigo tree (*-nīlyoḥ*), mixing it with crude sugar (*guḍa-*) and honey (*ājya-*), and adding the three kinds of perfumes (*tri-sugandha-yuta*).

30.20 Next, if after purging, phlegm (*kapha-*) has come out, he has become hungry (*kṣut-*), his body has become light (*lāghava-*), and his complexion has become clear (*prasanna-*), the cathartic (*recanam*) is good (*sādhu*).

30.21 As for (the case where) the body itches (*kaṇḍu-*), piebald spots (*maṇḍala-*) have come out on the body, and the body has become heavy (*-gauravāḥ*), those are to be known (*vijñeyam*) as the characteristics of a cathartic that is not good (*asamyak*).

30.22 As for the characteristics (*-lakṣaṇam*) of a severe cathartic (*ati-recana-*), they are: aching (*śūla-*), fainting (*mūrcchā-*), the anus coming out (*guda-bhraṃśa*), wind entering (*vāta-vṛddhi*), impaired memory (*visaṃjñatā*), and a downflow (*srāvaḥ*) resembling (*-sadṛśaḥ*) the liquid (*ambu-*) (obtained) by washing raw flesh (*māṃsa-*).

30.23 In that (connection), as for cathartics, they are to be administered (*virecyāḥ*) in the case of those who have skin disease (*kuṣṭha-*), piles (*arśaḥ-*), the disease of worms (*krimi-*), erysipelas (*visarpa-*), rheumatism (*vātāsṛk-*), and yellow disease (*pāṇḍu-rogiṇaḥ*).

Cathartics ought not to be administered (*a-virecyāḥ*) in the case of those who have the disease that (causes) wasting (*kṣaya-*), those who are emaciated (*durbalāḥ*), and pregnant women (*garbhiṇī*).

30.24 In the case of (the patient) vomiting (*vamane*) too much and being unable to stop (*ati-pravṛtte*) after an emetic has been administered, if the physician gives him a little of a pleasant-tasting, appetising (*hṛdyam*) cathartic (*virecanam*), the vomiting will cease.

30.25 In the case of (the patient) having too much cleansing (*reke*) and being unable to stop (*ati-saṃvṛtte*) after a cathartic has been administered,

30.26 bkru-sman ha-caṅ drags-pa ni / śug-pa daṅ / pu-śel-ċe daṅ / nā[51]-ga-ge-sar daṅ / ċan-dan[52]-rnams-kyis lus byugs-pa daṅ / las blugs-pa daṅ / btuṅ-ba-rnams byaho //

30.27 sman snar blugs-pa źes bya-ba ni / mar daṅ / til-mar-ram[53] / sman snar blugs-pa yin-te / de yaṅ (1) mar-ram / til-mar ñi-ċhe snar blugs-pa daṅ / (2) sman-mar-ram / sman-gyi til-mar blugs-śiṅ / bad-kan daṅ / chu-ser sna-nas draṅ-ba daṅ / (3) snum-gyis snahi naṅ-du[54] bsku-ba daṅ / (4) sman-gyi phur-ma sna-sgor[55] bcir[56]-źiṅ blugs-pa daṅ / (5) sman-gyi phye-ma ċehi naṅ-du blugs-te / snar bud-pa daṅ / rnam-pa lṅa yod-par śes-par bya-ste / sman snar blugs-pahi rnam-graṅs de-dag btaṅ-bahi thabs ni / *nam[57] thaṅ-bahi ñin-par / zan ma-zos-pahi sna-rol-du lag-pa gñis drag-du drud-pahi drod-kyis / kha sna daṅ / gdoṅ thams-cad legs-par mñe-źiṅ bsros-la / kha sna daṅ / mchal-bahi dri-ma thams-cad dag[58]-par bsal-nas mgo smad-de gtaṅ[24]-bar byaho //

30.28 sman snar blugs-pahi cho-ga byed-pa des mgo bkru-ba daṅ / khro-ba daṅ / ṅal-po daṅ / ñin-par gñid log-pa la sogs-pa mi-ruṅ-ba-rnams spaṅ-bar byaho //

30.29 de-la mar daṅ til-mar snar blugs-pahi ċhad ni / thigs-pa brgyad-dam / yaṅ-na mjub-mohi ċhigs-pa gñis phan-ċhad[59] / lan gcig smyugs-pa-la ci chags-pa snar blugs-so[60] //

ċhad rnam gcig ni / sraṅ phyed snar blugs-pa yin-no /

30.30 ċhad rnam gcig ni ñams[61]-stobs che-chuṅ-las dpags-te thigs-pa bźiham / drug-gam / brgyad blugs-par bya-ste / ċhad-kyi sna-graṅs man-po bstan-pa hdi[62] kun kyaṅ nad-paḥi ñams[61]-stobs che-chuṅ daṅ sbyar-źiṅ gtaṅ[24]-bar byaho //

30.31 sman-mar-ram / til-mar snar blugs-śiṅ / bad-kan daṅ / chu-ser sna-nas draṅ-ba ni nam-cboṅ yan-chad-kyi nad-rnams-la btaṅ-ba yin-no[19] //

[51] nā- D] na- NP
[52] ċan-dan- DP] cdan- N
[53] -ram D] -ham NP
[54] -du om. NP
[55] -sgor D] -gor NP
[56] bcir- D] rcir- NP
[57] nam *by emendation (cf. 4.5)*] nad D; nan (nad) NP
[58] dag- D] ḍag- NP
[59] -ċhad D] -cad NP
[60] blugs-so DP] blugso N
[61] ñams- D] ñam- NP
[62] hdi DN] hdi ldi P

if one gives him (*yojayed*) a small amount of emetic (*vamanam*), (the cleansing) will cease

30.26 As for the very severe (*ati-yoge*) cathartic (*virekasya*), one must administer (*prayojayet*) smearing (*ālepana-*) the body with bird cherry (*padmaka-*), vetiver (*uśīra-*), nagkassar (*nāgāhva-*), and sandal (*-candanaiḥ*), pouring them over the body (*-secanaiḥ*), and drinking them (*pāna-*)

30.27 As for the so-called 'medicine to be poured into the nose (*nasyam*)', it is ghee and sesame oil or or a (different) medicine poured into the nose.

It too is to be known (*jñeyam*) as of five kinds: (1) pure ghee or sesame oil poured into the nose (*nasyam*); (2) pouring medicinal ghee or medicinal sesame oil (into the nose) and extracting phlegm and serum from the nose (*śiro-virekaś*); (3) smearing oily substances (*sneha-*) on the nose (*pratimarśo*); (4) pressing a medicinal wrapping on the entrance to the nose and pouring (the medicine into it) (*avapīḍanam*); and (5) pouring medicinal powder onto the tongue and blowing into the nose (*pradhamanam*).

As for the method of administering those kinds of medicines to be poured into the nose, one must warm (the patient), on the day of a clear sky before he has eaten his food, by massaging well the whole of his mouth, nose, and face with the heat (produced) by severely rubbing the two hands, must thoroughly clean away all impurities on his mouth, nose, and the lower part of his face, bend down his head, and administer (the treatment).

30.28 One who is applying the method (of treatment) by pouring medicines into the nose (*tan-niṣevī*) must give up (*varjayet*) unsuitable (activities) such as (*-ādīn*) bathing the head (*śiraḥ-snāna-*), anger (*krodha-*), sexual intercourse (**maithuna*), and sleeping during the day (**divā-svapna*)

30.29 In that (connection), as for the amount (*mātrā*) of ghee and sesame oil (*snehasya*) to be poured into the nose, one must pour into the nose (*navane*) eight (*aṣṭau*) drops (*bindavo*), or alternatively, what appears, on dipping once (*ādyā*), as far as two joints (*parva-yugma-*) of the forefinger (*tarjanī-*).

As for one measure (!), one must pour into the nose half an ounce (*śuktiḥ*).

30.30 As for one measure, one must pour (into the nose) four (*catvāro*) drops (*bindavaḥ*), or six (*ṣaḍ vā*), or eight (*athāṣṭau*) in proportion to the size of the strength (*yathā-balam*) (of the disease), and one must administer all these many kinds of measures also in conjunction with the size of the strength (*yathā-balam*) of the patient.

30.31 As for pouring medicinal ghee or sesame oil into the nose and extracting from the nose phlegm and serum (*śiro-virecane*), it is to be administered (*yojyā*) in the case of diseases (*-vikāriṇām*) of the upper part (*ūrdhva-*) of the base of the neck (*jatru-*)

30.32 da ni sman-mar-gyi hjam-rći daṅ / bcud mas btaṅ-bahi cho-ga bśad-de / sman mas btaṅ-bahi dpyad ni / lcags daṅ / zaṅs-la sogs-pa gaṅ yaṅ ruṅ-ba-las byas-pahi gcehu srid sor bcu-gñis-pa-la / gnag-gi mjug-sdoṅ-gi dbyibs bźin-du byin-gyis phra-źiṅ zlum-par byas-la / rća-ba sbom[63]-pa ni the-boṅ[64] śon ćam-du bya / thor-to phra-mo ni sran[65] śoṅ ćam-la / hjam-por byas-te / thor-to phra-mo logs-nas sor gsum-gyi ćhu-rol-du phaṅ-lo ćam źig gags byas-la / rća-ba sbom-po logs-kyi khar yaṅ sman blugs-pahi snod gnag-gi lgaṅ-pa bzaṅ-po slam-por gdags-śiṅ / lgaṅ-pa mi-hbud-pahi gags[66] ci ran-pa / kha gñis-su[67] bcad-la / dehi bar-du lgaṅ-pahi kha bciṅ-bar byaho //

30.33 de-nas sman btaṅ-bahi ćhe / sñar kha-zas zos-nas glo g-yon phyogs-kyis[68] ñal-la / rkaṅ-pa g-yon-pa ni brkyaṅ[69] / g-yas-pa ni bskums-te / gźaṅ-kha daṅ / lcehu sum-gyis byugs-la / sman śu-ti daṅ / rgyam-ćhahi phye-ma mar-ram / til-mar daṅ / chu daṅ ldan-par bskol-la / mar ñi-ćhe lus-pa bćags-pahaṁ / sman gźan yaṅ ruṅ-ste / ćhad sraṅ gñis-sam / sraṅ gsum-mam / sraṅ bźi nu ñid-kyi ñams[84]-stobs daṅ sbyar-źiṅ / ćhod ran-pa daṅ / dron-por mas btaṅ-źiṅ / gcehuhi rće-mo naṅ-du bcug-la / gags-la thug-par byas-te / lag-pa g-yon-pas gcehuhi sked-pa-nas dam-du bzuṅ-źiṅ / lgaṅ-pahi naṅ-du rluṅ ma-soṅ-bar byas-te / ha-caṅ mi-drag mi-dal[70]-ba daṅ / bar-du mi-gćab mi-bcad-ciṅ / rgyun chags-par lan gcig-gis ɪjogs-par lag-pa g-yas-pas lgaṅ-pa bćir-la / rluṅ naṅ-du mi-hgro-bar bya-bahi phyir / sman-gyi lhag-ma chun[71]-zad ćam lus-par byaho //

30.34 sman btaṅ zin-nas / gan-rkyal-du bsñal-te / rkaṅ-lag bźi-char gyen-du btegs[72]-la / lan gsum-gyi bar-du drag-tu brkyaṅ-źiṅ / bskum-pa byas-nas / kha-sbub-tu zlog[73]-ste / bdag-ñid-kyi rćiṅ-pas rkub-ćhos-la lan gñis gsum-du brdabs-la / dehi hog-tu mi gźan-gyis rkaṅ-pahi mthil[74]-du

[63] sbom- NP] spoms- D
[64] -boṅ D] -hon NP
[65] sran NP] srir D
[66] gags DN] gdags P
[67] gñis-su DP] gñis-su N
[68] -kyis D] -kyi NP
[69] brkyaṅ DN] rkyaṅ P
[70] -dal- P] -ñal- DN
[71] chun- DN] caṅ- P
[72] btegs- P] bteg- DN
[73] zlog- DN] bzlog- P
[74] mthil- DN] hthil- P

30.32 Now the method (of treatment) by purging with enemas (made) from medicinal oil and with (other) liquids will be expounded.

As for the examination by means of purging medicines, in the case of a pipe (*netram*) twelve (*dvādaśa-*) fingers (*-aṅgulam*) long (*pramāṇam*) made from whichever may be appropriate among iron (*āyasa-*), copper (**tāmra*), etc. (*-ādi*), one must make (*kartavyam*) it gradually small and round (*vṛtta-samam*) in the shape (*-ābham*) of the main part of the tail (*puccha-*) of cattle (*go-*).

As for its thick base (*mūle*), it must be made in size (*-pramāṇakam*) to have room for the thumb (*aṅguṣṭha-*).

As for its small top (*chidram*), it must be made in size (*-mātram*) to have room for a pea (*kalāya-*) and be made smooth (*mṛdu*)

One must make a bulge (*karṇikā-*) the size of a spindle whorl from the side of the small top three fingers (*try-aṅgulā*) to this side.

Right at the mouth of the side of the thick base one must tie firmly (*dṛḍha-*) a good bladder (*vasti-*) from cattle (as) a vessel for pouring in medicaments

One must cut two openings as appropriate to the bulge where the bladder is not blown up and one must tie the opening of the bladder between them.

30.33 Next, at the time of administering the medicament, after first having eaten his food (*kṛtānnam*), (the patient) must lie down (*prasuptam*) sideways on his left side (*vāma-pārśvena*), stretch out his left leg, and retract his right leg.

One must smear oil on the mouth of his anus and on the pipe (**netra*).

One must boil the powder (*-cūrṇayā*) from the drugs dill (*śatāhvā-*) and rock salt (*sindhu-*) containing ghee (*sneha-*) or sesame oil and water, until only ghee remains, and strain it, or other medicaments are also appropriate.

One must purge (*anuvāsayet*) (the patient) in moderate amount (*-mātrayā*) and while (the ghee is still) hot (*sukhoṣṇa-*), combining with the strength of the man himself a measure of two ounces or three ounces or four ounces.

One must insert the top of the pipe (**netra*) into (the anus), making it reach the bulge (**karṇika*), take hold of the middle of the pipe firmly with the left hand, and stop the wind from entering the bladder (**vasti*).

Not too severely but not laxly, not being in the middle but not cutting off (the flow), one must squeeze the bladder once fully with the right hand when the flow appears.

In order to prevent wind from getting in one must cause a small remainder of the medicine to be left.

***30.34** After having administered the medicament one must lay (the patient) on his back (**uttāna*), raise up all four limbs, make him stretch out and retract them violently three times, turn him so that his face is undermost,

* Tibetan only

khu-chur-gyis[13] lan gñis gsum-du brdegs-nas ro-smad stod-de[14] ñal-du gzug-go[*]

30.35 sman-mar-gyi cho-ga hdi ni zag ldan-gyi bar-du hkhyil-te phyir ma-byun yan mi-run-bar hgyur-ro[*]

30.36 de-bas kyan yun rin-du phyir hbyun-du ma-btub-na phyi-sa hgags-pahi cho-ga snar bstan-pa bzin-du sman-gyi ren-bu mas gzug-paham yan-na bkru-sman hjam-pos myur-du dbyun-zin sbyan-bar byaho

30.37 ji-ste phyir ma-byun yan mi bde-baham lci-bahi bag med-cin tha-mal-par hdug-pa-la ni bkru-sman-la sogs-pa btan mi-dgos-te chu bskol-bahi dron-po hthuns-pas kyan hbyun-bar hgyur-ro[*]

30.38 de-la mar dan phyi-sa hdres-par hbyun-ba ni sman legs-pahi mchan-ma yin-no

30.39 phyi-sa ma-hdres-par mar hi-che hbyun-ba dan lus cha-bar gyur-pa ni sman ma-legs-pahi mchan-ma yin-no[*]

30.40 mar ni ma-byun-la phyi-sa ni tha-mal-par byun-la lto mi-bde-bahi bag-tu ma-gyur-na yan mehi drod che-bas sman khon-du zu-bar gyur-pa yin-te mi-run-ba med-do[15]

30.41 kha-zas ni sman btan-nas nam bkres-par gyur-na gdod yan-zin hphrod-pahi bag-las bzaho

30.42 sman mas btan-nas rin-po ma-lon-par phyir byun-na sman don-du ma-gyur-pa yin-te yan-na cho-ga sna-ma bzin-du bzlas-te gtan[*]-bar byaho

30.43 de-la sman-mar-gyi hjam-rcihi bcud mas btan-ba dan[16] bkru-sman

[13] -gyis D| -gyi NP
[14] stod-de DP| stode N
[15] med-du DP| medu N
[16] dan om. NP

with his own heel (**pārṣṇi*) throw him two or three times onto his bottom (**sphik*), and after that another man must strike him two or three times on the sole of the foot with his fist (**muṣṭi*), and one must make him lie down with the lower part of his body raised.

30.35 As for this method (of treatment) with medicinal oil (*sneho*), if after whirling about during the lapse of a day and a night (*aho-rātrān*), it has still (*api*) not (*naiva*) come out (*nivṛtto*), it becomes unsatisfactory (*vipadyate*).

30.36 If (the oil) is unable to come out (*anāyāntam*) even a long time after that (*tata ūrdhvam*), one must cleanse (*saṃśodhanair*) (the patient) in accordance with the method (of treatment) for arrested faeces (**viḍ-vibandha*) expounded earlier (in chapter 19), by inserting down (into the anus) a medicinal suppository (**varti*), or alternatively, by removing (*haret*) it quickly (*kṣipram*) with a mild cathartic.

***30.37** But if even though (the oil) has not come out the man is comfortable or is without a tendency to heaviness and remains normal, is is not necessary to apply cathartics etc., and even if he drinks hot boiled water it will come out.

30.38 In that (connection), as for ghee (*sneha-*) and faeces (*viṭ-*) coming out (*-āgamaḥ*) mingled, that is the characteristic (*-lakṣaṇam*) of a good (*samyag-*) medicament (*anuvāsita-*).

30.39 As for ghee alone coming out, not mingled with faeces, and the body having become hot (*dāhaḥ*), that is characteristic of a medicament that is not good (*asamyag-anuvāsite*).

***30.40** In the case of the ghee not having come out and the faeces having come out normally, if there has not developed even a tendency to an uncomfortable stomach, then the medicine has been digested in his inside (**koṣṭha*) by great heat of his (digestive) fire, and it is not unsatisfactory.

***30.41** As for food, if he has become hungry during the night after the medicine has been administered, he should first eat something somewhat light and compatible

***30.42** If after purging, the medicine has come out again when a long (time) has not elapsed, the medicine has not served its purp9se, and one must administer it further, repeating it according to the previous method (of treatment)

30.43 In that (connection), in the case of one who is inclined toward wind disease (*vāta-vikāriṇam*), one must administer (*yojayet*) both purgative liquids

* Tibetan only

drag-po mas btaṅ-ba[38] gñi-ga yaṅ rluṅ-nad-kyi bag yod-pa-la gtoṅ[39]-bar byaho

30.44 zad-byed-kyi nad daṅ mje-nad daṅ gzan-ḥbrum daṅ skyug-pahi nad daṅ gcin sñi-bahi nad daṅ dmu-rjin yod-pa-la sogs-pa-la ni gtaṅ-du mi-ruṅ-ṅo

30.45 bkru-sman drag-po mas btaṅ-bahi cho-ga ni sñar zag gñis gsum-gyi sña-rol-du sman-mar-gyi hjam-rci mas btaṅ-la bkru-sman[41] drag-po ñid mas btaṅ-bahi ñin-par ñi-ma droṅ-po-la sna-dro-nas lus snum-gyis byug-ciṅ mñe-ba daṅ dugs sna-chogs-kyis[42] lus śin-tu dros-śin sa grol-bar byas-la naṅ-par-nas kha-zas-kyi bag mi-bzah mi-btuṅ-bar ñi-ma phyed yol cam-na sman mas gtaṅ-bar byaho

30.46 de-la btaṅ-bahi thabs ni gan-rkyal-du bsñal-la sman-mar-gyi bcud mas btaṅ-ba bźin-du gcehu daṅ lgaṅ-par sbyar-nas sman ha-caṅ mi-cha ha-caṅ mi-graṅ-bar droṅ-por byas-te lgaṅ-pa lag-pas bcir-la ha-caṅ mi-drag mi-dal-ba daṅ bar-du mi-gdah mi-bcad-par rgyun chags-par lan gcig-gis rjogs-par btaṅ-ṅo

30.47 dri-ma byuṅ-bahi snod-dam khuṅ-bu yaṅ sna-nas druṅ-du bsñen-la sems gud-du mi-g-yen-bar sman ltos-na hdug-pa-mams hbyun-la thug-go sñam-du bsam-pa gtad[43]-par byaho

30.48 de-la dbyuṅ-bahi chod ni sman mas btaṅ-nas yi-gehi[44] hbru sum-cu drag-dal ran cam-du brjod-cin zin cam-na hbyuṅ-bahi rigs-te tha-mal-pa cog[45]-cog-por hdug-la dbyuṅ-bar byaho

30.49 de-nas nad ma-phyin-tam ma-zag-par gyur-na bsnan bzod daṅ mi-bzod mihi ñams-stobs-las dpags[46]-te bzod-pa bdra-na sna-ma bźin-du lan gñis lan gsum-gyi bar-du bsnan-te bkrus-nas dehi hog-tu chu droṅ-pos khrus byas-la kha-zas sa-khu daṅ ldan-pa bzaṅ-po zos-nas dehi rjes-la

[38] -ba D| -bahi NP
[39] gton- D| btan- NP
[41] -sman NP| -sran D
[42] -kyis DN| -kyi P
[43] gtad- D| gtan- N btad- P
[44] -gehi DP| -gahi N
[45] cog- NP| cog- D
[46] dpags- D| spags- N rdugs- P

(consisting) in enemas of medicinal ghee (*sneha-vasti-*) and severe purging cathartics (*-nirūham*).

30.44 In the case of those who have the disease that causes wasting (*kṣaya-*), skin disease (*kuṣṭha-*), piles (*arśah-*), the disease of vomiting (*chardi-*), the disease of loose urine (*meha-*), and dropsy (*udara-*), etc. (*-ādiṣu*), (purging liquids of medicinal ghee (**sneha-vasti*) and severe purging cathartics (**nirūha*)) ought not to be administered (*na yunet*).

30.45 As for the method (of treatment using) a severe purging cathartic (**nirūha*), having first purged (the patient) two or three days previously with an enema of medicinal ghee (*anuvāsitam*), on the day of purging with the severe cathartic itself (**nirūha*), on a hot day in the morning one must smear and rub (*abhyaktam*) the body with an oily substance (**sneha*), make the body very hot by means of various sudations (*svinna-dehan*), and bare the skin. After the morning (the patient) must not eat or drink any food (*abhuktam*). When midday is just past one must purge with the medicine (*nirūhayet*).

30.46 In that (connection), as for the method of administering (a severe purging cathartic (**nirūha*)), one must lay (the patient) on his back (**uttāna*), prepare the pipe (**netra*) and bladder (**vasti*) in accordance with (the method specified for) a purging liquid of medicinal ghee (**sneha-vasti*), make the medicament warm but not too hot and not too cold, squeeze (*pīḍayan*) the bladder (*vastim*) with the (right) hand, and administer (the medicine) once fully when the flow appears, not too severely (*a-tūrṇam*) but not too laxly (*a-vilambitam*), not being in the middle but not cutting off (the flow).

*30.47 One must even beforehand go near the vessel or hole for impurities that have come out, and instead of diverting the (patient's) mind to solitude, one must direct his thoughts to thinking that the medicines that are in his stomach will come out and enter it.

* Tibetan only

30.48 In that (connection), as for the measure of (the time required) to make (the medicine) come out, it should (begin to) come out if (the patient) has just finished pronouncing thirty (*triṃśan-*) letters (*mātrā-*) at a somewhat moderate rate, and one must normally make it come out (*srāvayet*) in (the case of a patient) sitting squatted (*utkuṭuka-sthite*).

30.49 Next, if disease has not gone or has not been removed, in proportion to a man's strength to endure and not to endure repeating (the treatment), one must purge him, repeating it two (*dvitīyam*) or (*vā*) three (*tṛtīyam*) times as before (*evam*), if his endurance is equal to it.

After that one must bathe (*snātam*) him with hot water, and he must eat (*bhukta-*) good food accompanied by meat soup (*rasaudanam*).

If one sees wind (*vāta-*) enter the body in the wake of that (*upadrava-*), one must immediately after that administer a purging liquid (consisting) in

lus rluṅ bjug-pa lta-na | dehi mod-la mar-gyi bjam-rcahi bcud mas btaṅ-ba cho-ga snar bśad-pa bźin-du byaho

30.50 hphral-du rluṅ bjug-pahi dogs-pa med-na | źag gñis-sam gsum-gyis bcad-de[illegible] | gdod[illegible]-*mar[illegible] mar-gyi bjam-rcahi bcud mas btaṅ-ṅo

30.51 bkru-sman drag-po kha-na-du btaṅ-ba des ma-byuṅ-na | phyi-sa hgags-pahi nad daṅ | zug-cin na-ba daṅ | lto sbo-ba-la sogs-pahi nad maṅ-por hgyur-te | ñen che-bas-na de-la ni | *phyir[illegible]-du hbyuṅ raṅ-pahi dus-las yol ma-thag-tu bjam-rci *mon[illegible]-po mas btaṅ-ba daṅ | bkru-sman btuṅ-ba daṅ | skrag-par bya-ba-la sogs-pahi cho-ga bya-ba bźin-no

30.52 bkru-sman drag-po mas btaṅ-bahi cho-ga hdi ni | phan-yon che-źiṅ ñen yaṅ che-bas-na | gya-chom-du btaṅ-du mi-ruṅ-ste | cho-ga de-la mkhas-pahi sman-pa maṅ-po chogs-pas legs-par dpyad-cin gtaṅ[illegible]-bar byaho

30.53 de-la bkru-sman drag-po[illegible] mas btaṅ-ba-la ni | sman-gyi khu-ba sraṅ drug daṅ | mar-ram til-mar cha gcig daṅ | sman-gyi phye-ma sraṅ gsum daṅ | rgyam[illegible]-cha daṅ | sbraṅ-rci ci raṅ-pa daṅ | hdi-rnams ni spyihi cho-ga yin-te | gzi hdi-rnams-kyi steṅ-du | rluṅ daṅ | mkhris-pa daṅ | bad-kan gaṅ-gi sman-du btaṅ-ba-las | de-dag so-sohi sman hog-nas hbyuṅ[illegible]-ba bźin-du bsnan-te | skam gźer spyir sraṅ ñi-śu-rca ba byuṅ-bar grans bkaṅ-źiṅ cho-ga hog-nas rgyas-par hbyuṅ-ba bźin-du sbyar-ro

30.54 de-la rluṅ-nad bsal-bahi bkru-sman drag-po mas btaṅ-ba ni | rluṅ sel-bahi sman gaṅ yin-pa-rnams bskol-bahi khu-ba daṅ | sin ñe-roṅ-gi phye-ma daṅ | rgyam-cha bro-ba cam daṅ | rcabs skyur-po-rnams lhan-cig-tu sbyar-te dron-por btaṅ-ṅo[illegible]

30.55 rgya-śug-la sogs-pahi sde-chan daṅ | rca-ba bco daṅ | rgya-sran daṅ | la-phug skam-po-rnams-las sna re-re yaṅ sraṅ gñis gñis lhan-cig-tu chu phul gaṅ-la sraṅ brgyad-du bcos[illegible]-pa *phul[illegible] drug-cu-rca bahi man-du bskol-te

[illegible] bcad-de D] gcad-de P; gcad-de N
[illegible] gdod- D] gdon- NP
[illegible] -mar As emendation; om. DNP
[illegible] phyir- As emendation; [illegible] P; om. DN
[illegible] rmon- As emendation; [illegible] DNP
[illegible] -po NP] -pa D
[illegible] rgyam- DP] rgyal- N
[illegible] hbyuṅ- NP] hgyuṅ- D
[illegible] btaṅ-ṅo D] btaṅ-ṅo NP
[illegible] bcos- D] rcos- NP
[illegible] phul As emendation [illegible]; phul D; [illegible] NP

an enema of ghee (*anuvāsayet*) in accordance (*yathāvad*) with the method (of treatment) previously explained (in 30.43).

***30.50** If one has no fear of wind entering straightaway, one must interrupt (the treatment) for two or three days and first purge with a liquid (consisting) in an enema of ghee (**sneha-vasti*).

* Tibetan only

30.51 If a severe cathartic (*vastau*) that has been administered internally has not come out (*sthite*) and there is great danger that many diseases (*gadāḥ*) such as (*-ādaya*) the disease of blocked faeces (*viṣṭambha-*), pains and aches (*śūla-*), and distended stomach (*ādhmāna-*) will occur, in that (case) (*atra*), if as soon as a reasonable time has passed for the (medicine) to come out one applies the methods (of treatment) (*vidhir*) such as (*-ādir*) purging with a sharp (*tīkṣṇa-*) enema (*vasti-*), making (the patient) drink a cathartic (*vireka-*), and making him terrified, that is beneficial (*praśasyate*).

***30.52** As for this method (of treatment) by purging with a severe cathartic (**vasti*), since there are great advantages but also great dangers, one ought not to administer it hastily, but in the case of that treatment it should be administered after careful examination by many skilled physicians who have assembled.

* Tibetan only

30.53 In that (connection), in the case of severe purging cathartics (*vastiṣu*), this (*eṣa*) is the general method (of treatment) (*prakalpanā*): six ounces (= *caturaṃśika-*) of the liquid from the drugs (*kaṣāya-*), one portion (*ekāṃśika-*) of ghee or sesame oil (*sneha-*), three ounces (= *aṣṭamāṃśikāḥ*) of the powder from the drugs (*-kalkāḥ*), and rock salt (*lavaṇa-*) and honey (*-kṣaudre*) as appropriate (*yuktyā*).

In addition to these basic items one must add, according to the individual drugs mentioned below, those which have been applied as drugs for wind, bile, and phlegm. One must complete the number to the mentioned twenty-four ounces in all of dry and moist (drugs) and mix them according to the method (of treatment) mentioned in detail below.

30.54 In that (connection), as for severe purging cathartics (*vastiḥ*) to remove wind disease (*saṃkruddhe mātariśvani*), one must mix together and administer while (still) warm (*sukhoṣṇaḥ*) the liquid (obtained) by boiling (*kvāthas*) whatever drugs (*auṣadha-*) remove wind disease (*māruta-ghna-*), the powder from turpeth tree (*trivṛt-*), as much rock salt (*saindhava-*) as one can taste, and sour gruel (*sāmla*).

30.55 (If one takes) two ounces (*dvi-palāni*) each of the group (of drugs) beginning with the jujube (**kolādi*), the ten roots (*daśa-mūlam*), horse gram (*kulatthaḥ*), and dry (*śuṣka-*) radish (*-mūlakam*), counts them together by

ċhuhi brgyad-cha gcig lus-pa bċags-pa daṅ / śu-dag daṅ / ʾu-pa-kuñji-ka daṅ / pi-pi-liṅ daṅ / śu-ti daṅ / rgyam-ċha daṅ / gla-sgaṅ-rnams-kyi phye-ma daṅ[96a] / sbraṅ-rċi daṅ / rċabs[97] skyur-po daṅ / ba-gcin-rnams sbyar-bahi bkru-sman drag-po mas btaṅ-ba yaṅ rluṅ-nad sel-bar byed-do[98] /

30.56 mkhris-pa bsal-bahi bkru-sman drag-po mas btaṅ-bahi sman ni / śiṅ nya-gro-dha-la sogs-pahi sde-ċhan bskol-bahi khu-ba daṅ / bu-ċhaṅ-rto-la sogs-pahi sde-ċhan btags-pahi phye-ma daṅ / mar daṅ / ho-ma daṅ / kha-ra-rnams sbyar-ba btaṅ-na mkhris-pa sel-to //

30.57 bad-kan sel-bahi bkru-sman drag-po mas btaṅ-bahi sman ni / doṅ-ga[99]-la sogs-pahi sde-ċhan bskol-bahi khu-ba daṅ / pi-pi-liṅ-la sogs-pahi sde-ċhan btags-pahi phye-ma daṅ / ba-gcin daṅ sbraṅ-rċi-rnams sbyar-te btaṅ-na bad-kan sel-to //

30.58 (1) pu-ċe-śel daṅ / (2) gla-sgaṅ daṅ / (3) pu-śel-ċe[99a] daṅ / (4) bċod daṅ / (5) ba-la daṅ / (6) ra-sna daṅ / (7) pu-na-rna[100]-ba daṅ / (8) br[100a]-ha-ti daṅ / (9) sle-tres daṅ / (10) sa-la-parni[101] daṅ / (11) priṣṇa-parni daṅ / (12) doṅ-ka daṅ / (13) ba-ru-ra daṅ / (14) gze-ma daṅ / (15) po-son-cha-rnams-las sraṅ re-re lhan-cig-tu chu phul drug-cu-rċa bźihi naṅ-du bskol-te / khu-ba brgyad-cha gcig lus-pa bċags-la / ho-ma phul brgyad daṅ bskol-te / ho-ma ñi-ċhe lus-pahi naṅ-du / gandha-pri-yaṃ-ku daṅ / śiṅ-mṅar daṅ / śa-ti daṅ / dug-mo-ñuṅ-gi śun-lpags daṅ / ba-ru-ra-rnams-kyi phye-ma żo gñis gñis daṅ / rgyam-ċha daṅ / mar daṅ / sbraṅ-rċi daṅ / srog-chags skam-sa-na gnas-pahi śa-khu-rnams ci rigs-pa daṅ / hdi-rnams sbyar-bahi bkru-sman drag-po mas btaṅ-ba hdi ni / rluṅ daṅ mkhris-pa sel-ba yin-te / ro-ċa-bar byed-ciṅ me-drod śin-tu bskyed-pa daṅ na-ba daṅ / skran daṅ / glo rdol-ba daṅ / gcoṅ chen-po *zad[102] byed-kyi nad daṅ / gcin hgag-pa daṅ / phyi-sa hgag[103]-pa-rnams kyaṅ sel-to //

30.59 sbraṅ-rċi daṅ / til-mar cha bsñams[104]-la de gñis bsdoms-pahi ċhad-kyi kru-trug-tres bskol-bahi khu-ba daṅ / śu-tihi phye-ma sraṅ gcig daṅ /

[96a] daṅ *om.* DN
[97] rċabs D] rċab NP
[98] byed-do DP] byedo N
[99] -ga- DN] -ka- P
[99a] -ċe D] -ċi NP
[100] -rna- DN] -rna- P
[100a] br- P] bra- D · bro- N
[101] -parni NP] -parṇo D
[102] zad *by emendation*] za DNP
[103] hgag- P] hgags- DN
[104] bsñams- DN] sñams- P

eight ounces to the handful of water, boils (*kvatho*) them in sixty-four handfuls (*drone*) of water (*jala-*), until one eighth part (*aṣṭāṃśa-*) of the water remains (*avaśeṣitaḥ*), and strains it, the severe purging cathartic (*vastiḥ*) (made) by mixing it with the powder (*peṣyāḥ*) from sweet flag (*vaca-*), black caraway (*upakuñcikā-*), long pepper (*kṛṣṇā-*), dill (*śatāhvā-*), rock salt (*saindhava-*), and nut grass (*-ambudāḥ*), and with honey (*kṣīra-*!), sour gruel (*amla-*), and cow urine (*mūtrāṇi*), also removes (*-jit*) wind disease (*vāta-roga-*).

30.56 As for the medicament that is a severe purging cathartic (*nirūhaḥ*) for removing bile (*pitta-nāśanaḥ*), if one administers mixed (together) the liquid (obtained) by boiling (*kvāthaḥ*) the group (of drugs) (*gaṇa-*) beginning with (*-ādi-*) the banyan tree (*nyagrodha-*) (2.2), the powder (obtained) by grinding the group (of drugs) beginning with (*-ādi-*) kākolī (*kākoly-*) (2.14), ghee (*ghṛta-*), milk (*kṣaudra-*!), and sugar (*sitā-*), it removes bile (*pitta-nāśanaḥ*).

30.57 As for the medicament that is a severe purging cathartic (*vastiḥ*) for removing phlegm (*kapha-vināśanaḥ*), if one administers after mixing the liquid (obtained) by boiling (*nirūhaḥ*) the group (of drugs) beginning with (*-ādi-*) drumstick (*āragvadha-*) (2.6), the powder (obtained) by grinding the group (of drugs) beginning with (*-ādi-*) long pepper (*pippaly-*) (2.3), cow urine (*mūtra-*), and honey (*mākṣika-*), it removes phlegm (*kapha-vināśanaḥ*).

30.58 If one boils (*vipācayet*) together in sixty-four handfuls (*droṇe*) of water (*jala-*) one ounce each (*palāṃśān*) of (1) kurroa (*tiktā-*), (2) nut grass (*abda-*), (3) vetiver (*uśīra-*), (4) Indian madder (*mañjiṣṭhā-*), (5) sida (*balā-*), (6) groundsel (*rāsnā-*), (7) hogweed (*-punarnavāḥ*), (8) Indian nightshade (*bṛhatyāv*), (9) guduch (*amṛtā*), (10) tick trefoil and (11) pointed-leaved uraria (*parṇyau*), (12) drumstick (*rājavṛkṣaka-*), (13) belleric myrobalan (**akṣa*), (14) caltrop (*-gokṣurāḥ*), and (15) emetic nut (*madanaṃ caiva*), until one eighth part (*aṣṭa-bhāga-*) of the liquid remains (*-śiṣṭena*), strains it, boils it (*śṛtaḥ*) with eight handfuls (*ardhāḍhakaḥ*) of milk (*kṣīrasya*), until only milk remains, and mixes in it the powder from the perfumed cherry (*phalinī-*), liquorice (*yaṣṭi-*), dill (*śatāhvā-*) bark of the kurchi (*vatsa-*), and belleric myrobalan (**akṣa*), two drams each (*kārṣikaḥ*), and whatever is appropriate (*yuktyā*) of rock salt (*saindhavam*), ghee (*sarpiś*), honey (*madhu*), and meat soup (*rasaḥ*) (made) from animals that live on dry ground (*jāṅgala-jo*) — as for this (*ayam*) severe purging cathartic (*vastir*) (made) by mixing these (drugs), it removes (*-ghna*) wind (*vāta-*) and bile (*pitta-*), makes virile (*vṛṣyo*), greatly increases the heat of the (digestive) fire (*ati-dīpanaḥ*), and also removes (*-nāśanaḥ*) aches (*śūla-*), internal tumours (*gulma-*), pulmonary rupture (*kṣata-*), the great consumption, the disease that causes wasting (*kṣīṇa-*), blocked urine (*kṛcchra-*), and blocked faeces (**vibandha*).

30.59 As for this (*ayaṃ*) severe purging cathartic (*vastir*) (made) by mixing these (drugs), honey (*madhu*) and sesame oil (*tailam*) in equal portions

rgyam-čha žo gñis hdi-rnams sbyar-bahi bkru-sman drag-po mas btan-ba hdi ni cho-ga bsruṅ mi-dgos-te / ro-ča-bar bya-ba daṅ · mchi drod bskyed-pa daṅ / ša skye-bar bya-ba daṅ · phyi-sa bgag-pa daṅ · srin-bu daṅ / skran-rnams bsal-ba-la dge-ba yin-te / gnod-pahi ñen-du mi-hgyur-ro[15] //

30.60 sbrun-rči daṅ / mar daṅ · ho-ma daṅ · til-mar-rnams-las sraṅ gñis gñis daṅ / spa-mahi hbras-bu daṅ / rgyam-čha žo gñis gñis daṅ[37] / hdi-rnams[105] sbyar-bahi bkru-sman drag-po mas btaṅ-ba ni / brtag-par byed-pahi mchog yin-te /

30.61 de-la mar-gyi hjam-rčihi bcud mas btaṅ-bahi čhad ni spyir sraṅ gsum-du byaho //

30.62 bkru-sman drag-po mas btan-bahi čhad ni · dehi brgyad-du byaho //

30.63 čhos-par byed-pahi sman daṅ · bkru-sman gñis-la ni / sman-gyi phye-ma sraṅ re-re btaṅ-ño[43] //

30.64 yaṅ ñams[61]-stobs-kyis[68] ji-čam nus-pa daṅ sbyar-ro[106] //

30.65 ji-ltar šiṅ-gi rča-ba chus bran-na / lo-ma sño-žiṅ snum-pa skye-ba de-bžin-du mi-la yaṅ mar-gyi hjam-rčihi bcud mas btaṅ-ba daṅ / bkru-sman drag-po mas btaṅ-bahi cho-ga hdi-dag ltar btaṅ-na / mdog snum[107]-žiṅ ñams[61]-stobs daṅ ldan-par hgyur-ro[15] //

las rnam[108] lṅahi lehu-ste sum-cu-pa rjogs-so[109] //

[105] -rnams D| -rnam NP
[106] sbyar-ro DP| sbyaro N
[107] snum- DN| snom- P
[108] rnam D| rnams NP
[109] rjogs-so DP| rjogso N

(*samam*), the liquid (obtained) by boiling (*kvathas*) (an amount of) lead-wort (*citrasya*) (equal to) the amount of both of those added together (*tat-samaḥ*), one ounce (*ardha-palam?*) of the powder (*kalkayet*) from dill (*śatāhvā-*), and two drams (*karṣam*) of rock salt (*-saindhavasya*), one needs not guard against methods (of treatment) with it (*niṣparihāro*); it is good (*praśasta*) for making virile (*vṛṣya*), increasing the heat of the (digestive) fire (*dīpana-*), making the flesh increase (*bṛṃhaṇaḥ*), and removing blocked (*gāḍha-*) faeces (*viṭ-*), worms (*krimi-*), and internal tumours (*-gulmānām*), and there arises no risk of harm (*nirupadravaḥ*).

30.60 As for the severe purging cathartic (*vastiḥ*) (made) by mixing these (drugs): two ounces each (*prasṛtaṃ prasṛtaṃ*) of honey (*kṣaudra-*), ghee (*ājya-*), milk (*kṣīra-*), and sesame oil (*-tailānām*), and two drams each (*akṣāṃśau*) of the fruit of the juniper (*hapuṣā-*) and rock salt (*saindhava-*), it is the best (*varaḥ*) for making an examination (*pāvano?*).

***30.61** In that (connection), as for the amount of the purging liquid of an enema of ghee (**sneha-vasti*), it must be made three ounces in all.

***30.62** As for the amount of a severe purging cathartic (**vasti*), it must be made eight of those.

***30.63** In the case of both drugs that cause to mature (**pācana*) and cathartics (**vireka*), one must administer an ounce each of the powder of the drugs.

***30.64** Also, (the amount of the medicine) must be combined with as much as (the patient) is able (to take) by reason of his strength.

30.65 Just as (*yathā*) if one pours (*sekād*) water on the root (*mūla-*) of a tree (*vṛkṣaḥ*), its leaves (*-pallavaḥ*) grow green (*śādvala-*) and oily (*snigdha-*), likewise (*tathā*), in the case of a man (*naraḥ*) also, if one administers (*pradānāt*) (medicines to him) in accordance with these methods (of treatment) with the purging liquid of an enema of ghee (**sneha-vasti*) and with severe purging cathartics (*vasti-*), he will possess an oily complexion (*kānti-*) and strength (*bala-*).

The chapter (*adhyāyas*) on the five treatments (*pañca-karma-*), the thirtieth (*triṃśatimaḥ*), is finished.

* Tibetan only

§ 31 : CHO-GAHI LEHU

31.0 da ni cho-gahi lehu bśad-par byaho //

31.1 sgog-skya-la ni ro rnam-pa drug-las / skyur-ba ma-gtogs-par mnar-ba dan kha-ba dan cha-ba dan / bska-ba dan / lan-ćhvahi ro hdi kha yan yod-de[1] / de ni cham[2]-pa med-par byed-pa yin-no //

31.2 de sman gźan dan sbyar-na nad-gźi gsum-char yan sel-to //

31.3 de-la ni mi-na-ba ñams[3]-stobs skye-bar hdod-pas ni / dpyid-zla hbrin-pohi no[4]-la bzah-bar byaho //

31.4 nad yod-pa-la ni dus kun yan bzah-bar byaho //

31.5 sgog-skya nar son-cin rdo-gu grun-por gyur-la / skyon med-cin yon-tan[5] dan ldan-pa de-ñid-kyi khu-ba cho-ga bsrun bźin-du / ñin[6] re[6]-źin źo gñis gñis-kyis bskyed de[7] btun-bar byaho //

31.6 de-la sran gñis-sam bźiham / drug-gi[8] bar-du rab hbrin tha-mahi ćhad-las ñams[3]-stobs dan sbyar-źin blan-bar bśad-do[9] //

31.7 de-la rlun dan bad-kan gñis-la[10] ni / sman-pas rćabs skyur-po dan / ćhva dan / chan[11]-la sogs-pas dbul-lo[12] //

31.8 mkhris pa-la ni ho-maham / khu-ba mnar-po[13]-rnams-kyis dbul-lo[14] //

31.9 kha-zas ni gro-las byas-pahi bag / skam-sa-na gnas-pahi bya[15]-śa gan yin-pa-rnams-kyi śa-khu dan ldan-par za-źin / khro-ba dan / ñal-po dan / mya-nan-la sogs-pa dan / sman dan / kha-zas mi hju-ba-rnams span-bar byaho //

[1] yod-de DP] yode N
[2] cham P] chim D cham N
[3] ñams- D] ñam- NP
[4] no- DP] ru- N
[5] yon-tan DP] ytan N
[6] ñin re- NP] gzar- D
[7] bskyed-de DP] bskyede N
[8] drug-gi DP] drugi N
[9] bśad-do DP] bśadu N
[10] -la D] -las NP
[11] chan- DP] ćhan- N
[12] -lo om. DN
[13] -po- D] -hu- N ; -mo- P
[14] dbul-lo DP] dbulo N
[15] bya- D] byan- NP

CHAPTER 31: METHODS OF TREATMENT

31.0 Now the chapter on methods (of treatment) will be expounded.

31.1 Apart from (*-varjitā*) the sour (*amla-*) (taste), there are in garlic (*rasone*) these five (*pañca*) of the six tastes (*rasāḥ*): sweet (**svadu*), bitter (**tikta*), pungent (**kaṭu*), astringent (**kaṣāya*), and saline (**lavaṇa*), and it makes one free from catarrh (**pīnasa*).

31.2 If one mixes (*yogāt*) it with other drugs (*dravya-*), it even removes (*hṛt*) all three humours (*tri-doṣa-*).

31.3 In that (connection), if a man who has no disease (*svasthena*) wishes (*icchatā*) his strength (*balam*) to increase, one must make him eat (*prayojyam*) (garlic) in the first half of the middle spring month (*caitra-māse*).

31.4 In the case of one who has a disease (*rogiṇā*), one must make him eat it (*sevyam*) also (*ca*) at all times (*sadā*).

31.5 One must make him drink (*pibet*) the pure liquid (*sva-rasam*) from garlic that is mature (*jāta-sāram*) and whose root (**kanda*) has become soft, that is without defects and possesses virtues (*guṇānvitam*), adhering to the method (of treatment) (*saṃyataḥ*) by increasing (*abhivṛddhi-taḥ*) (the amount) each day by two drams (*karṣa-*).

31.6 In that (connection), it is explained (*matā*) that one must administer in conjunction with his strength, according to the highest (*-uttamā*), midling (*madhya-*), and lowest (*hīna-*) amount (*mātrā*), between two ounces (*dvi-palā*) or four (*catuḥ-*) or six (*ṣaṭ-*).

31.7 In that (connection), in the case of both wind (*-mārutayor*) and phlegm (*kapha-*), the physician (*bhiṣak*) must give him (*kalpayet*) sour gruel (*amlair*), verjuice (**śukta*), liquor (*surā-*), etc. (*-ādibhiḥ*).

31.8 In the case of bile (*pitte*), he must give him milk (*payasā*) or sweet (*madhurais*) liquids (*rasair*).

31.9 As for food, one must make him eat (*yojya*) (food) made from a little wheat (*godhūma-vikṛtir*) and accompanied by meat soup (*rasā*) (made) from any flesh of birds that live on dry land (*jāṅgala-jāś*), and one must make him give up (*vivarjayet*) anger (*krodha-*), sexual intercourse (*maithuna-*), misery (*kheda-*), etc. (*-ādīn*), and non-digestion (*a-jīrṇam*) of medicines and foods.

31.10 deḥi cho-ga ni nad-las dpag-ciṅ / žag-bdun-nam *žag[16]-bdun gñis-sam / žag-bdun gsum-gyi bar-du chad rab ḥbriṅ *tha-maḥi[17] rnam-pa gsum-du śes-par byaḥo //

31.11 de-la sgog-skyaḥi khu-ba mar daṅ sbyar-ba ni mkhris-pa sel-to // til-mar daṅ sbyar-ba ni bad-kan daṅ rluṅ sel-to //

31.12 chil-lam[18] rkaṅ daṅ sbyar-ba ni glo brdol-baḥam / zad-byed-kyi nad-las brta-bar byed-do //

31.13 sgog-skya žib-tu brduṅs-la ho-ma daṅ bskol-te / kha-ra daṅ sbyar-ba btuṅ-žiṅ / sman žu-baḥi hog-tu / kha-zas ho-maḥam / śa-khu daṅ ldan-par zos-na / khrag lud-pas ñam-thag-pa daṅ / zad-byed-kyi nad daṅ / rluṅ-nad daṅ / dbugs mi-bde-ba daṅ / smyo-byed daṅ / brjed-byed-rnams sel-žiṅ chags[19]-grugs byuṅ-ba daṅ / zug-ciṅ na-ba[20] daṅ / srin-buḥi nad daṅ / khu-ba zad-pa daṅ / mo gśam-rnams-la bzaṅ-ṅo[21] //

31.14 gžaṅ-ḥbrum-can daṅ / chad-pa beḥu-snabs-su[22] ḥbyuṅ-bas ñam-thag-pa daṅ / ḥbras-kyi phreṅ-ba yod-pa daṅ / lus śin-tu rid-pa daṅ / bud-med sbrum-pa daṅ / bud-med bu nu-bžin-pa-rnams-kyis ni btuṅ-bar mi-byaḥo //

31.15 kun-doṅ ni sgog-skya-las chuṅ-zad ćam-gyis mthu chuṅ-ste / de yaṅ cho-ga bžin-du bzaḥ-bar byaḥo //

31.16 rluṅ-nad-*can[23]-la ni / ḷe-raṇḍaḥi mar chaṅ daṅ / rćabs skyur-po daṅ / rća-ba lṅa-pa bskol-baḥi khu-ba daṅ / srog-chags skam-sa-na gnas-paḥi śa-khu-rnams-las gaṅ yaṅ ruṅ-ba daṅ sbyar-te / bsros-la ñams-stobs daṅ sbyar-žiṅ / chod ran-par btuṅ-bar byaḥo //

[16] žag- *by emendation*] *om.* DNP
[17] tha-maḥi *by emendation*] *om.* DNP
[18] -lam D] -ḥam NP
[19] chags- P] chag- DN
[20] -ba DP] -par N
[21] bzaṅ-ṅo DP] bzaṅo N
[22] -snabs-su DP] -snabsu N
[23] -can- *by emendation*] -ćan- DNP

31.10 As for that (*eṣa*) method (of treatment) (*kriyā-vidhiḥ*), one must know (*jñeyaḥ*) that there are in proportion to the disease three kinds of quantity, highest (*uttamaś*), midling (*madhyamo*), and *lowest (*kanīyān*), during (one) week (*eka-saptāham*), or two weeks (*dvi-guṇam tu tat*), or three weeks (*tri-saptāham*).

31.11 In that (connection), as for the liquid from garlic (**rasona*) mixed (*yuktaṃ*) with ghee (*sarpiṣā*), it removes bile (*pitta-ghnaṃ*).

As for (the liquid from garlic) mixed with sesame oil (*tailena*), it removes (*-nut*) phlegm (*kapha-*) and wind (*vāta-*).

31.12 As for (the liquid from garlic) mixed with (*-anvitaṃ*) fat (*vasā-*) or marrow (*majja-*), it makes grow strong (*-prabṛṃhaṇam*) after the disease of pulmonary rupture (*kṣata-*) or the disease that causes wasting (*kṣīṇa-*)

31.13 If one pounds garlic (**rasonaṃ*) finely (*kṣuṇṇaṃ*), boils (*sādhitaṃ*) it with milk (*kṣīreṇa*), and drinks (*pibet*) it mixed (*yutaṃ*) with sugar (*śarkarayā*), and after digesting the drug (*jīrṇe*), eats food (*-aśanaḥ*) containing milk (*kṣīra-*) or meat soup (*rasa-*), it removes affliction (*āturaḥ*) by blood ejection (*rakta-pitta-*), the disease that causes wasting (*kṣīṇa*), wind disease (*vāta-roga-*), uncomfortable breathing (*śvāsa-*), madness (*unmāda-*), and epilepsy (*apasmāra-*), and it is good (*praśasyate*) in the case of a broken (bone) having occurred (*bhagna-*), pains and aches (*śūla-*), the disease of worms (*krimi-*), exhausted semen (*klība-*), and barren women (*-vandhyānām*).

31.14 One must not (*na*) make drink (*sevyam*) (the liquid from garlic) one who has piles (*arśaḥ-*), one afflicted (*ārtena*) by heat(-disease in which the faeces) emerge as slimy discharge (*pravāhikā-*), one who has the (so-called) 'garland of pustules (disease) (*gaṇḍa-mālinā*)', one whose body (*dehena*) is very emaciated (*ati-durbala-*), a pregnant woman (*garbhiṇyā*), and a woman suckling a child (*bāla-vatsayā*).

31.15 As for the onion (*palāṇḍuḥ*), its potency (*vīryeṇa*) is somewhat (*kiñcid*) smaller (*hīnaḥ*) than (that of) garlic (*rasona-taḥ*), and one must make (the patient) eat (*kāryam niṣevaṇam*) it (*tasya*) also according to that (*anena*) method (of treatment) (*vidhānena*).

31.16 In the case of one who has wind disease (*mārutāmayī*), one must mix oil (*tailam*) from the castor oil plant (*airaṇḍam*) with whichever may be appropriate (*pṛthak*) among liquor (*madya-*), sour gruel (*amla-*), the liquid (*ambu-*) (obtained) by boiling the five roots (*pañca-mūla-*), and meat soups (*rasaiḥ*) (made) from animals that live on dry land (*jāṅgalaiḥ*), heat it, and make (the patient) drink (*pibet*) it in accordance with his strength (*yathā-balam*) and in moderation.

31.17 'e-randahi mar hbras-bu gsum bskol-bahi khu-ba dan sbyar-te btan-na / bad-kan dan mkhris pa sel-to //

31.18 rca-ba bcu-pa bskol-bahi khu-ba dan sbyar-te btan-na rlun dan / mkhris-pa-las gyur-pahi nad sel-to //

31.19 rahi ho-maham / rgun-chan gan yan run-ba dan sbyar-te hthuns-na gcin sri-ba dan / rdchus hgags-pa sel-to // ho-ma dan sbyar-na rlun-skran[24] sel-to //

31.20 mig-ser dan / skya-rbab dan / chad-par hkhru-ba dan / skyug[25]-pa dan / mje dan / rims dan / bad kan ñi che dan / khrag lud[26]-pa ñi-che na[27]-ba-rnams-kyis ni htun-bar mi-byaho //

31.21 go-byehi[33] cho-ga ni go-byehi[35] hbras-bu lña cho-ga bzin-du / bahi gcin-gyi nan-du bskol-te / bzi-cha lus-nas mñes-la / chig-ma bor[28]-bahi khu-ba gran-mo rnchu dan rkan mar-gyis bskus-te / btun-zin thabs de-ltar ñin gcig bzin-du / go-byehi[28*] hbras-bu lña lnas bskyed-de[29] / go-byehi[30] hbras-bu bdun-cu-la thug-gi bar-du / sña-ma bzin-du btun-no[31] // de-nas ñin re bzin lña lnas phri-ste / hbrum-bu lña-la thug-nas / slar yan de-bzin-du bskyed-cin dbriho //

31.22 sman hthuns-pa zu-bar gyur-pahi hog-tu kha-zas ni hbras-chan gran-mo mar dan ho-ma bskol-te bsgrans-pa dan ldan-par bzah-bar[32] bya-ste / sman-bcud-kyi len-gyi cho-ga hdis[33] ni / yid gzuns-par byed-cin / gñer-ma dan / skra dkar med-par byed-la / mje dan / gzan-hbrum dan / khrag-chad dan srin-buhi ñes-pa-rnams sel-to // khu-chu-la nad yod-par gyur-pa yan sbyon-bar byed-do[34] //

[24] skran D] sran NP
[25] skyug- NP] skyugs- D
[26] lud- D] lus- NP
[27] na- om. D
[28] bor- DP] ber- N
[28*] -byebi N] -byihi D, -byahi P
[29] -de om. DN
[30] -byehi P] -byihi DN
[31] sña om. DN
[32] -bar om. DN
[33] hdis D] hdi NP
[34] byed-do DP] byedo N

31.17 If one administers oil (**taila*) from the castor oil plant (**airaṇḍa*) mixed with (*-saṃyuktaṃ*) the liquid (obtained) by boiling (*kvātha-*) the three fruits (*triphalā-*), this removes (*-vināśanam*) phlegm (*śleṣman-*) and bile (*pitta-*).

31.18 If one administers (oil from the castor oil plant) mixed with (*-saṅgatam*) the liquid (*ambu-*) (obtained) by boiling the ten roots (*daśa-mūla-*), it removes (*-ghnaṃ*) diseases (*vikāra-*) that have arisen due to wind (*vāta-*) and bile (*śleṣman-!*).

31.19 If one drinks (*pītaṃ*) (castor oil) mixed with (*saṃyuktaṃ*) goat milk (*ajā-kṣīreṇa*) or (*vā*) grape liquor (*drākṣā-rasena*), as appropriate, it removes (*-ghnaṃ*) retention of urine (*mūtra-kṛcchra-*) and (urine) blocked by calculus (*aśmarī-*).

If one mixes (castor oil) with milk (*kṣīreṇa*), it removes (*-jit*) internal tumours (*gulma-*) (due to) wind (*anila-*).

31.20 One must not (*na*) make drink (*sevyaṃ*) (castor oil) those suffering (*-āturaiḥ*) from jaundice (*kāmalā-*), yellow disease (*pāṇḍu-*), diarrhoea in heat (*atisāra-*), vomiting (*chardi-*), skin disease (*kuṣṭha-*), fever (*jvara-*), phlegm (*śleṣma-*) by itself (*kevalaṃ*), and blood ejection (*pitta-rakta-*) by itself (*kevalaṃ*).

31.21 As for the method (of treatment) with the marking nut, one must boil (*kaṣāyaṃ*) in cow urine (*jale!*) in accordance with the (prescribed) method (of treatment) (*vidhi-vat*) five (*pañca*) fruits of the marking nut (*bhallātakān*), until a quarter remains, rub it, and, when one has smeared (*akta-*) the lips (*oṣṭha-*) and the palate (*-tālukaḥ*) with ghee (*ghṛtena*), one must drink (*pibet*) cold (*śītaṃ*) the liquid from the remaining residue.

In that way, increasing (*vardhayed*) the fruits of the marking nut each day by five (*pañcabhir*), until (*yāvat*) the (number of) fruits of the marking nut reaches seventy (*saptatim*), one must drink as before.

Next, decreasing (*hrāsayet*) them by five each day until one reaches five fruits, one must increase them again like that (*tathā*) and (then) decrease them.

31.22 After (the patient) has digested (*jīrṇe*) the medicine he has drunk, as for food, one must make him eat (*adyād*) cold (*śītaṃ*) boiled rice (*odanam*) accompanied by (*-upasaṃhitam*) ghee (*ghṛta-*) and milk (*kṣīra-*) that have been boiled and cooled.

This (*evaṃ*) method (of treatment) with an elixir (*rasāyanaṃ*) makes the mind acute (*medhyaṃ*), makes without (*-nāśanam*) wrinkles (*vali-*) and white hair (*palita-*), and removes (*-ghnaṃ*) the diseases (*doṣa-*) of skin disease (*kuṣṭha-*), piles (*arśaḥ-*), dysentery (**raktātisāra*), and worms (*krimi-*). It also cleanses (*-viśodhanam*) one who has diseased (*duṣṭa-*) semen (*śukra-*).

31.23 go-bychi[35] mar ñams[36]-stobs dañ shyar-žiñ / zla-ba gcig-gi bar-du rtag-par hthuñs-na / nad-kyi gnod-pa thams-cad-las thar-te / lus brtan-por lo brgyahi bar-du hčho-bar hgyur-ro[37] //

31.24 me[38] dañ ñi-ma bde-ba dañ / ñin-par gñid log-pa dañ / hbru-mar dañ / kha-zas lci-ba-rnams ni spañ-bar byaho //

31.25 sman-gyi mjug bcad-nas kyañ ji-srid-kyi bar-du sman btañ-bahi dus-kyi ñis[39]-hgyur-gyi bar-du cho-ga bsruñ-bar byaho //

31.26 mkhris-pa šas che-bahi mi-la ni / sman hdi byed-pahi čhe khar hbrum-pa hbyuñ-ba dañ / lus skrañ-ba[40] dañ / rims-la sogs-pas[41] hdebs-par hgyur-te / de-la ni sman bsil-bahi lde-guham khu-ba grañ-mos lus byug-pa dañ / steñ-du blugs-pa dañ / btuñ-ba-rnams byaho //

31.27 pi-pi-liñ bskyed-pahi cho-ga ni / ho-ma bskol-te phyed-du-nas phyuñ-bahi nañ-du / pi-pi-liñ hbrum-bu lña btags-te btuñ-žiñ / de-ltar žag bcuhi bar-du ñin re-žiñ / pi-pi-liñ hbrum-bu lña lñas bskyed-de' btuñ-bar byaho // de-nas ñin re-žiñ pi-pi-liñ lña lñas phri-ste / pi-pi-liñ hbrum-bu[42] lña-la thug[43]-nas / yañ sña-ma bžin-du bskyed-ciñ phri-la / kha-zas ho-ma dañ ldan-par bzah-žiñ cho-ga[44] bsruñs-na / dreg dañ / skya-rbab dañ / skran dañ / gžañ-hbrum dañ / dbugs mi-bde-ba dañ / skrañ ba[40] dañ / dmu-rjiñ[45]-rnams sel-ciñ[46] / rims ldañ-dub-kyis dus mi-hdra-ba med-par byed-do // ro-ča-bar hgyur-ro[37] //

31.28 brag-žun gser dañ / lcags-la sogs-pa-las hbyuñ-ste / de-dag-*gi[47] mthu dañ ldan-žiñ / de-dag-gi mdog dañ hdra-la / ba-gcin-gyi dri bro-ba dañ / snum-žiñ lci-la rdo med-pa bzañ-ste / des chu-chus bkrus-pa[48] dañ / ba-gcin-gyi nañ-du mñe-bas cho-ga bžin-du btul[49]-nas / dehi phye-mas nad-gži gsum gañ-gi sman-du btañ-ba dehi sman-gyi sde-čhan bskol-bahi khu-

[35] -bychi NP] -byihi D
[36] ñams- D] ñam N : ñams ñam- P
[37] hgyur-ro DP] hgyuro N
[38] me D] me gñugs-pañi NP
[39] ñis- D] gñis- NP
[40] skrañ-ba NP] skrañs-pa D
[41] -pas DN] -par P
[42] hbrum-bu P] hbre-ma D : N *not clear*
[43] thug- D] thugs- NP
[44] -ga NP] -gas D
[45] -rjiñ- NP] -rjiñs- D
[46] -ciñ NP] -žiñ D
[47] -gi *by emendation*; ni DNP
[48] bkrus-pa D] bkru-ba NP
[49] btul- DN] btul- P

31.23 If one drinks (*pibet*) moderately for one month (*māsam*) in accordance with one's strength (*yathā-balam*) oil (*tailam*) from the marking nut (*bhallātakānām*), one will be freed (*nirmuktaḥ*) from all (*sarva-*) afflictions (*upatāpa-*) of disease and will live (*jīvet*) for a hundred years (*varṣa-śatam*) with a steadfast body (*dṛḍhaḥ*).

31.24 One must make (the patient) avoid (*sevanam*/*varjayet*) warming himself by fire (*agni-*) and sun (*ātapa-*), sleeping by day (*divā-svapna-*), seed oil (*taila-*), and heavy food (**guru-anna*).

31.25 Even after making an end with the medicine (*parihāraś ca*) one must adhere to the method (of treatment) for as long as twice (*dvi-guṇaḥ*) the time of administering the medicine (*kriyā-pathāt*).

31.26 In the case of the man in whom bile (*pitta-*) has a large portion (*adhikasya*), at the time of using this medicine he will be afflicted by pimples occurring in his mouth (*pāka-*), a swollen body (*śopha-*), fever (*jvara-*), etc. (*-ādayaḥ*), and in his case (*tasya*), one must smear his body (*ālepana-*) with a paste (made) from cool (*śītā*) drugs or pour (*-secanaiḥ*) cold liquid over him, and one must make him drink them (*pāna-*).

31.27 As for the method (of treatment) of increasing long peppers (*pippalī-vardhamānakam*), one must grind five (*pañca*) long pepper fruits (*pippalyaḥ*) in the extract from milk (*kṣīreṇa*) that has been boiled down to half, and one must make (the patient) drink it (*pibet*).

One must make him drink it thus while increasing (*-vṛddhiḥ*) the long pepper fruits by five (*pañca-*) each day for ten days (*daśāham*).

Next, decreasing (*apakarṣas*) the long peppers by five each day, when one has reached five fruits of long pepper again one must increase them as before and (then) decrease them.

If one adheres (*yataḥ*) to the method (of treatment) and eats (*-bhuj*) food (*anna-*) accompanied by milk (*kṣīra-*), it removes (*-upahan*) rheumatism (*vātāsṛk-*), yellow disease (*pāṇḍu-*), internal tumours (*gulma-*), piles (*arśaḥ-*), uncomfortable breathing (*śvāsa-*), swelling (*śopha-*), and dropsy (*udara-*), and it makes one without (*-hṛd*) the fever that rises and flags at dissimilar times (*viṣama-jvara-*). One becomes virile (*vṛṣyam*).

31.28 Molten ore (*śilā-jatu*) that emerges (*-sambhūtam*) from gold (*heman-*), iron (*loha-*), etc. (*ādi-*), possesses their potency (*tad-vīrya-*), is similar to their colour (*-ābham*), smells of the odour (*-gandhi*) of cow urine (*go-mūtra-*), is oily (*su-snigdham*), heavy (*guru*), and without stones (*niḥ-śarkaram*), is beneficial (*śubham*).

After breaking it up according to the method (of treatment) by washing it with pure water and rubbing it in cow urine, if one rubs (*bhāvitam*) its powder (*cūrṇitam*) many times (*muhuḥ*) with the liquid (obtained) by boiling (*-kvāthair*) the group (*gaṇa-*) of those drugs which are to be administered for

bas lan man-du bsgo-źiṅ bskams[50]-la / nad-gźi gaṅ-gi sman-du btaṅ-ba deḥi sman-gyi sde-ćhan bskol-baḥi khu-ba daṅ sbyar-te ḥthuṅs-na nad-do-cog sel-to //

31.29 cho-ga de bźin-du drub-mar-chan-gi phye-ma yaṅ sman bskol-baḥi khu-bas bsgo-źiṅ sbyar-te ḥthuṅs-na nad-do[51]-cog sel-to //

31.30 sman ḥdi gñis-kyi cho-ga byed-pas thi-baḥi ša daṅ / rgya-sran bzaḥ-bar mi-byaḥo //

31.31 'a-ru-raḥi cho-ga ni / 'a-ru-raḥi phye-ma rgyam-ćha daṅ sbyar-na rluṅ sel-to // mar daṅ sbyar-na mkhris-pa sel-to //

31.32 bcaḥ[52]-sga daṅ sbyar-na bad-kan sel-to // bu-ram[53] daṅ sbyar-na nad-do[51]-cog sel-to //

31.33 skyu-ru-raḥi cho-ga ni / skyu-ru-raḥi khu-ba phul gaṅ-la / sraṅ brgyad-du bćis[54]-paḥi phul bcu-drug bćags-la / bum-pa sbraṅ-rćis bskus[55]-paḥi naṅ-du blugs-te / kha bcad-nas yun riṅ-du bźag-la / dgun-naṁ / dgun-smad-dam / dbyar ḥbuṅ-bar bya-ste /

31.34 skyer-khanḍa daṅ / ḥo-mar sbyar-na / khrag lud-pa gyen-du ḥbyuṅ-ba daṅ / mkhris-pa sel-to // kha-ra daṅ sbyar-na skya-rbab-kyi nad sel-ćiṅ / mo-mćhan-gyi khrag mi-chod-pa chod-par byed-do[56] //

31.35 sbraṅ-rćir[56] sbyar-na / bad-kan-gyi nad sel-to // ćha-ba gsum daṅ sbyar[56a]-na / drod chuṅ-ba-las drod skyed[57] par byed-do //

[50] bskams- D] skam- NP
[51] nad-do- DP] nado- N
[52] bcaḥ- DP] gcaḥ- N
[53] -ram D] -mar NP
[54] bćis- D] rćis- NP
[55] bskus- D] bkus- P : N *not clear*
[56] -rćir D] -rćis P : N *not clear*
[56a] sbyar- NP] sbyaṅ- D
[57] skyed- D] bskyed- NP

the three humours (*yathā-doṣam*), dries it, mixes it with the liquid (obtained) by boiling (*kvāthaḥ*) the group of those drugs which are to be administered for the (particular) humour (*yathā-svam*), and drinks it (*prapibet*), it removes (*-vināśanam*) all (*sarva-*) diseases (*vyādhi-*).

31.29 In accordance with that method (of treatment) (*evam*), if one rubs and mixes the powder from pyrites (*mākṣika-dhātuḥ*) with the liquid (obtained) by boiling drugs, and drinks it (*niṣevyaḥ*), this too removes (*-hā*) all (*sarva-*) diseases (*roga-*).

31.30 One who is following the method (of treatment) with both these drugs (*tan-niṣevī*) must not be made to eat (*vivarjayet*) flesh of the pigeon (*kapotakam*) and horse gram (*kulatthaṃ ca*).

31.31 As for the method (of treatment) with chebulic myrobalan (*pathyā*), if one mixes the powder of chebulic myrobalan with rock salt (*lavaṇaiḥ*), it removes wind (*vāta-ghnā*).

If one mixes (the powder of chebulic myrobalan) with ghee (*ghṛta-saṃyutā*), it removes bile (*pitta-ghnā*).

31.32 If one mixes (the powder of chebulic myrobalan) with ginger (*nāgareṇa*), it removes (*hanti*) phlegm (*kapham*).

If one mixes (the powder of chebulic myrobalan) with crude sugar (*guḍānvitā*), it removes (*hanti*) all (*sarva-*) diseases (*-rogān*).

31.33 As for the method (of treatment) with emblic myrobalan, one must strain (*dhūtam*) sixteen handfuls (*-āḍhakam*) of the liquid (*rasa-*) of emblic myrobalan (*dhātri-*), counted by eight ounces to the handful, pour it (*sthāpayet*) into a pot (*ghaṭe*) that has been smeared (*-ākte*) with honey (*madhu-*), close its opening, leave it for a long time, and make (the patient) drink it (*pibet*) in winter (*hemante*) or (*vā*) the latter part of winter (*śiśire*) or (*vā*) in the rainy season (*prāvṛṣi*).

31.34 If one mixes (*-saṃyukta*) (the liquid from emblic myrobalan) with barberry extract (**añjana-*) and milk (*kṣīra-*), it removes (*-nāśanaḥ*) blood ejection (*asṛk-pitta-*) that emerges upwards (*ūrdhva-*) and bile (*pitta-*).

If one mixes (the liquid from emblic myrobalan) with sugar (*sitayā*), it removes (*-ghna*) yellow disease (*pāṇḍu-roga-*) and makes cease (*-vāraṇaḥ*) the unceasing (flow of) blood from the female organ (*asṛg-dara-*).

31.35 If one mixes (the liquid from emblic myrobalan) with honey (*madhunā*), it removes (*hanti*) the disease of phlegm (*śleṣmāṇam*).

If one mixes (the liquid from emblic myrobalan) with the three hot ones (*try-ūṣaṇena*), it increases heat in the case of there being little heat (*hanti ... agni-mandatām*).

31.36 sman so-ma-ra[58]-ja daṅ sbyar-na / mje-nad sel-to // dug-mo-ñun-gi śun-lpags daṅ sbyar-na gźaṅ-hbrum sel-to //

31.37 hdi-ltar bdag-gis ćhehi rig-byed-kyi rgya-mćho / draṅ-sroṅ *gźu[59]-la skyes-kyi bu daṅ / draṅ-sroṅ rgyun-śes-kyi bu-la sogs-paḥi gźuṅ-rnams bltas-nas / gso-bahi dpyad-kyi zer ćam-gyi rgyud lehu sum-cu-rća gcig-po hdi-rnams rim[60] bźin[60] phab-ciṅ sbyar-ba ni / pho-bo lha-bsruṅs skya-rbab-kyi nad-kyis btab-pas byed-du bcug-nas / dehi phyir sman-dpyad hdi ñi-mas bsruṅs-pas byas-so //

cho-gahi lehu-ste sum-cu-rća gcig-pabo //

sman-dpyad gces-pa grub-pa ces[61] bya-ba / nub-phyogs-pa rta-mkhan hgrod-dkas bsruṅs-paḥi bu / ñi-mas bsruṅs-pas byas-pa rjogs-so //

[58] -rā- D] -ra- NP
[59] *gźu- by emendation*] gźuṅ- DNP
[60] rim bźin D] rimsu N, rima-su P
[61] ces NP] zes D

31.36 If one mixes (the liquid from emblic myrobalan) with the drug purple fleabane (*soma-rāji-yutam*), it removes (*hanti*) skin disease (*kuṣṭham*).

If one mixes (the liquid from emblic myrobalan) with the bark of kurchi (*sa-vatsakam*), it removes (*hanti*) piles (*arśāṃsi*).

31.37 In this way (*iti*), having examined (*vīkṣya*) the ocean (*arṇava-*) of the knowledge of life (*āyurveda-*), the works (*matam*) of the seer Dhanvantari (*dhanvantarer*) and of the seer Ātreya (*atri-sutasya ca*), etc., I have arranged in order and composed (*nibaddhās*) these (*ime*) thirty-one (*eka-triṃśad*) chapters (*adhyāyā*) on the Tantra (*tantra-*) concerning whatever has been said about inquiry into healing (*cikitsā-*). Being prevailed upon (*niyogād*) to do it by my elder brother (*bhrātur jyeṣṭhasya*) Devagupta (*devaguptasya*) when he was smitten with the yellow disease (*pāndu-nāgam*), for his sake I, Ravigupta (*ravigupto*), made (*akarod*) this (*imām*) medical treatise (*saṃhitām*).

The chapter (*adhyāya*) on methods (of treatment) (*kalpa-*), the thirty-first (*eka-triṃśattamaḥ*).

The medical treatise (*saṃhitā*) called 'Siddhasāra' (*siddhasāra-*), made (*kṛtiḥ*) by Ravigupta (*raviguptasya*), son (*sūnoḥ*) of the veterinary doctor (*aśva-vaidya-*) Durgagupta (*durgagupta-*) from the West (*pāścātyasya*), is finished (*samāptam*).

TIBETAN COLOPHON

rgya-gar-gyi mkhan-po ji-na-mi-tra daṅ / 'a-ti[1]-rgya-va-rma daṅ / lo-ċċha[2]-ba ban-dhe[3] ċan-dras[4] bsgyur-te / gtan-la phab-paho //

[1] -ti- DN] -tir- P
[2] -ċċha- P] -ċā- D; -ċa- N
[3] ban-dhe NP] bande D
[4] ċan-dras P] ċandras DN

CONCLUDING VERSES

bdag-gis rig-mchog gces[1]-grub hdi bris-pas // [1]
rluṅ mkhris bad-kan nad-gži dug gsum daṅ // [2]
hphral-gyi rkyen[2]-*rgyu[3] ñon-moṅs gsum brgyad-kyis // [3]
mnar-med sems-can mthah-yas thams-cad kun // [4]
sman-rnams bdud-rċir gyur-nas ñam[4]-thag-pahi // [5]
rluṅ mkhris dug gsum-la sogs gtan spaṅs-te // [6]
sa rab bgrod dkah lam-gyi ñes bsal-nas // [7]
g-yuṅ-druṅ bla-med chen-po myur thob-śog //[5] [8]

[1] gces- D] ces- NP
[2] rkyen- DN] rgyen- P
[3] rgyu *by emendation*] gyur DNP
[4] ñam- DN] ñams- P
[5] *The verses are followed, in* P *only, by the word* bkra śis.

TIBETAN COLOPHON

The Indian pundits Jinamitra and Ādityavarman, and the translator, Reverend Candra, rendered and arranged it.

CONCLUDING VERSES

Since I have written this Siddhasāra (consisting in) excellent knowledge, may all the infinite beings be without suffering due to the eight (items): the three poisons of the humours wind, bile, and phlegm, the immediate secondary and primary causes, and the three afflictions (*kleśa*). May (all) medicines become elixirs for the afflicted. May (all beings) always avoid the three poisons wind, bile, etc. May they proceed in the highest stage (*bhūmi*). May they remove the evils of their difficult path. May they quickly attain great unsurpassed good fortune.

CONCORDANCE OF DERGE, NARTHANG, AND PEKING EDITIONS

The Siddhasāra begins at D 191b1 = N 138a2 = P 142a2.

Note the chapter sequence 3-5-4-6-7.

D 192a – 1.2	N 139a – 1.5	P 143a – 1.4
D 192b – 1.10	N 139b – 1.20	P 143b – 1.14
D 193a – 1.24	N 140a – 1.28	P 144a – 1.24
D 193b – 1.32	N 140b – 1.40	P 144b – 1.32
D 194a – 1.44	N 141a – 1.48	P 145a – 1.41
D 194b – 1.52	N 141b – 1.56	P 145b – 1.49
D 195a – 1.56	N 142a – 2.1	P 146a – 1.56
D 195b – 2.3	N 142b – 2.4	P 146b – 1.57
D 196a – 2.7	N 143a – 2.11	P 147a – 2.3
D 196b – 2.15	N 143b – 2.17	P 147b – 2.6
D 197a – 2.21	N 144a – 2.24	P 148a – 2.13
D 197b – 2.27	N 144b – 2.31	P 148b – 2.19
D 198a – 2.39	N 145a – 3.2	P 149a – 2.24
D 198b – 3.13	N 145b – 3.20	P 149b – 2.30
D 199a – 3.20.11	N 146a – 3.20.17	P 150a – 3.1
D 199b – 3.21.12	N 146b – 3.22.4	P 150b – 3.13
D 200a – 3.23.4	N 147a – 3.24.3	P 151a – 3.20.9
D 200b – 3.26.1	N 147b – 3.26.3	P 151b – 3.21.5
D 201a – 3.27.1	N 148a – 3.27.2	P 152a – 3.22.6
D 201b – 3.28.5	N 148b – 3.28.4	P 152b – 3.24.4
D 202a – 3.31.8	N 149a – 3.31.6	P 153a – 3.26.2
D 202b – 3.32.9	N 149b – 3.32.6	P 153b – 3.26.16
D 203a – 5.3	N 150a – 5.2	P 154a – 3.28
D 203b – 5.8	N 150b – 5.6	P 154b – 3.30.4
D 204a – 5.15	N 151a – 5.12	P 155a – 3.31.14
D 204b – 5.29	N 151b – 5.25	P 155b – 3.33
D 205a – 5.42	N 152a – 5.39	P 156a – 5.3
D 205b – 5.53	N 152b – 5.49	P 156b – 5.7
D 206a – 5.62	N 153a – 5.61	P 157a – 5.12
D 206b – 5.68	N 153b – 5.66	P 157b – 5.24
D 207a – 5.74	N 154a – 5.71	P 158a – 5.36
D 207b – 5.80	N 154b – 5.79	P 158b – 5.46
D 208a – 5.83	N 155a – 5.82	P 159a – 5.55
D 208b – 5.91	N 155b – 5.87	P 159b – 5.62
D 209a – 5.97	N 156a – 5.95	P 160a – 5.68
D 209b – 5.99	N 156b – 5.98	P 160b – 5.72

D 210a 5.105
D 210b 5.109

D 211a 5.117
D 211b – 5.123

D 212a 5.130
D 212b 5.138.2

D 213a 4.4
D 213b 4.13

D 214a 4.20.3
D 214b – 4.22.1

D 215a – 4.27
D 215b 6.7

D 216a – 6.13
D 216b 6.19

D 217a 6.26
D 217b – 6.28.11

D 218a – 6.34
D 218b 6.41

D 219a – 6.48
D 219b – 6.52

D 220a 6.55
D 220b 6.61

D 221a 7.3
D 221b – 7.16

D 222a – 7.21
D 222b – 7.27

D 223a – 7.35
D 223b 8.2

D 224a 8.11
D 224b 8.15

D 225a 8.21
D 225b – 8.24

D 226a – 8.26
D 226b 9.6

D 227a – 9.12
D 227b 9.16

D 228a 9.20
D 228b – 9.26

D 229a 9.34
D 229b – 10.5

D 230a – 10.11
D 230b – 10.16

D 231a – 10.27
D 231b 10.35

D 232a – 10.43
D 232b – 11.9

N 157a 5.102
N 157b – 5.106

N 158a 5.113
N 158b 5.119

N 159a – 5.126
N 159b 5.133

N 160a – 5.141
N 160b – 4.7

N 161a – 4.16
N 161b – 4.20.7

N 162a – 4.23
N 162b 6.3

N 163a 6.10
N 163b 6.16.4

N 164a – 6.21
N 164b – 6.28.3

N 165a 6.32
N 165b – 6.38

N 166a 6.44
N 166b 6.49

N 167a – 6.53
N 167b 6.58

N 168a – 6.66
N 168b – 7.9

N 169a – 7.20.1
N 169b – 7.25

N 170a 7.29
N 170b 7.38

N 171a 8.6
N 171b 8.12

N 172a 8.18
N 172b 8.23

N 173a 8.24
N 173b – 9.2

N 174a – 9.9
N 174b – 9.13

N 175a 9.18
N 175b – 9.22

N 176a – 9.28
N 176b – 10.0

N 177a – 10.7
N 177b – 10.11

N 178a – 10.18
N 178b 10.29

N 179a 10.37
N 179b 11.0

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P 161b 5.82

P 162a 5.85
P 162b 5.93

P 163a 5.97
P 163b 5.99

P 164a 5.104
P 164b 5.107

P 165a 5.115
P 165b – 5.119

P 166a – 5.126
P 166b 5.132

P 167a 5.139
P 167b 4.4

P 168a 4.12
P 168b 4.20.2

P 169a – 4.21.2
P 169b 4.25

P 170a – 6.4
P 170b 6.11

P 171a – 6.16.3
P 171b 6.21

P 172a – 6.27
P 172b 6.28.11

P 173a 6.34
P 173b – 6.40

P 174a – 6.47
P 174b 6.50

P 175a – 6.54
P 175b – 6.58

P 176a 6.64
P 176b 7.7

P 177a 7.17
P 177b – 7.22

P 178a – 7.27
P 178b 7.33

P 179a – 8.0
P 179b – 8.9

P 180a 8.13
P 180b 8.18

P 181a – 8.23
P 181b – 8.24

P 182a 9.1
P 182b 9.6

P 183a 9.11
P 183b 9.14

D 233a – 11.12
D 233b – 11.17

D 234a – 12.1
D 234b – 12.6

D 235a – 12.11
D 235b – 12.17

D 236a – 12.25
D 236b – 12.33

D 237a – 13.0
D 237b – 13.8

D 238a – 13.14
D 238b – 13.23

D 239a – 13.28
D 239b – 13.34

D 240a – 13.39
D 240b – 13.47

D 241a – 14.3
D 241b – 14.11

D 242a – 14.17
D 242b – 14.22

D 243a – 15.13
D 243b – 15.19

D 244a – 15.26
D 244b – 16.4

D 245a – 16.11
D 245b – 16.15

D 246a – 17.3
D 246b – 17.11

D 247a – 17.16
D 247b – 17.23

D 248a – 18.12
D 248b – 18.22

D 249a – 18.33
D 249b – 18.42

D 250a – 18.55
D 250b – 19.5

D 251a – 19.15
D 251b – 19.25

D 252a – 20.1
D 252b – 20.9

D 253a – 20.16
D 253b – 20.23

D 254a – 21.10
D 254b – 21.14

D 255a – 21.18
D 255b – 21.28

N 180a – 11.10
N 180b – 11.12

N 181a – 11.17
N 181b – 12.1

N 182a – 12.6
N 182b – 12.14

N 183a – 12.18
N 183b – 12.26

N 184a – 12.33
N 184b – 13.1

N 185a – 13.8
N 185b – 13.14

N 186a – 13.23
N 186b – 13.28

N 187a – 13.34
N 187b – 13.39

N 188a – 13.48
N 188b – 14.3

N 189a – 14.13
N 189b – 14.18

N 190a – 15.1
N 190b – 15.14

N 191a – 15.21
N 191b – 15.27

N 192a – 16.6
N 192b – 16.12

N 193a – 16.15
N 193b – 17.6

N 194a – 17.13
N 194b – 17.18

N 195a – 18.7
N 195b – 18.16

N 196a – 18.25
N 196b – 18.36

N 197a – 18.49
N 197b – 19.0

N 198a – 19.6
N 198b – 19.16

N 199a – 19.25
N 199b – 19.32

N 200a – 20.9
N 200b – 20.15

N 201a – 20.22
N 201b – 21.7

N 202a – 21.12
N 202b – 21.15

P 184a – 9.19
P 184b – 9.23

P 185a – 9.27
P 185b – 9.35

P 186a – 10.5
P 186b – 10.11

P 187a – 10.15
P 187b – 10.23

P 188a – 10.33
P 188b – 10.38

P 189a – 11.2
P 189b – 11.10

P 190a – 11.12
P 190b – 11.16

P 191a – 11.19
P 191b – 12.1

P 192a – 12.9
P 192b – 12.13

P 193a – 12.19
P 193b – 12.26

P 194a – 12.33
P 194b – 12.40

P 195a – 13.5
P 195b – 13.11

P 196a – 13.17
P 196b – 13.24

P 197a – 13.28
P 197b – 13.34

P 198a – 13.37
P 198b – 13.46

P 199a – 13.51
P 199b – 14.7

P 200a – 14.13
P 200b – 14.18

P 201a – 15.1
P 201b – 15.13

P 202a – 15.20
P 202b – 15.26

P 203a – 16.2
P 203b – 16.11

P 204a – 16.15
P 204b – 17.0

P 205a – 17.9
P 205b – 17.15

P 206a – 17.20
P 206b – 18.10

D 256a – 21.39	N 203a – 21.21	P 207a – 18.19
D 256b – 22.9	N 203b – 21.32	P 207b – 18.29
D 257a – 22.19	N 204a – 22.2	P 208a – 18.39
D 257b – 23.3	N 204b – 22.12	P 208b – 18.51
D 258a – 23.12	N 205a – 22.21	P 209a – 19.2
D 258b – 23.24	N 205b – 23.6	P 209b – 19.9
D 259a – 24.7	N 206a – 23.15	P 210a – 19.18
D 259b – 24.15	N 206b – 23.26	P 210b – 19.27
D 260a – 24.23	N 207a – 24.8	P 211a – 20.1
D 260b – 25.3	N 207b – 24.15	P 211b – 20.10
D 261a – 25.10	N 208a – 24.23	P 212a – 20.15
D 261b – 25.20	N 208b – 24.30	P 212b – 20.22
D 262a – 25.28	N 209a – 25.9	P 213a – 21.7
D 262b – 26.3	N 209b – 25.19	P 213b – 21.12
D 263a – 26.11	N 210a – 25.27	P 214a – 21.15
D 263b – 26.17	N 210b – 26.1	P 214b – 21.20
D 264a – 26.24	N 211a – 26.9	P 215a – 21.30
D 264b – 26.32	N 211b – 26.15	P 215b – 21.39
D 265a – 26.40	N 212a – 26.21	P 216a – 22.8
D 265b – 26.49	N 212b – 26.29	P 216b – 22.18
D 266a – 26.55	N 213a – 26.36	P 217a – 23.1
D 266b – 26.61	N 213b – 26.45	P 217b – 23.10
D 267a – 26.69	N 214a – 26.51	P 218a – 23.19
D 267b – 26.77	N 214b – 26.57	P 218b – 24.2
D 268a – 26.85	N 215a – 26.64	P 219a – 24.11
D 268b – 26.91	N 215b – 26.70	P 219b – 24.17
D 269a – 26.99	N 216a – 26.78	P 220a – 24.24
D 269b – 26.106	N 216b – 26.85	P 220b – 25.2
D 270a – 26.112	N 217a – 26.91	P 221a – 25.11
D 270b – 26.119	N 217b – 26.99	P 221b – 25.21
D 271a – 27.2	N 218a – 26.106	P 222a – 25.28
D 271b – 27.10	N 218b – 26.111	P 222b – 26.3
D 272a – 27.18	N 219a – 26.118	P 223a – 26.10
D 272b – 27.25	N 219b – 26.124	P 223b – 26.15
D 273a – 27.29	N 220a – 27.8	P 224a – 26.22
D 273b – 27.38	N 220b – 27.15	P 224b – 26.29
D 274a – 27.46	N 221a – 27.22	P 225a – 26.36
D 274b – 28.6	N 221b – 27.28	P 225b – 26.45
D 275a – 28.14	N 222a – 27.35	P 226a – 26.51
D 275b – 28.22	N 222b – 27.42	P 226b – 26.56
D 276a – 29.5	N 223a – 28.2	P 227a – 26.63
D 276b – 29.11	N 223b – 28.9	P 227b – 26.70
D 277a – 29.19	N 224a – 28.17	P 228a – 26.78
D 277b – 29.27	N 224b – 28.23	P 228b – 26.85
D 278a – 29.35	N 225a – 29.5	P 229a – 26.91
D 278b – 29.43	N 225b – 29.11	P 229b – 26.98

D 279a – 29.52
D 279b – 29.55

D 280a – 30.3
D 280b – 30.10

D 281a – 30.19
D 281b – 30.27

D 282a – 30.32
D 282b – 30.35

D 283a – 30.46
D 283b – 30.53

D 284a – 30.58
D 284b – 30.63

D 285a – 31.11
D 285b – 31.21

D 286a – 31.27
D 286b – 31.36

D 286b 5

N 226a – 29.19
N 226b – 29.26

N 227a – 29.33
N 227b – 29.40

N 228a – 29.48
N 228b – 29.53

N 229a – 30.2
N 229b – 30.6

N 230a – 30.13
N 230b – 30.21

N 231a – 30.27
N 231b – 30.33

N 232a – 30.38
N 232b – 30.47

N 233a – 30.53
N 233b – 30.58

N 234a – 30.64
N 234b – 31.10

N 235a – 31.20
N 235b – 31.27

N 236a – 31.33
N 236b 1

P 230a – 26.105
P 230b – 26.111

P 231a – 26.118
P 231b – 26.124

P 232a – 27.8
P 232b – 27.15

P 233a – 27.22
P 233b – 27.28

P 234a – 27.35
P 234b – 27.42

P 235a – 28.2
P 235b – 28.8

P 236a – 28.16
P 236b – 28.23

P 237a – 29.5
P 237b – 29.11

P 238a – 29.18
P 238b – 29.25

P 239a – 29.32
P 239b – 29.40

P 240a – 29.47
P 240b – 29.52

P 241a – 29.56
P 241b – 30.3

P 242a – 30.10
P 242b – 30.17

P 243a – 30.24
P 243b – 30.30

P 244a – 30.33
P 244b – 30.42

P 245a – 30.49
P 245b – 30.54

P 246a – 30.58
P 246b – 30.65

P 247a – 31.12
P 247b – 31.21

P 248a – 31.27
P 248b – 31.33

P 248b 8